

The Lutheran.

God's word and Luther's teaching now and never perish.

Twenty-eighth year.

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1872.

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Foreword

to the
twenty-eighth year of the "Lutheran."
(A word against the union of the church with the world.)

"If any of you have not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works." (2 John 10:11)

We think that whoever knows even these few testimonies of the Holy Scriptures, and believes with all his heart that the Bible is not the opinion of men, but of God.

The general union of all men into one church on the basis of the one saving truth is undeniably the goal of the general redemption of Jesus Christ. Speaking of Jews and Gentiles, that is, of all men, the holy apostle writes to the Ephesians: Christ "is our peace, who hath made both one, and hath broken down the fence that was between them. And came preaching peace in the gospel unto you that were afar off, and to them that were nigh." (Ephes. 2:14, 17.)

But as glorious as this union is, and as certainly not only every minister of the church, but also every Christian, has to do all he can to promote this glorious and holy union in truth, there are also unholy unions, which neither Christ intended to establish, nor a righteous minister of the church or a true Christian can promote, if he does not want to become unfaithful to his God.

To these false unions belongs without doubt first of all the union of the orthodox with the false believers.

The Saviour clearly says of His sheep that they "hear His voice, but a stranger," that is, a man from whose mouth His voice cannot be heard, "they do not follow, but flee from him." (Jn. 10:3, 5.) Clearly and distinctly St. Paul writes: "Now I exhort you, brethren, that ye take heed of them which divide and cause offence. beside the doctrine which ye have learned, and depart from the same." (Rom. 16:17.) "Avoid a heretical man, when he is once and again admonished." (Tit. 3:10.) "If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accused." (Gal. 1:8.) Clearly and distinctly at last writes the great preacher of love, St. John: "If any man come unto you, bringing

He will not and cannot doubt that a union or ecclesiastical association of orthodox believers with false believers is something forbidden by God, and therefore reprehensible and highly sinful.

But now that our "Lutheran" has proved this over and over again for seven and twenty years, it should seem unnecessary for this paper to continue to fight against the false unions of our time. In the Synod of Missouri, of which the "Lutheran" is the organ, the

reprehensibility of a union of orthodox believers with false believers is a foregone conclusion for all members of the Synod. "Pure pulpit and pure altar" in relation to confession are jewels for which our synodal community has not only continued to fight in this paper of theirs, but which they have also fought for and happily preserved up to this hour by God's grace. In addition to the union of orthodox

believers with false believers, there is another union which, although it does not concern the doctrine of faith, is no less reprehensible, namely, the union of orthodox believers with the world alienated from God. Would to God that the congregations of our Synod were as free from this union as from that! But, let it be confessed to God, our congregations, purified from the leaven of a union with the unbelievers, have by no means become equally pure from the union with the world alienated from God. On the contrary, this union is rolling towards our congregations like a flood of destruction, threatening to break through the dams that have held it back until now and to overflow and swallow up everything. While one part of our preachers often works with little success to break up the union of their members with the world in the new congregations, the other part of our preachers often works with equally little success to break up the re-entry of the union with the world into the old congregations.



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Joh. 14, 87.

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...to hold on to. We are not better than our fathers. (1 Kings 19:4.) How suddenly the fire of first love once went out in the church of the Reformation shortly before Luther's death! Deeply saddened by the inexorable penetration of the church by the union with the world, Luther finally went into the pit with a broken heart, after he had repeatedly prophesied those severe judgments which then fell upon the Lutheran congregations through more than thirty years of confusion with regard to doctrine from the year of Luther's death in 1546 until the adoption of the Concordia Formula in 1577, and later through the physically and spiritually devastating Thirty Years' War from 1618 to 1648. Admittedly, we do not have to complain now about such gross worldly affairs in our congregations that are independent of the state, as Luther and later zealous guardians of Zion once did in their national church congregations; but if the worldly affairs penetrate even in a more subtle way into so-called free churches of orthodoxy, as they are doing now, they will then, by virtue of the freedom they enjoy, meet their ruin all the more surely and quickly.

It is true that, according to God's word, there has never been a visible church, nor will there ever be until the last day, which is not to a lesser or greater extent tainted by union with the world. The Lord himself tells us that as often as he sows the good wheat of the children of the kingdom, so often does the enemy also sow the tares of the children of wickedness in the midst of them, and as often as his heavenly seed finds a good soil, so often does it also fall among thorns, that is, into such hearts in which the "care of this world and the deceitfulness of riches" choke it. As often as enthusiasts have set out to found a perfectly pure visible church, that is, a church consisting only of true believers and saints, so often have they come to shame in this undertaking. Not only do children of the world always mingle with the children of God, but even these children of God bear the sinful flesh, and with it something of the sense of the world itself, on them even unto death. A complete separation of the church from the world is therefore not to be weakened until the great day of harvest appears at the end of the world and the Lord brings his heavenly reapers to the church.

And he shall send them away out of his kingdom, and shall gatherIn the household, in vain untruthful customs, manners, and them that do iniquity, and cast them into the furnace of fire. Onlygestures, one takes part in the vain pleasures of the world. One then will the righteous be purified and eternally separated from thetakes part in the vain pleasures of the world, visits its idolatrous world, shining like the sun in their Father's kingdom. temples, namely, its pleasure gardens, ballrooms, playhouses,

But far from this doctrine being a source of comfort to us, and drinking houses, takes part in its festivals, and still wonders how therefore of no concern to us, when we see the union of the church well it is done when the world, in its idolatrous celebrations, allows with the world taking place in our congregations, it is rather a mighty even the otherwise so hated servants of the church (of this kingdom exhortation to serious self-examination and holy care, lest Christ's not of this world) to walk along behind its triumphal chariot, to join bride among us, through friendship and fellowship with the world, in the cry, "Great is Diana at Ephesus! (Acts 19:28.) with the should become a fine harlot, and, with all the glory of pure doctrine admixture of a few Christian phrases, and thus help to increase the and unadulterated worship, should at last hear the terrible voice: splendor of the triumphal procession. In the churches themselves, "Why declareest thou my statutes, and takest my covenant in thy too, festivities are arranged which hardly differ from those of the mouth; if thou hateest discipline, and castest my words behind world in anything else than that the people who arrange them thee?" (Ps. 50:16, 17.) "Trust not in lies, when they say, Here is the profess Christianity and still go to church. One denies oneself some LORD'S temple, here is the LORD'S temple, here is the LORD'S of the pleasures in which the world seeks its heaven on earth, temple! But mend your lives and your ways." (Jer. 7:4, 5.) because one thinks that one must make this sacrifice to heaven,

As harsh as this warning may sound, it is truly necessary. The but one seeks to compensate for this in other ways, e. g., by secret, union with the false believers has, as I said, in many cases given habitual drinking of intoxicating beverages.... One is eager to know way in our old congregations - for it is of these that we are speaking the great extent of those things which are things of Christian liberty, in particular - to union with the world. It is true that in our old and is anxiously watchful that this liberty be in no way diminished; congregations we have many brave heroes who do not want to know but when it is uncertain whether a thing belongs among the things of Christian liberty, one then thinks to take the certain for the anything about a false ecclesiastical union, but alas, in the struggle uncertain, when he regards the thing as a free thing, and does not against the union with the world, many of them are not at all good allow himself to be conscience-stricken about it; the cry: "I will not heroes; rather, quite a few of them have already fallen in this have my Christian liberty restrained," is much greater than the struggle. They have already stretched out their arms. They seek to anxiety to fight against God under this shield, and to act contrary to become rich, just like the world; they speculate, therefore, like the his command. The number of cases in which members of the world; they engage, like the world, in large, dangerous transactions congregation in distress of conscience seek counsel from God's with other people's property; they build or buy houses and land with borrowed money; they supply, like the world, dissolute labor; they holy word with their pastor on account of their conduct is therefore sell, like the world, low or adulterated articles under pompous lying becoming less and less. That the sweet gospel is preached so titles; they go by the principle: "I take for my goods (not as much as purely and richly in our congregations is gladly accepted: but if the they are worth, but) as much as I can get," seeks, like the world, to preacher punishes the sins that are on the increase, he is hated wheedle and impose his goods on his business associates. He tries, secretly or openly, just as the prophet Micah, of whom Ahab said to as the world does, to wheedle and coerce his customers, promises, Jehoshaphat, "I am angry with him, because he knows me no good, and does not keep his word, violates the truth in trade and but only evil. (1 Kings 22:8.) "Alas," thinks one, "let the murmurer commerce; he indulges in the conceit that he can act unchristianly murmur! For he himself has taught us that we are justified and as a business man, as a citizen, as a politician, and yet be a good saved before God, not by good works, not by our piety, but by grace through faith. He has revealed to us the secret of salvation, and we Christian in another sphere. He seeks and cultivates the friendship need not be so anxious to know it. May he terrify us with his law, of the world, shows himself more attracted to a respected and useful we will hold fast to his gospel!" *) Instead of punishing the sins of worldling than to his brother in the faith or in the confession, seeks, the brother and sister in private, as the church ought to do, one, like to make himself popular with the world and agreeable to it, does not the world, commits the sin of after-talking behind their backs; want to be regarded by the world as an eccentric, Rather, one, indeed, one even speaks of mere possible unproven sins of the makes the worldlings understand that one is not so far from them as brother and sister, as of certain ones. - certain zealots, and that one does not approve when they declare

and condemn all the virtues and works of the unbelieving world to *Luther also once had such hypocrites. He therefore wrote: "The gospel must be every man's footcloth, that all the world may run over it and trample be pure sin and hypocrisy. Hence they think they have found the it under foot, together with its preachers and disciples. What shall we do great art of being a good Christian, and yet remaining free from thetherefore? Cast not ye before swine and dogs, saith Christ. Yes, dear Lord, hatred and persecution of the world, and thus making a lie of God's they have already done so. For because it is a public sermon, we cannot word: "Know ye not that the friendship of the world is the enmity of prevent them from falling in and snatching it away. But they have it not, and will (praise God!) well forbid them, that they should not have the sanctuary; God? He that will be the friend of the world shall be the enemy of they have the husks and the vessels, that is, carnal liberty: but be it forbidden God." (Jacob. 4:4.) "All who would live godly in Christ JEsu must them, that no dog, nor sow, whether he be a scurvy, or a felt, or a peasant, suffer persecution." (2 Tim. 3:12.) One goes along with the fashions should get a letter of the gospel, though he run through all the books, and of the world in dress, however dishonest or silly they may be; one hear all the preaching, and think that he can do it exceedingly well." (Interpretation of the 5th, 6th, and 7th chapters of Matthew, 1532. VII, 866.) judges



But where would we end, should we name all the things which prove to us only too clearly that in our congregations the union with the world alienated from God wants to take its place of the union with the unbelievers? These few hints may suffice to show in what danger, in what terrible abyss we stand. For as certain as it is that not the pure life but the pure doctrine is the main thing, we should know that the pure doctrine does not remain where one does not bear its fruit, but becomes sure and ungrateful. Let us be warned by our old fatherland! There, in its time, the pure and right doctrine flourished even more gloriously than here in these few days (Zech. 4:10), and yet what Luther once prophesied in 1524 has come to pass. He wrote in his "Scripture to the Councilors of all German Cities that they should establish and maintain Christian schools", among other things, the following: "God, the Almighty, has indeed now graciously sought us Germans at home and established a truly golden year. Truly, it is necessary that we do not throw God's grace to the wind and do not let him knock in vain. He standeth at the door: we are glad when we open unto him. He greets us; blessed is he who answers him. Let us not think of his passing, for who shall repeat him? Let us look upon our former woe, and the darkness wherein we have been. I think that Germany has never heard so much of God's word as now; there is nothing of it in history. If we let it go on like this without thanks and honor, it is to be feared that we will suffer even more terrible darkness and plague. Dear Germans, buy because the market is at the door; gather because it appears and the weather is good; use God's grace and word because it is there. For this you should know: God's word and grace is a driving downpour that does not return where it once was. He was with the Jews, but he is gone; they have nothing. Paul brought him into Greece; gone is gone also, they have now the Turk. Rome and Latin country also had him; hin is hin, they have now the pope. And you Germans must not think that you will have him forever, for ingratitude and contempt will not let him remain. Therefore grasp and hold who can grasp and hold: lazy hands must have an evil year." (X, 538. ff.) This prophecy applies also to us here in America; for what Luther says here of Germany is found here also, on a smaller scale, and the nearer we have approached the last day in this atheistic age, the sooner, we may boldly expect, the times of visitation of grace and judgment will now alternate. As often as pure evangelical doctrine is on the scene, so often it seems to the sure hearts a very easy thing to find it and to keep it. But O blindness! If God does not open his eyes out of special grace, man himself cannot see the bright light of the gospel, and if God withdraws his light of grace from those who have it, they fall into the old blindness, while they still think they see. And the history of the past shows it: if Christians despise the doctrine of right evangelical preachers as a loose, small thing, God in his wrath turns it thus, that these ungrateful, fruitless, sated and empty spirits get preachers, who, without their noticing it, take away their evangelical liberty, by whom they then willingly let themselves be made servants, oppressed, and painted in the face. (2 Cor. 11:20.)



Let no one think that it is wrong to speak so publicly of the damage that is becoming apparent among us; this only gives pleasure to the sects and to all our enemies, and does them the harm that they now also proclaim our church and doctrine to be false on the basis of our own confessions. Think this, we say, to no one! For first of all, our enemies hear that it is not our doctrine that is to blame for our infirmities, but we ourselves, because we do not use our doctrine better. But secondly, many righteous Christians among us show how those are who accept our doctrine from the heart, and who prove by their righteous character what a glorious, not only comforting, but also restoring, transforming, sanctifying doctrine ours is. Luther also once wrote thus:

"I am sorry to confess, that though we have the pure doctrine of the divine word, and a fine, pure, holy church, as it was in the time of the apostles, in all things that are useful and necessary unto salvation, yet we are not holier, nor better, than Jerusalem, God's own holy city, wherein were so many wicked men among them; yet the word of God was always kept pure by the prophets. So with us also is flesh and blood, yea, the devil among Job's children. Job 1:6: The peasant is fierce, the commoner is covetous, the noble scatters; we cry out and reproach confidently by the word of God, and we resist what we can, and as much as we can, (praise God!) not without fruit. For what can be taught and heard from peasants, citizens, nobles, and lords 2c. is exceedingly good (praise God!) and does more than is desired, some more than they are able. Whether they be few, there is no matter. God can help a whole nation for one man's sake, as in the case of Naaman Syrum, 2 Kings 5:1, and the like. Summa, there must be no dispute for the sake of life; for we gladly and freely confess that we are not as holy as we ought to be: only that we have such an advantage, that the "Heinzen" (that is, such enemies as Duke Henry of Brunswick) "cannot reproach us with a good conscience, neither before God, nor the world, because they were before more pious than we are; otherwise Christ has already condemned them, when he saith Luk 6:42. 6:42, Thou hypocrite, cast out the beam out of thine eyes first. But if they first pull out the beam, and prove that they are more pious than we, we shall be safe for ever: for we have to do against them not of the mote only, but also of the great beam. And we laugh not that evil is done among us, as they do in their churches." (XVII, 1699. ff.) But what Luther writes here of the church of his time, which is called by its name, applies not only in evil, but, praise be to God for it! also in good to the church in whose fellowship we now stand here.

Perhaps some will now think: But what is the purpose of all this in the preface to a new volume of our "Lutheran"? Answer: To indicate to the dear readers of the same that in this new volume the same will direct its struggle above all against the union of the church with the world under that word of God as its slogan:

"The firm foundation of God standeth, and hath this seal, The Lord knoweth them that are his: and let him depart from unrighteousness that calleth the name of Christ." (2 Tim. 2:19.) "Come out from among them, and be ye separate, saith the Lord, and touch no unclean thing: and I will receive you.

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and be your father, and ye shall be my sons and daughters, saith ...is a lodge saint. For the Scripture saith, 1 John 1:6, "If we say that the Lord Almighty." (2 Cor. 6:17, 18.)

May the Lord then give wisdom, zeal, courage, strength, victory and prosperity to this struggle, so that among the readers of this paper all who lie in spiritual death, awakened who have become lukewarm and sluggish, zealous who have become weak, strong in the Lord and in the power of His might, who have remained faithful, confirmed and fortified in their faithfulness, and so that the whole congregation of the "Lutheran" may burn in the first love, for God's glory, their own salvation, and the blessing of many in this last, sorrowful time. Amen!

Of the testimony of the Holy Spirit.

God is so good that he not only makes poor sinners blessed, but also assures them of their salvation. And this is done by the Holy Spirit. God has said that whoever believes in the Son of God shall not perish but have eternal life. This is and remains certain, for God's promises are yea and amen. But this may still be doubtful, whether I have true living faith, or whether my faith is hypocrisy. Here I must be sure of things. Where does this certainty come from? I must take it from the testimony of the Holy Spirit. For thus it is written, Rom. 8:15: "Ye have received a childlike spirit, by which we cry: Abba, Father. The same Spirit beareth witness unto our spirit, that we are the children of God." But he that giveth me assurance that I am the child of God, maketh me also sure that I have the true living faith. But how does the Holy Spirit make sure, how does he bear witness? If the Holy Ghost be in thee, he is not idle there: by his raining and moving thou knowest that he is in thee. But what is it that he does in thee? The most excellent work, by us." Heb. 12:1, which must be atoned for and purged out in God's which thou knowest the indwelling of the Holy Ghost, is the strife of the Spirit against the flesh: whereof it is written in Galatians 5: "The flesh lusteth against the Spirit, and the Spirit against the flesh: they are contrary one to another, that ye do not the things that ye would." It is a very bad sign when a man takes pleasure in everything he does, when he thinks he is perfectly holy. For from this it may be concluded with certainty that the flesh has come to dominion and sits quietly in its dominion, and that opposition to it has ceased. Christ saith, When the Spirit cometh, whom I will send, he shall punish the world. Our hearts are by nature worldly minded, the Holy Spirit punishes that in us. If therefore thou findest no punishing and contradicting in thee, it is a sign that the Holy Ghost is not present in thee. There then thou hast a sign, whereby thou mayest prove whether Christ's Spirit be in thee or not, whether thou livest in the true living faith or not, whether thou be in the state of blessedness or not. He that sinneth, and lustreth after sin, and contendeth not against sin, hath not the Spirit of Christ in him, Rom. 8:9: but he that hath not the Spirit of Christ is not his, neither hath he to comfort himself, neither is he saved. And if I find sin in me, but have no desire to sin, but strive and groan against it, it is a sign that the Holy Spirit has his kingdom in me. But if any man say that he hath no sin, that he is a perfect saint, it is a sign that he hath not the Holy Ghost, but that he is blinded by the father of lies, that he is a deceived man.

we have no sin, we deceive ourselves, and the truth is not in us." -

So long as the strife against sin is there, it is well; but when there is no longer any strife felt or made, it is evil. For as long as we are in this skin, we drag ourselves along with the flesh; if we have sin, there is nothing in us that is contrary to the flesh, but only peace, pleasure, gladness, joy, hallelujah; this is a sign that we are carnal and not spiritual, and that Christ's Spirit has not His kingdom in us. Many a man is grieved at having to live in such strife. But woe to us if we know nothing of such strife. -

This is the first characteristic, to which must be added faith, that is, a childlike trust in the grace of God in Christ Jesus. When Paul teaches in Romans 8 how the Holy Spirit testifies to the sonship of God, he uses these words: "If you live according to the flesh, you will die, but if you die through the spirit of the flesh, you will live, for those who are moved by the Spirit of God are the children of God. For ye have not received a servant spirit, that ye should fear again; but ye have received a childlike spirit, whereby we cry: Abba, dear Father. The same Spirit bears witness to our spirit that we are the children of God." This much is said, If ye have received the Holy Ghost, ye are not without the flesh; but the Spirit killeth the business of the flesh, and raiseth up a filial confidence in God, as unto your dear Father, and thereby testifieth that ye are the children of God. So he says three things. First, that the Holy Spirit, though he find flesh in the soul wherein he dwelleth, yet leaveeth not the will of the flesh, nor have received a childlike trust in God and cries out in our hearts: Abba, dear Father, and the same through Christ. For without Christ no one can have lasting confidence in God. For though a man may, according to his outward conduct, take heed to his conscience, and practice all manner of good, yet there always remains the rebelliousness of the flesh, "the sin that always clings to us." Heb. 12:1, which must be atoned for and purged out in God's judgment, which cannot be done otherwise than by the merit of Christ. Thirdly, the apostle saith, that the same Spirit which killeth the business of the flesh in us, and crieth in us through Christ, dear Father, is the true testimony of our adoption. Therefore if any man think that I am the child of God, but feel no strife against the flesh, he is deceived. But if he fights against sins, but is not reconciled to God by faith through Christ, because in spite of all his struggle sin still clings to him, he is a hypocrite. But if these two things are together, it is the work of the Holy Spirit, who once reveals the secret disobedience of the heart, punishes it, and contends against it. This Afterwards, when the Holy Spirit has thus taken from us all glory of our God, reconciled by the blood of Christ, and teaches us to cry out: Abba, dear reconciled Father. - If you feel this in yourself without hypocrisy, you can be quite sure that you are God's child and heir, for the Holy Spirit himself testifies to you.

Indianapolis Synod Session.

The Middle District of our General Synod held its sessions this year in the above-named city, and in fact in the days from the 9th to the 16th of August in the church of the congregation of Mr. Pastor Hochstetter.

As always, these meetings were again quite beneficial for all participants, and I can confidently draw the attention of dear Lutheran readers to the Synodal Report, which is to appear quite soon, and advise them to obtain and read it through; for I am convinced that God will also subsequently bestow a Synodal blessing on every attentive reader. For the time being, however, I will give the following brief report on the Synod. It was very pleasing that it was so numerous attended; 69 pastors, 35 church teachers, 52 church deputies, a total of 156 synod members were present. In addition, 5 pastors from the honorable Synod of Ohio were present; also a brother from the Western District, and several church members from other congregations were present.

The powerful, stimulating and excellent sermon of our dear General Praeses provided the right support for the Synodal work at hand; and the singing choir of the dear congregation also edified the churchgoers with their well-sung cantatas. And now what was negotiated? I know that there are people who, to this day, still have the strangest, most confused ideas about a synodal session, even in our own congregations; they think that a synodal session is a kind of consistory meeting in which the pastors discuss what matters exceedingly abundantly and kindly, for this may the Lord our God they should lay on the congregations, what congregational institutions the latter should undertake, what demands should be made of them, and so on, and how this should be done in order to be able to enforce these or similar things in the congregations; in sum, at the synods they were busy spinning a web that could be thrown over the congregations, to rob them of their Christian freedom, to initiate a certain rule by the pastors, and thus to bring the Lutheran Church and the individual local congregations back into a lawful, imperious consistorial system, since the pastors were the territorial and the listeners the obedient. I wish that all those who are more or less caught up in this error, or in whom even a little of it still exists, had been present; for they could have seen for themselves how the very opposite of this occupied the Synod. The main subject of the deliberations for the morning sessions was the paper that had long since been printed in book form, entitled

The Evangelical Lutheran Church is the true visible church of God on earth." and the following sentence was discussed: "The Evangelical Lutheran Church strictly separates what is commanded and left free in God's Word"; that is, the doctrine of the so-called "middle things." i.e., of such things about which no specific divine commandment or prohibition is contained in the Bible, and which are merely comprehended in the article of Christian freedom, - was what was made quite clear and comprehensible. As this matter is so exceedingly important to every local church, yea, to every member of the church in his connection with it, the dear reader, when he acquires the report,

will certainly read with interest what is written down in the minutes. If he makes what he has read his own, he will then also be able to reject the foolish talk of those who are still in the dark about the Synod and synodal negotiations.

Another main subject of the discussion were theses or sentences about the right position that a Lutheran Christian has to take towards the local Temperance movement. It does happen that many a Christian sets out in a most foolish and dangerous way against the Temperance Associations and their efforts that exist here in this country. This way of fighting is often such that intemperate people, drunkards, habitual drinkers find a good support for them. The theses show the right way, namely, in sum: one fights temperance, but not temperance. One asserts the noble freedom of the Christian man; but see to it that through it one does not give room to the flesh, or even make it the cover of wickedness. The only regret was that the Synod was unable to discuss all the theses for lack of time.

Another subject of discussion was the form of union of the Synods of Ohio, Missouri, Wisconsin and Norwegian Lutheran into the so-called Synodal Conference, already published in No. 11, Vol. 27 of The Lutheran. The Synod gave its full consent to the projected union.

What else is negotiated, the dear reader will find in the Synodal Report.

That the dear congregation has entertained all guests, also. so. exceedingly abundantly and kindly, for this may the Lord our God bless them with bodily and eternal goods. Th. Wichmann.

To the ecclesiastical chronicle.

Synod of Michigan. Pastor Klingmann reports in the "Lutherische Zeitschrift" of September 9 that at the district conference held in Marshall, Michigan, in June, the question was debated: "Is the doctrine of chiliasm contrary to the confession of our church and therefore church-dividing or not?" In the report it is said that the one who had put forward theses on this subject had, adhering only to Revelation Cap. 20, must necessarily assert: "There is a thousand-year kingdom according to Rev. 20 and other passages of holy Scripture"; he also endeavored to prove that the thousand-year kingdom is not to be sought in the past, as Luther assumes, but that rather either the biblical text is to be deleted, or the thousand-year kingdom of peace is to be transferred to the future. We are sorry to meet such a report in the "Zeitschrift" without a serious rebuke, according to which one must either believe in the millennial kingdom or reject the Bible! It is well known that even Crusius, who was not free from chiliastic views, rejects the doctrine of a "millennial kingdom" as "contrary to Scripture," because the Revelation of John speaks of a millennium of the kingdom of the martyrs, but (like all Scripture) only of an eternal kingdom of Christ. But that the reign of the martyrs must take place only in the future, or that the 20th chapter of the Revelation of John must be deleted, this is a downright impertinent assertion. We think that Mr. Michi

gans should occupy themselves with other more necessary things than with speculations about the revelation. It indeed betrays a poor insight into what our poor church needs, if one tries to help it up by reheated old chiliastic reveries and shenanigans. W.

[Walther]

Ministry of New York. Of this synod it is reported in the "Lutheran Magazine" of Sept. 9, that it met in Newark in August, and that "perhaps the most important" thing that happened was the decision that each congregation should raise a certain sum during the year for the treasury of the synod. If this is really so, it is indeed a strange praise. The report also states that a colloquium had been held between the Ministry and the German (Steimle's) Synod of New Dort, and that although at first there had been fear of "relentless holding up and moving up old things" on the part of the latter Synod, the matter had finally turned out "to everyone's satisfaction. We must confess here that if a synod has first been wrong, and later wants to be regarded as an improved one, without having "old things" held against it, we strongly doubt the truth of its improvement. When once (1537) the Swiss also wanted to be recognized by Luther without "merciless reproach and advancement" of their former errors, Luther testified to them: "That would be the best thing for the matter, if your people taught right, and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrine; let us now become wiser, beware, and teach rightly. For it cannot be done by concealing and covering up; nor can one soothe his own conscience or that of other people." (XVII, 2593.) To confess one's former errors is not a disgrace, but to cover them up and conceal them is. How sincerely did Augustine and Luther confess their former errors! But does not this do them more honor than dishonor until the last day?

W. [Walther]

The murder of children in the womb, as almost all newspapers report, has become so common among Americans that Sodom seems like a pious city against America (Ezek. 16:48, 51). The Illinois State paper, in one of its latest numbers, asserts that at least a quarter of a million, and probably half a million, children are murdered in the womb every year in the United States. A single female abomination in Boston has confessed that she assisted in 20,000 cases during 17 years. Would it be surprising if the earth were to rise up and America were to sink into the deepest depths? No; it is a miracle of divine long-suffering that America has not long since perished like Sodom and Gomorrah. Do you, dear reader, desire still more terrible signs of the very last time? Luk. 17, 26-30. w. [Walther]

Rhine Bavaria. A new catechism recommended by the Palatine General Synod in 1869 was approved by the government on July 19, although a number of preachers had seriously protested against it. In a petition to the General Synod, 1095 house fathers from the Vorderpfalz had declared that they would not put this catechism into the hands of their children under any condition. The well-known pastor Schiller had pronounced in a public declaration that a textbook could not be introduced which did not contain the most noble basic truths of the



Christianity and is in complete contradiction with the Augsburg Confession, which preachers must vow to base their teaching on in lieu of an oath. The "Evangelische Kirchenbote für die Pfalz" (Evangelical Church Messenger for the Palatinate) had also declared it absolutely necessary to protest against this catechism, since with its introduction ambiguity and denial of Christian truths would be legally introduced. A minority in the General Synod had urgently requested that certain main doctrines, which had been concealed and denied in the Catechism, be included in it. All in vain! The government itself declared that "it would have been desirable if more account had been taken of the proposals of the minority," but none the less it was to go according to the "overwhelming majority"! The following questions and answers should be included in the Catechism according to the proposal of the minority: "Why do you call the Father, the Son and the Holy Spirit? Answer: The Lord our God is one God, but He has revealed Himself to us as Father, Son and Holy Spirit. Matth. 12,29. 28,19. 1 Cor. 13,13. (This motion was defeated by 36 votes to 26.) The second (proposal) is: Why do you call God the Father? Answer: Because he is the eternal Father of our Lord JEsu Christ, and through him also my Father. (Rejected by 38 votes to 24.) The third is: Why is man the most excellent creature on earth? Answer: Man is the most excellent creature on earth, because God created him in his own image, that he should know, love, and honor God his Lord, and live in blessed fellowship with him. Gen. 1:26, 31. (Rejected by 46 votes to 16.) The fourth is, Have men remained in this blessed communion with God? Answer: Even the first men departed from God, and fell into sin and death with their posterity. Gen. 3. Rom. 5:12. Gen. 8:21. Rom. 6:23. (Rejected by 45 votes to 17.) The fifth is, What do you believe about Jesus Christ? Answer: I believe that JEsus Christ, truly God and truly man, is my Redeemer and my Lord. (Rejected by 45 votes to 17.) The sixth is, Why is JEsus Christ called God's only begotten Son? Answer: Jesus Christ is called the only begotten Son of God, because he is of the same nature as the Father, and the brightness of his glory; that the Son might be honored as the Father. (Rejected by 40 votes to 22.)" It must indeed look frightening in the Palatinate if the overwhelming majority of their General Synod does not want to suffer such questions and answers in their Children's Catechism. May the better-minded part stand firm and proceed from a church which calls itself Protestant, but to which the Gospel is an annoyance and a foolishness.

W.

[Walther]

Preacher need. As we can see from the "Kirchenblatt" (church bulletin) of the so-called Breslauers of August 1, there is a great need for preachers in this church community, just as there is here. Thus we read in the "Kirchenblatt": "In the old Breslau hymnal, under No. 742, we have a hymn by Harsdörfer (a pious jurist from the time of the Thirty Years' War), the third verse of which begins thus:

So send, O God, many faithful servants, Preserve
also those we have.

Everyone knows how many reasons we have to ask God both to send us faithful laborers into his harvest and to keep us who we have.

Not only the explicit commandment of Christ (Luc. 10, 2.) should of the Methodist "Christian Messenger" reports: "After several urge us to do so, but also the existing need, the existing lack of prayers had been said, all who were wholly sanctified were called to pastors and teachers. Of course, we would not have to complain stand, that it might be ascertained who they were. Then those who about such a lack if the candidates for the ministry who have come were not yet completely sanctified, but who were seeking complete out of our congregations would really all enter the service of our sanctification, were summoned to the altar, whereupon several church. This, however, is by no means the case. More than half of prayers were said. After this had been done, those who were them have sought and found employment in the Lutheran regional struggling for entire sanctification were asked to say whether they churches in the last ten years. The resulting lack of workers is had attained this grace during the prayer; sometimes a whole pressing us hard, especially at this moment, and it is necessary to number stood up and made this confession. ... How shocked we inform the readers of the church bulletin of the new needs that have were to see apparently imprudent young men and women, who had affected us and to ask them to pray Harsdörfer's prayer above perhaps had but little previous experience in the work of God, come diligently and earnestly." In the following, the "Kirchenblatt" indifferently to the assembly, some even with prejudices, as they announces that Pastors Kluge and Greve and Superintendent themselves said, when such stood up when called upon and Latzel have become incapacitated due to illness, that Pastor confessed entire sanctification, while beside them sat old men, Gastrow has voluntarily resigned from his office and accepted a grayed in the service of the holy gospel, who could not bring secular profession, and that Pastor Schucht has died in themselves to make such a confession.... And how often were Wernigerode. The church bulletin concludes with the words: "In preachers and congregations reflected upon in the confessions, and view of these distressing cases, let us remember the commandment it was declared before the thousands that these were against the of the Lord our God: 'Call upon me in time of need' and pray work of sanctification, and that they (the confessors) must champion the cause against such.... How it pained us when such persons

So send, God, many faithful servants, Erhall" also we have."

Dear congregations of our synod, let this also be said to you! If one or the other is not immediately provided for as desired, ill-will against the synod and its officials often soon arises.

But one does not consider what need there is for preachers. Dear brethren, instead of becoming unwilling, you should become more zealous in the prayer which the Lord prescribes Matth. 9, 38.

W.

[Walther].

Mr. H. J. Rütenik has resigned from the editorship of the reformed "Evangelist," and in his place a Professor P. Greiding now edits this paper. In the preface he speaks, among other things, about the form of government of our republic, but in a way that one is accustomed to find only in unbelieving, secular newspapers. He says: "According to well American principle clearly enunciated in the Constitution, even the government of our country possesses its power not by the grace of God, as do the princes of Europe, or the pope at Rome, but by the consent of the negated, i.e., the American people." The Word of God, on the other hand, says Rom. 13:1: "There is no authority without from God; but where there is authority, it is ordained of God." B.

accused their preachers and fellow brethren.... Over and over again we were told that those who had experienced sanctification should and must confess it without delay, otherwise this state of grace could not be preserved. Many came forward and said that they had lost entire sanctification because they had not openly confessed it, which was apt to cause one-line confessions." When Bishop Morris, the oldest bishop of that church, declared that he had never had such holiness as they described, that he had been a converted man for 53 years, but that he dared not confess such; So this declaration dropped like a bombshell into the congregation, and a principal leader of the fanatics, a certain Inskip, called upon another preacher to hold a special prayer' for the sanctification of this aged bishop, who, after all, as the "Christian ambassador" himself confessed, "had spent his past life in the service of our Saviour." - What other nonsensical doctrines were brought to light at this camp meeting, of which the Ambassador gives the following examples: a Rev. Cookmann preached "that the justified and born-again find peace, but no rest," and "that the born-again, He said that "if he dies he is not lost, but neither has he the full assurance of his blessedness"; and a Rev. Dunn remarked, "that the born-again has only visitations from the Saviour, and that only the wholly sanctified enjoys the permanent indwelling of Christ. " B.

Withdrawal from the Regional Church of the Kingdom of Saxony. Readers of the "Lutheraner" will remember that in the 18th issue of the previous year, a "petition" was reported which the "Lutheran Association in Dresden and other places" submitted to the Saxon Church Regiment regarding the admission of Reformed and Uniate Christians to Holy Communion. The following answer to this petition has been sent to the presenters:

At the last session of the General Synod, a part of a new "The undersigned Ministry has to reply to your letter of February liturgy was adopted. In it, the second article of the apostolic article of 17 of this year. Js. that one is not, however, in a position to give ear faith was changed. A part of the General to the requests and petitions expressed in those representations,

Synodalists no longer want to confess: we believe in Jesus Christ but rather to leave it at the letter sent under May 24, 1869, to Mr. "descended to hell", but "descended to the place of the departed Pastor Fröhlich and spirits. When an editor of a General Synodalist paper was asked in the meeting why he desired such a change in the article of faith, he replied, as the "*Lutheran*" reports, with a thundering eye, that he desired it only in order to avoid giving the children the impression that they had been "brought down to hell.

bad words would be taught!

-B.

A Methodist national camp meeting has been held at **Urbana, Ohio.** Ten to twenty thousand people are said to have been present. Bor all, the false doctrine of perfect holiness was pushed with a fanaticism beyond measure. Even the editor

comrades, without addressing in any way the regrettable consequences which you incomprehensibly want to draw from that decision.

Dresden, August 10, 1871.
Ministry of Culture and Public Education.
For the Minister:
Dr. Huebel.

To
Mr Gnauck, merchant
to Dresden."

Hereupon the present chairman of the committee of the Dresden Lutheran Association, Mr. Gnauck, a merchant, made the following petition to his former parish office:
"Sr. Hochehrwürden, Herr. Pastor M. Clauß.
Here.

After the High Church Regiment had declared in a letter of August 10 of this year that it was not in a position to listen to the ideas, requests and petitions made in a petition of the Lutheran Association of February 17 of this year, and thus refused to do so:

1. to recognize the grave sins against the confession of the Lutheran Church, as they have been brought about by church practice up to the present time, and accordingly
2. to introduce the doctrinal discipline that is indispensable for the observance of the Lutheran confession, furthermore
3. to issue an unambiguous decree regarding the admission of persons not belonging to the Lutheran Church to the Lutheran communion table, but on the contrary repeatedly professes the decision issued on May 24, 1869, which is leavened with unionist spirit, then I am bound in conscience by the Word of God to hereby solemnly declare my resignation from the Saxon Regional Church as a religiously menacing church community which in its practice fundamentally denies the Lutheran faith and confession. I hereby solemnly declare my resignation from the Saxon State Church as a religious community which in its practice fundamentally denies the Lutheran faith and confession.

While I still ask that Your Reverence will provide me with a confirmation certificate within four weeks, I have the honor to sign
Yours faithfully, Dresden, August 26,
1871.

E. Gnauck."

Mr. Gnauck writes to us: "I do not yet know how many brethren will follow me here and in Planitz, but I hope there will be so many that we can call a preacher. For the time being we will constitute ourselves into a congregation and hold reading services. According to the Dissident Law we are authorized to call as soon as we have constituted ourselves into a congregation. A house with a worship hall, an altar, and everything that belongs to it, along with the holy vessels, has miraculously already been given to us by the Lord through the hands of two wealthy women.

Church News.

On the 12th Sunday after Tr., Candidate Heinrich Rädcke, trained in our practical seminary, who after passing his exams had received and accepted a call from my branch parish in Carver, was ordained and introduced in accordance with the commission he had received.
Grace be to him, and peace, from God our Father, and from the Lord Jesus Christ, to bring souls to him by means of the divine Word, as a reward for His bitter death!
Bentou Town, Minn, Aug. 28, 1871, H. Fischer.
Address: Lvv. 8. Laockolco,
Ourvor, Oarvor Oo., Minv.

On the 9th Sunday after Trinity, August 6, Rev. Hermann Wunderlich was installed in his office at the congregation of Tolleston, Indiana, by order of the Reverend President of the Middle District.
The LORD crown the work of his servant with many blessings, and through him let many be led to righteousness!
3olton, Ill, August 7, 1871. i. Rauschert.
Address: Lev. Il. ^Vundoi-Ileü,
lollssto", I-nko-Os., InZ.

On the 9th Sunday after Trinity, August 6, the Lutheran congregation of St. Peter's in Humboldt, Kansas, which had no preacher, had the joy of welcoming its current appointed preacher in the person of Candidate Dietr. He has been trained and examined in our seminary and was ordained and introduced by the undersigned in the midst of his congregation on the aforementioned Sunday by order of the Reverend Mr. President Büngr.
May the Lord adorn this teacher of the Church with many blessings, and let him win one victory after another.
W. Zschoche.
Address: Lov. 8. ^Vsselio,
Lox 48. Humdolät, Xnnsns.

On the IOth Sunday after Trin. the 13th of August, the Candidate of the Holy. Mr. Louis Stiegemeyer, who had accepted a Bemf from St. Paul's Parish, at Center Grove, Clinton Co., Iowa, was ordained and inducted by the undersigned, in accordance with the resignation received.
May the Lord make him a blessing for many souls!
Lyons, Iowa, Aug. 25, 1871. TI. Seuel.
Address: Lov. L.
Lox 382. I^ons, Iowa.

On the first Sunday after Trinity, Pastor A. Vie- wend, who, with the approval of his congregation in Belleville, Ill, had accepted a call to the newly founded Lutheran Trinity congregation in Boston, Mass, was inducted into his new office by the undersigned on behalf of the honorable President C. Groß.
May the Lord make him a blessing to many!
C. 3. Otto Hanser, Pastor.
Address : Lov. L.. Liouvouä,
24 8mitli 8tr., Boston 8iZillanäs, Lluss.

On the IOth Sunday after Trinity, August 13, Candidate August E. Sieving, who, after passing his examinations, had received and accepted a regular appointment from the Lutheran congregation in Lincoln, Missouri, was ordained and introduced within his congregation by the undersigned, in accordance with the delivery he had received.
God, which always giveth victory in Christ, and revealeth the savour of his knowledge by his servants in every place, make also this his servant able, and give him victory after victory, that it may be seen that the true God is in Zion.
F. Theodor Mießler.
Address: Rov. ^uZust 8. 8iovinA,
Ickuoolu, London Oo., Llo.

On the Tenth Sunday after Trinity, the 20th of August, I ordained the Candidate of Theology, Mr. H. Bethke, in Rochester, by order of Mr. President Schwan, and introduced him into his sphere of activity.
The good Lord help him!
3. Stricter.
Address: Lev. 8. Letssso,
Looüostor, Lnltan Oo., Inck.

The Candidate of the Holy Preaching Office, Mr. Hermann Ramelow, appointed by the Lutheran Trinity Parish at 3onia and by the Lutheran Trinity Parish at Lansing, Mich. was ordained and introduced by the undersigned on the Tenth Sunday after Tr. in accordance with the commission received.
May God crown the work of his servant with rich blessings!
Aug. Crull.
Address: Lsv. Lorurann Lumolov, Ionis,

On the 5th Sunday after Trinit. the 9th of 3uli the 3rd, Rev. F. 3rd Th. Jungk was installed in his office by the undersigned in the congregation on the White Waster near 3ackson, Cape Girardeau Co, Mo. which had duly called him.
Also according to the order of the Presidii, I, the undersigned, have ordained and installed Mr. Candidate H. F. Grupe as called pastor of the congregation at Eisleben, Scott Co, Mo, on the 9th Sunday after Trinity, the 6th of August the 3rd, assisted by the Rev. 3ungk.
G. Polack.
Addresses: Lov. V. ck. Td. ckuu^lr,
ckuolcson, Oaps OimräoLU Oo., No.
Lev. 8.1'. Oru^o,
Oommoro, 8cott Oo. Alo



On a visitation trip to Nebraska and on the return trip, the undersigned also had the joy of ordaining two called preaching candidates and introducing an older preacher.

1) The Candidate of the Holy Preaching Office, Mr. Johann Rup - precht, from the Practical Seminary at St. Louis, had received a call from the congregation formed by Mr. Pastor A. Frese in and near Norfolk, Madison County, in Northwestern Nebraska, connected with a branch in Staunton County, traveled with the undersigned from St. Louis by way of Omaha and Columbus to the place of his appointment, and was ordained on the 7th Sunday after Trin, July 23, 1871, with the assistance of the Rev. A. Frese, to the great joy of his congregation, ordained and installed.

2) The Rev. F. W. John, before Easter of this year, had accepted an appointment from a congregation near Tecumseh, in southern Nebraska, because that congregation, in spite of all contestation, still desired to remain firmly with the Missouri Synod; but, owing to great distance and want of railroad connection, had not yet been introduced by a neighbor in office. His inauguration took place on the 10th Sunday after Trinity, Aug. 13, 1871.

3) The Candidate of Theology Mr. Ferdinand Gerhard Walther, from the Theoretical Seminary, called by the newly formed congregation in and near Brunswick, Chariton County, Mo., and at the same time requested by the congregation in Norbsrne, Carrol-- ton County, Mo. to preach the Word of God to them, was ordained and introduced by the undersigned in the city of Brunswick on the 12th Sunday after Trinity, August 27, 1871.

May the Lord Jesus Christ, the highly praised Head of His Church, equip these three servants with the gifts of the Holy Spirit for the conduct of their important ministry, and help them to do everything well, so that through their ministry the new congregations entrusted to them may be properly founded and built up!

J. F. Bünger.

The addresses are:

Rsv. ä. liupprsoit,

Xoi-kollL, Liktälson Oo., Rolsr.

Uvv. I'. äoitü,

166UML6Ü, äoünsoo Oo., Ibkkdr.

Rsv. V. o. VrOttki-,

Lox 68. Lronsviok, OUnriton Oo., Llo..

On the 12th Sunday after Tr. the Candidate of Theology, Hugo Cämmerer, having accepted a call to the Lutheran congregations at Iowa City, Iowa, and in Washington Township, Johnson County, Iowa, was ordained by order of the honorable Presidency of the undersigned and installed in his office.

The Arch Shepherd JEsus Christ be with shepherds and flock!

H. Engelbrechl.

The two congregations of the Rev. C. S. Kleppisch, at Waterloo, Monroe Co. Ill, having declared their intention of letting him go in peace, the same accepted a call from the congregation at Belleville, and was installed in his office there by order of the honorable Presidency, on the 12th Sunday after Trin. by the undersigned.

May the Lord bless His servant there, that the comforting work of the holy ministry may be fruitfully directed for the salvation of many souls. May the comforting work of the holy

Address: Rov. O. 8. Llspisoi,

VoUoviUo, III.

On the 9th Sunday after Trinity, as on the 6th of August, my former assistant preacher, Mr. Th. Mattfeld, was solemnly installed by me before his congregation at North Lizard, Pocahontas Co, Iowa, by order of Mr. Praeses Bünger, according to the precepts of our Agende.

May the Lord be his sun and shield!

J.F. Doescher.

Address r Uov. Llattkolä,

Rortü lüsurä V. O. Dooäiontas Oo., Iovs.,

On the 4th Sunday of Advent 1870, the candidate of theology Mr. Heinrich Wyneken, who completed his theological studies at the University of St. Louis and passed his exams in June 1868, (after he had spent two years in Germany for the sake of his health and in the last of these had been active as a teacher in the institution of the dear Pastor Brunn) was ordained as Dsstor aHunotus in the Lutheran Church of Cleveland (west side) by his father (Pastor F. Wyneken).Lutheran Church in Cleveland (west side) as Dsstor aHunotus by his father (Pastor F. Wyneken) with the assistance of Pastors Sallmann and Lothmann and the undersigned and inducted into his office.

May the Lord be his sun and shield, and give him grace and honour.

J.Rupprecht.

Address r üiev 8 VArrokol



It is with joyful and thankful hearts that we, who have hitherto been somewhat lonely and forsaken on the great field of labor in Nebraska, report with approval the installation of our dear brethren in this state of ours. Both for me and for the congregation on Shell Creek, Platte County, Nebraska, which already numbers 50 members who are able to vote, it was a celebration of joy, a celebration of praise and thanksgiving to God, when I introduced the Rev. C. W. Baumhöfener, who, with the approval of his former congregation in East St. Louis, had responded to a call from the aforementioned congregation, to the congregation on the last Sunday after Tr. on behalf of our dear President Büniger.

May the Lord Jesus, our faithful Archpastor, graciously preserve for this servant of His the fresh, joyful courage with which he has entered his great field of labor, and crown his work, which is His own work, with rich blessings! Amen.
Logan, Dodge Co, Nebr, Aug 23, 1871.

E. J. Frese.

Address: Nsv. O. Lnnniüvofonor,

Oolnmbns, Dlatto 6o., bisdr.

On August 24 of this year, the candidate for the holy preaching ministry, Mr. Bernhard Lange, was ordained. Preaching Mr. Bernhard Lange, after he had completed his studies in the theoretical seminary at St. Louis, had passed the prescribed examination and had accepted an appointment as assistant preacher of the congregations of Pastor A! Detzer's congregations in and near Defiãnce, was ordained by the undersigned within the congregation on the South Ridge by order of the District Presidency and inducted into his office.

God the Lord crown the work also of this servant with rich blessing!
Fort Wayne, Jnd, Aug. 29, 1871.

W. S. Stubnatzy.

Rev. Joh. Her, heretofore a member of the Lutheran Ohio Synod, was called by the congregation at Martinsville, which had become preacherless by the removal of Rev. Renz, and was installed in his office on the 6th Sunday after Trinity by the undersigned, by order of the honorable Presidency Eastern Distr. and assisted by Rev. Michael.

God set His messenger of peace to bless many!

Joh. Wm. Weinbach.

Mr. Heinr. Fried r. Bartens of the Concordia Seminary, appointed by my previous branch congregation as its pastor, was ordained and inducted into office by the undersigned in the midst of it on the 8th Sunday after Trinity by order of the high Presidium of the Western District.

May the Lord crown his work with rich blessings!

F. I. Biltz, Pastor.

Address: Itov. D. Lartens, Ooncoräi",

Oo., Llo.

On the 8th Sunday after Trinity, July 30, the candidate for the holy office of preacher, Mr. Elias Hieher, was ordained. Elias Hieher, after he had completed his studies in our seminary at St. Louis, had passed the prescribed examination and had received a proper call from two of my previous "Filialgemeinde", was ordained by me in the midst of his congregations by order of the Vice-President of the Middle District and inducted into his office.

Valparaiso, Jnd, Aug. 18, 1871, Herm. Meyer.

Address : Rsv. L. Diebsr,

^kstville, H korts 6o., Inä.

Church consecration.

Our dear Synod is beginning to move in and out of Texas more and more. Although many obstacles are thrown in its way, even by namesakes, our Synod, which has been blessed by God with abundant blessings, walks courageously through the thick bush and over the wide prairie, without being troubled by the various hullabaloo. After all, she is not alone and does not go her own pernicious way, but Christ is with her and leads her the way he wants her to go. For the past year or so our Synod has sent four pastors to Texas, and a fifth, God willing, will arrive in the next few days. Thus also in the last year several churches have been consecrated to the service of our Lord, and of one such church consecration, namely that in Houston, I am to report to the readers of the "Lutheran" on behalf of the dear brothers Braun, Pastor loci, Zimmermann and Pallmer.

The former church of the Lutheran congregation in Houston burned down. Pastor Braun, the first Lutheran pastor in Texas, was therefore forced to hold services in a low, dull schoolroom for a long time. Trusting in the grace and help of God, he worked with much effort and perseverance so that a new house of worship was built. By December of last year, he had collected about \$1000 in signatures, and although this was only a small part of the total cost of the project, it was not enough.

the expenses, he began to build the church with the new year, trusting in our few helpers. And God gave his rich blessing to it, and let arise at the place of the old church a beautiful, spacious, quite nicely furnished church. The same was consecrated on the 10th Sunday after Trinity. The act of consecration was performed by Pastor Braun in conjunction with Pastors Zimmermann, Pallmer and the undersigned. Pastor Braun had successfully directed his special diligence to make the consecration act quite beautiful, lovely and attractive for the audience, who could not find enough room inside the church. Pastor Pallmer preached in the morning and the undersigned in the afternoon. So then, again, a house of God is more in a populous city, a house of God, because in the same, through the pure Word of God and the unadulterated sacraments, God's grace is offered and received.

May Christ JEsu, our faithful shepherd and watchman, watch over and ward off with a strong hand all enemies of the house consecrated to him, and with his great shepherd's faithfulness lead many who have strayed into it, and there feed and care for them with those already found. Amen, Lord Jesus, amen!

A. D. Greif, Pastor.

Conference - Display

The Fort Wayne Preachers - and Teachers - Conference will meet, God willing, at Fort Wayne from the 10th to the 12th of October. C. Evil.

The Michigan Pastoral Conference will meet, God willing, from the 5th to the 8th of October at Adrian, Mich.

The pastors and teachers concerned are hereby reminded that it is their sacred duty, for the sake of their congregations and themselves, to attend the conferences. Those who fail to attend will be subject to serious reprimand. Any valid excuses are to be submitted in due time and form.

H. Parten felder, secretary.

The Leavenworth Pastoral Conference will meet, God willing, from the 12th of October next, early to the 16th of Oct. evening, at the house of Rev. Janzow, in Weston, Missouri. Subject of discussion: modern paganism. The dear brethren are requested to notify the pastor 1<xü in writing beforehand of their attendance at the conference.

Those traveling by way of Kansas City will take the Kansas City, St. Joe <L Council Bluff Rail Road from the Union Depot there; those coming from the north must take the same rail at Council Bluff. W. Zfch o ch e.

The St. Louis District Pastoral Conference will hold its meetings this year at Springfield, Ill, from Thursday, Oct. 12, to Tuesday, Oct. 17. Those who will be present are requested to report in time to the pastor of the church, Mr. A. H. Burkhardt. There is a prospect that the fare on the Chicago-Alton-St. Louis Rail Road will be considerably reduced.

The subjects of the discussion will be: 1. Pastor Schaller's remaining theses on private pastoral care. 2. theses on change of office by Pastor Fick. A. Crämer.

The Hon. Pastoral Conference of Northern Jllinois will, st God willing, hold its next meetings from the 17th to the 19th of Octobei d. I. at the residence of the Rev. Pissel at Richten, Coo! County, Ill. Gottl. Traub, secretary.

Demand.

Where is Gustav Adolf Behl? His old father in Arns- walde and his brother Ferdinand Behl in Manistee, Michigan urgently request news of his whereabouts. He left for America six years ago and has not been heard from since.

The Shnodal Report of the Synod of the Northern District has been published and is ready for dispatch. It contains 1. the continuation of the proceedings begun at the previous year's Synod of Districts concerning the theses on good works. 2. the judgment of the Synod on church fairs and lotteries, and 3. on the dismissal of members of the congregation to a sister congregation, etc. 15 cents. T h. Brohm.

Received in the treasury of the Northern District:

For the congregation in Huntington, Jnd.r Ge gift of the congregation in Frankenlust A6.61. From the congregation ii Freistadt A8.88. From members of the congregation in Ahncpee A2.50. Voi Past. Hörnicke A1.OO. Gem. in Wilson A4.00. Gem. in Mrs. kenmrth -DII.72^ Through-past. Allwardt A5^0, by Past. Pspg Gem. m Oshkosh A6.50. Coll. of Trinity Gem. in Mil waukee A31.16.

For Past. Röbbelens Wittwe:: From Joh. List inFran kenmuth A2.OO. Nodemer A2.00. On Mich. Rodammers Hoch zeit collected A9.00. From Mrs. M. Beyerlein A1.00.

For Past. Muckels Wittwe: From Past. Speckhard 50 Ck

For Physics. Instruments in the Seminar at Addison: From Past. Schumann's Gem. in Freistadt \$6.25. Some members from Past. Wambsganß'oberer Jmmanuels-Gem. \$11.50. Teacher I. Treichler \$1.00. From Roseville: from Mrs. Schroeder \$1.00, L. Seiferlein 50 Cts, Mrs. M. Seiferlein \$3.00, collected at L. Schmidt's infant baptism \$2.05.

For a student in the prakt. St. Louis Seminary: A portion of the Missionary Festival Coll. at Wilson, Wis.

For poor school am ts draughts in Addison, Ill: Wedding - Coll. at H. Bockel! m Winchester \$3.75. From Past. Speckhard 50 cts. Past, I. L. Hahn \$2.!0).

To the synodal treasury of the'n hereditary district: Of the teachers: Sober: \$2.00, G. Denninger \$1.00, F.W. Selle \$1.00, I. S. Simon \$1.00, Pfeiffer \$3.00, S. Riedel \$1.00, Winterstein \$2.00. Of the pastors: C. Damm \$2.00, W. Hudtloff \$1.00, List \$1.00, Bernthal \$1.00, I. Karrer \$3.00, Jos. Schmidt \$2.00, A. Crull \$2.00, A. Henkel \$2.00, Trautmann \$2.00, Speckhard \$1.00, Penalties \$1.00, Allwardt \$1.00, Ruff \$1.00, O. Fürbringer \$1.00, Rolf \$1.00, H. Löber \$1.00, F. Johl \$1.00, Boling \$1.00, Fischer \$1.00, A. Stamm \$2.00, I. H. Werfelmann \$1.50. Of Past. Hörnicke's congregation at Wilson, Easter Coll. \$6.00. From Frankenlust: from Joh. Enger \$1.00, I. G. Weiß \$2.00, I. C. Schultheiss 15 Cts. bequest of the blessed I. A. Weggel 41 Cts. From Past. Speckhards Gem. coll. on Sunday Invocavit \$2.63, Easter coll. \$3.32. Past. Clöters Gem. \$11.10. Past. Rolfs Gem. \$8.70. Pentecost Coll. in Past. Partenfelder's congregation \$11.00. Desgl. in Past. Spindler's parish \$8.00. Desgl. in Past. Sußner's parish \$2.00. By Past. Prägers. St.. Petri-Gem. \$5.38. Past. Müller's Gem. in Am'elith, Offen - Coll. \$3.58, Pentecost-Coll. \$5.00. Past. Sievers' Gem. in Frankenlust, Pentecostal Coll. \$19.50, Coll. at funeral of Horn's twins \$2.12. Pentecostal Coll. in Past. Löbers Gern, in Milwaukee \$A).00. of Fräulein Pape there \$1.00. Mrs. Marg. Schmidt there \$5.00. Past. Schumann's Gem. in Freistadt \$14.61. whose branch \$2.25. Gem. in Cedarburgh \$3.00. Pentecostal Coll. of Jmman,- Gem. in Milwaukee \$13.00. Past. Strasens Gem. in Watertown \$25.00. Pentecostal Coll. in Kirchhain \$4.69. Desgl. on Cedar Creek \$2.40. By Past. Wambsganß of its upper Jmm.Gem. \$13.25, of its lower \$9.49. Easter Coll. at Sheboygan Falls \$3.00, at Plymouth \$7.10. Pentecostal Coll. there \$5.73. Desgl. at Sheboygan Falls \$4.60. By Past. Ottmann \$1.00. Past. Fischer's comm. \$2.00. Past. Molls.G toem.-inMequorr, MngstColl. \$5.50. Past. Lochner's Gem. in Milwaukee \$18.60. Gem. in Sheboygan \$9.50. Past. Keller's comm. \$1.00. Past. Schilling \$1.00. Past. Hörnicke \$2.00. Past. Winter \$3.00. From Fran-

kenmuth: by Ludw. Reichte A2.40, Öster-Coll. A30.30, Pfingst-Coll. A27.83, by Joh. Hubinger A10.00. Pentecostal Coll. in Frankentrost A9.25, by Past. Keller's coll. in Ahnepée A1.30. Past. Günther's coll. in Saginaw A10.28. Wedding coll. at Häusler's there A3.54. From N. N. in East Saginaw 50 Cts. Past. A. Henkel's comm. in Sturgis A2.35. Past. Trautmann's Gem. in Adrian O47.85. Past. Speckhard's Gem. in 2 collects A6.34. Past. Hahn's parish in Hillsdale A4.20. Past. Jskes congreg. in Zda A5.00. Past. Left's congregation, 2 collects, A13.00. Rev. Clöters St. Johannis Gem. A8.50, St. Petri Gem. A3.40. wedding coll. at Steindorff Al. 50. of Past, Multanowski's children A5.00. Past. Popp's comm. A5.20. Past. Moll's congreg. at Detroit A7.66. Pentecost coll. at Past.Crutl's congreg. at Grand Rapids A11.75. By G. Straub at Roscville Al.00.

To the Preacher's and Teacher's Wittwen Fund: Wedding Offering at F. Aschbrenner's in Wausau A3.00. Easter Offering at Past. Chr. Bauer's Heil.- Geist-Gem. A7.28. Kindtauf-Coll. at Heinr. Hassel A3.50. Thank-offering for happy delivery of Mrs. A. Eichinger A2.00. From the Trinity-Gem. in Town Herman A4.80. Half of the Coll. at the golden wedding of Geo. Garbisch in Town Scott A5.70. Kindtauf coll. at A.Zühlsdorff near New London A2.02. By Past. Loaf by Nik. Zelt A1.00. Coll. of the Gem. at Freistadt A10.00. By the pastors: Damm Al.50, Stecher P4.00, Präger Al. 00, Hudtloff A4.00, Markwsrth A5.00, Ottmann A4.1>0, HörnickeA5.00, Lift^!OO, Winter A2.00, I. Karrer A4.00, Henkcl H2.00, Speckhard A4.(X), I. L. Hahn A2.00, Keller A2.00, Strafen A4.00, Allwardt A4.00, I. M. Moll A5.00, Engelbert A4.00, Hattstädt A4.00, Lemke A4.00, Keller A2.00, Boling A4.00, Fischer Hi.OO, K.L.Moll A5.00, Daib A4.00, Crull A4.00, Stamm A8.00, Fürbringer A4.00, Werfelmann 54 Cts-, Trautmann Al.00, Bernthal A6.00, Lochner A8.00, Bürger A8.00, Rufs A3.00. Of the Lehrm: Riebling Sr. A4.00, Pfeiffer A8.00, Riedel A4.00, Abraham A1.00, Glaser A4.00, Simon A4.00.

For Georg Häffner inFortWavner Kindtauf-Coll. at F.Hackbarth H2.00.

For poor students in St. Louis: From Pastor Schumann's Filial A2.25. Kindtauf-Coll. at F. Brändle 58 cts, at Müllerweiß 19 cts, at Jrlon 29 cts-, at D. Lamprecht 40 cts. atMüllerweiß 25 cts, atF.Tesch inBloomfield Al.10, atL.Lutz A1.15, at I. Tietz 85 cts. By Past. Speckhard 50 Cts. From A. Schröder in Roseville A1.00. Half of the Collecte at the golden wedding of Georg Garbisch in Town Scott A5.70. From Karl Fmk mMcquonA5ckX>. Bon etmr Cvnsmirmandin veöDast. Speckhard 25 Cts. Collected at a private communion for Th. Hein A1.00. Wedding coll. at Ferd. Dobberphul in Freistadt A8.65.

For teachers' salaries: From the women's treasury of the congregation in Adrian A20.00. From Past. Speckhard's congreg. coll. on Sunday Misericordias A3.49. From Rev. Sievers' Gem. in Frankenlust Ascension feast coll. A11.01. From Past. Daib's Zion parish (Winchester-distr. A2.43, Ealedonia-distr. A8.02), whose Gem. in New London A5.15, at Wolf River A7.10, at Schroeder's Corner A3.03, at Fremont Road A2.63, from Past. Daib Al.25.

For the general synod building fund: by Dan. Brandt in Bloomfield A1.00, Past. List A2.00, I. Haas A2.tX), F. Götsch 50 Cts, F. Melcher A3.00, G. Züngler Al.O), Cd. Mrhlas-AlcklO, W.- Pfeiffer A4 .Oll, Chr^ Pferffrr-Al.M, Kart Pfeiffer A1.00, I. Fink 5l) Cts., G. Schröder 50 CtS. From Rev. Frederick's St. John's parish' in Eau Claire County A20.00. By Rev. Daib subsequently from members of his former congregation in Grand Rapids, Mich.: H. Br. A5.00, F. Br. A3.1>0, S. F. A2.00. By the congregation at Frankenmuth A17.00, Joh. List there Al.00. Past. Bernthal's comm. A6.00. comm. in Saginaw City

Al0.00. Past. Ruffs Gem. in St. Clair A5.30. offer-Coll. in Past. K. Molls Jmmanuels-Gem. A8.65. Of d'r St. JohannisGem. inRoscville A20.84, St. Peters-Gem. there A16.50.

For the Lutheran Hospital in St. Louis: From Past. Hudtloff A2.00. Collected at Braatz' infant baptism Al.00. Maundy ThursdayS-Coll. of the congregation at Amelith A2.25. From N. N. at UnionvilleA5.00. From Rev. <^eckhard 50 Cts.

For the Emigrant Mission in New Jork: From Leonh. Rohrhuber A2.00. Congregation in Frankentrost, Easter-Coll. A14.67. Wedding coll. at W. lüder's in Wausau A2.50. Likewise at Mr. Kaufmann's in Town Sherman, Mich. A3.00. From Past. Molls Gem. in Detroit A7.33. Mrs. N. N. there A2.00. Past. Speckhard 25 cts. Past. Trautmann's congregation, from the missionary treasury A7.00, from the cent treasury A8.00.

For the Lutheran orphanage near St. Louis: Collected at the funeral service of Ebr. Neumeyer A2.50. Coll. by I. P. Weggel A2.63. Coll. by P. Böhmländer Al.70. Collected by Past. Sievers at the funeral of Sturm's child A1.65. Coll. by Past. Müller at Amelith A4.17, collected by the comm. at Ebelsville A9.00. Collected by F. Eißfeldt's children A4.00. Collected by N. N. at Unionville A5.00. Mrs. Mannerotv at Coldwater A3.00, her daughter A2.00. Collected at Wm. Borchers's wedding collected. K6.63. From C. Bieth in Detroit 50 cts. Mr. Zopf there from the savings bank of his scl. children A2.50.

For the heathen mission: From W.Polz in Dryden Al.OO. L. Hoppen there 50 Cts. Kindtauf-Coll. .at M. Gremel Al.46. From a pupil 10 Cts. Collected in the mission hours

of the Trinity-Congregation in Milwaukee K3.75. Collected from the confirmands in Kirchhain A3.72, desgl. from those in Cedar Creek A4. 83. From Christ. Haag in Sebewaina 25 Cts.

For the Jewish Mission: from N.N. in Eau Claire County, Wis. A2.00.

For the seminary household in St. Louis: by Past. Hudtloff A6.00.

For Pastor Brunn's proseminar in Steeden: by Mrs. M. Wiesinger in Adrian A3.Ol>. Past. Engelbert's Gem. A25.32. wedding - Coll. by W. Burmeister at New London A4.17. by Past. J.N. Beyer Al.45. by Past. Daib Al.OO. Past. Henkel's Gem. at Burr Oak and Colon A3.50. By M. Forester at Roseville Al.OO. C. Bieth at Detroit Al.OO.

For the Em igrant Mission in Baltimore: From Past. Schilling's congregation in Kewaskum A5.00. Past. I. Karrer's parish A1.55.

For the new professorship at Addison,? Ill.: From Past. Frederick's St. JohanneS comm. in Eau Claire county, Wis. A6.00. From Past. Winter Al.OO. Coll. d. Gem. in Frankenmuth A26.15. Of Past. Speckhard's comm. in Sebewaing A20.00. teacher Meyer in Watertown Al.00. past. Links parish A8.00. parish in Frankentrost A15.00. past. Boling's Gem. in Waldenburg A10.00. Past. K. Moll's Gem. in Detroit A10.13. From the Women's Association in Past. Hügli'S Gem. A10-00. from teacher F. H. Stünkel Al.OO. Teacher Joh. Treichler Al.OO. Of the Gem. in Cedarburg A8.00. Of the school children in Grafton A2.96. Past. Stülpnagel's Gem. A5.70. coll. on July 4 at J.Dahms A8Xl0. of Past. Hügli's Gem. at Detroit A8.50. Coll. at St. John's Gem. at Town Hart, Minn. a2.85. From Past. I. F. Ruff "Gem. A7.00. Past. Lochner's Gem. in Milwaukee A33.17. Wedding coll. at I. G. Roth's in Frankenlust A4.02. Uberschüssiger Gehalt des Past. E. G. Chr. Markworth A7.00. of St. SiePhans Gem. in Milwaukee A20.00. Past. Schulze's Gem. A6.00. Past. Damms Gem. A8.00.

For Pastor Kuehler's family: Aüs der Dreieinig:'-Gern: in Milwaukee: by A. Brüsewitz 50 Cts, Hantschke Al.00, Zillmann 25 Cts, Ernst Eggert 50 Cts, Mrs. Mumsen A2.00, Karl Stolper A2.00, I. Pritzlaff A4.00, Mrs. Hofmeister 50 Cts, Mrs. Chr. Fuhrmann Al.00, Mrs. Harkert sen. Al.00, Karl Laudon 50 Cts, Mrs. Schmidt A5.00, Maiden Phil. Schmidt Al.OO, Hanna Wallschläger Al.25, Minna Wallschlägr A1.00, F. Eißfeldt A2.00, Rud. Latsch A2.00, I. Barkowp. Fr. in Prairie City 1 pork rind, 1 paquet soap; George Greb 1 bushei sour cherries, several bushels apples; Balth. Lochhaas 1 bushel of cherries, some apples; by Mr. Estel 1 box of tobacco for the asylum; by Past. Bünger 3 paears A1.00, C. Zimmermann 50 cts, B.Fritsche 50 cts, W.Röhrborn 50 cts, H. Carlsof stockings; by Joh. Lochhaas'2 bshr apples; "Wittwe" P. Mertz 14 bushels, sour cherries; G. Möller 1 bushel. Plums, 1 ham, 1 side of bacon; N. N. from Rev. Biltz's parish by Rev. Brohm 4 boys' shirts; Hrn. Borcharding in St. Louis 8 pairs of children's shoes; N. N. there by Joh. Lochhaas, Jr. 1 side of bacon; Göttlich Mertz 1 basket of apples; Mrs. Koch 4 Bush. Apples, 37 pc. Watermelons; Mr. Ravens about 6 Bush. Peaches; H. Niebrügge about 7 bush. Apples.

In cash: Through Rev. Th. Jungck from children of his former congregation 55 cts. from himself A1.35. From Pastor Hertzberger's congregation in Ohio A20.00. By Past. Streckfuß from Christian Wolf as an offering of thanksgiving for happy delivery of his wife A2.00. By Past. Gräbner in St. Charles by Hermann v. Sandcn A5.00. By Miss M. Reichenbach of the Virgins' Association of Trinity Parish in St. Louis A31.50.

Sincerely thanking all donors and wishing them God's blessingAug. Lehman", orphan father.

Received for poor SchutaMtS scholars in Addison, Ill: From the Women's Club at Grand Rapids, through Teacher Selle, for Guenther, A5.00, 2 shirts, 2 handkerchiefs. By teacher Denningcr from the parish at Adrian A10.00. By Kassirer Eißfeldt Al 5.00. By Kassirer Birkner A21.46, for Gerstenberger A5.00. From Hermann Clausen for Werfelmann A25.00. Fr. Werfelmann for the same KIO.OO. N. N. in Milwaukee for Meibohm Al.OO. For L. Selle from Mrs. Schlegel of RockJsland 50 cts. From Beierlein and Ries and Past. Mennicke each Al.OO. From Mrs. Lothringer A2.00. From Foh A1.25. From a mission collecte to Kankakee by Past.Müller A5.00. From Konr. Biesterfeldt in Schaumburg A10.00.

Addison, Aug. 28, 1871.

C. A. T. Selle.

For the College - UnterhaltS - Kasse: From Past. Beyer's congreg. in Pittsburg, Pa, A43.32. Triunity Distr. in St. Louis, Mo, A11.00.

For inner mission: by Mrs. Kraft throughPast.Dörmann in Randolph County, Ill, A2.00. Past. Stephen's church in Ehester, Ill., A4.10. Trinity Distr. in St. Louis, Mo., A1.05. Jmmanuels Distr. there A3.19.

On the emigrant mission in New Dort: Coll. from D. Cordes' Wedding in Peoria, Ill, A6.15.

For the Hermannsburger Missions-Anstalt: Collected in the Sunday Christian teachings of the school children in Past. Groß' Gem. in Chicago, Ill, A25.00.

For poor students: From N.N. by Past. Querl at Lyonsville, Ill, Al.OO.

For the seminary household treasury in St. Louis: from Wittwe Klingenberg by Past. Blitz in Lasayette County, Mo., A10.00.

For the school teachers' seminary at Addison, Ill.: From Past. Tirnenstein's Zion Parish in New Orleans, La., A40.00.

For the purchase of a piano in Addison, Ill: From Past. Ruhlands Gem. at Pleasant Ridge, Ill, A13.00.

To pay off the debts of the seminary in Addison: By Mr. C. Puscheck in Proviso, Ill, A10.00.

For the seminary building in St. Louis, Mo.: By Past. O. I. Hjort at Dalby, Allamakee Co., Iowa, A50.00.

E. Roschke, Kassirer.

Received at the Middle District Treasurer's Office:

To the Synodical treasury of the Middle District: from Past. Kraft's congregation in Flat Rock Township A2.40. Past. Detzer's congreg. in Holland A3.71. Mrs. N. N. in Elyria, thank offering, A10.00. Past. Kraft's congregations in and near Florida A3.00. Whose congregations in Flat Rock Township A1.25.

For the heathen mission: from Elis. Griebel and Louise Schmidt, collected by a play, A3.53. From the congregation in Marion Township A6.92.

For Rev. Brunn's proseminary at Steeden: Half of the Collecte at the Mission Festival at Kendallville, Noble Co, Jnd. A24.06.

For the Leipzig Missions-Anstalt: Half of the Collecte at the Mission Festival in Kendallville A24.06.

For inner mission: from the congregation in Marion Township A6.93.Past. Detzer's congregation in Holland A4.79.

For the general synodal - building fund: From some members of Past. Lothmann's congregation in Elyria A3.60. From Dr. Sihler's congregation in Fort Wayne A3.00.

For Pastor Kähler: From some members of Dr. Sihler's congregation at Fort Wayne A7.00.

Fort Wayne, July 31, 1871, C. Grah1, Cassirer.

For the Lutheran Orphanage near St. Louis, the following

gifts of love were received by me from June 16 to August 29:

Bon M.Mertz about 8 bush. Apples; CH.Schultz apple slices; Wittwe Greb green beans, cherries, apples; Joh. Becker in Collinsville 2 sack flour, 1 shoulder; D. Neincke of the township near Ballwin 1 p. apples, Z Bush, do.; Fr. in Prairie City 1 pork rind, 1 paquet soap; George Greb 1 bushei sour cherries, several bushels apples; Balth. Lochhaas 1 bushel of cherries, some apples; by Mr. Estel 1 box of tobacco for the asylum; by Past. Bünger 3 paears A1.00, C. Zimmermann 50 cts, B.Fritsche 50 cts, W.Röhrborn 50 cts, H. Carlsof stockings; by Joh. Lochhaas'2 bshr apples; "Wittwe" P. Mertz 14 bushels, sour cherries; G. Möller 1 bushel. Plums, 1 ham, 1 side of bacon; N. N. from Rev. Biltz's parish by Rev. Brohm 4 boys' shirts; Hrn. Borcharding in St. Louis 8 pairs of children's shoes; N. N. there by Joh. Lochhaas, Jr. 1 side of bacon; Göttlich Mertz 1 basket of apples; Mrs. Koch 4 Bush. Apples, 37 pc. Watermelons; Mr. Ravens about 6 Bush. Peaches; H. Niebrügge about 7 bush. Apples.

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Addison, Aug. 28, 1871.

C. A. T. Selle.

We received the following gifts of love

for our church in Leeland:

From teacher Leßmann in California, Mo., 25 Cts. By unknown hand from Willshire, O., Al.OO. From Past. Kleinhans at Howards Grove, Wis. of, A6.00. By an unknown hand from St. Louis, Mo. of, A2.00. From Jda, Mich. of, Al.OO. From Mrs. Katharine Miller at Springfield, Ill, A5.00. Bon Past. Holtermann at Effingham, Ill., A3.00. Summa A18.25.

We give our heartfelt thanks to the dear donors; the faithful God will be a rich recompense for them. I hope that other dear friends of the church will also be encouraged by this good example to open their lenient hands to us. Do good and do not forget to share, for such sacrifices are pleasing to God.



With heartfelt thanks to God and the kind givers, the undersigned certifies that since June 8 I have received the following gifts of love for the Aamine of be. Pastor Kähler, which I have also immediately delivered to the same:

From Past. Hügli's parish in Detroit -596.00. Past. BergenS-Grm. in Alexander KtO.OO. Past. BsoibZ Gem. in Waco- nia P3.35. N. N. there H1.65. Of some members from Past. Frey's congregation in Washington K5.00. Past. Harmening's congregation in Listen-511.65. Past. Brackhage-51.00. WeßlerPl.OO. H. Vinup 50 CtS. Ch. Knoop Ol.ltO. Past. Keß' Gem. in Town Line-57.00. Ch. Tirke O1.00. Past. E. G. W. Keyl and Mar- tha Keyl P3.50. Past. Hanser's congreg. in Baltimore P5.60. Bon Past. John's country parish in Round Prairie, Ill, -510.50. Past. Riedel's Gem. in Homewood P51.50. Past. Dreyer's Gem. in Maple Run, W. V., K10.50. Past. St. John's Gem. in Round Prairie P1.35. by the Women's Association of St. John's Gem. in New Orleans, La., \$20.00. L. Lange in St. Louis P2.00. by Past. Wyneken at Fort Smith, Ark, -K5.00. by Kasstrer Birk- ner at New Aork -5159.86. by Past. Vetter and Sommerer P1.00. by Kasstrer Grahl at Fort Wayne -59.00. by Kasstrer Roschke at At. Louis -P82.00.

Pittsburg, Pa, Aug. 17, 1871, C. Engelder.

For poor students received from Mrs. F. G. Wamhof in Pittsburg H5.00. From the missionary fund of the church at Indianapolis (for Brunn's) H24.00. From Rev. I. I. Kern in El Paso, Ill, -K1.00. By Mrs. Allrindörfer from the sewing club in Carlinville, Ill, 4 Lusen shirts, 6 pillow cases, 6 towels. By Rev. M. Eirich at the wedding of Mr. H. Schnit- ker'S in Minden, Ill, collected -594)5. By Rev. Sieving in Lincoln, Mo. from Mrs. M. Eckhoss as a thank offering P5.00.

C. F. W. Walther.

Having received a box of books as a gift for the Concordia Seminary Library from Mr. Pastor Kern kn El Paso, Ill, hereby witnesses with many thanks C. F. W. Walther, President of the Institute.

Received for the seminary budget: Through Mr.Past. Envres from Heinr. Großscheider from the Zion congregation near Cape Girardrau \$4.00; from Mr. Lehrer Emmerich H1.00; from the congregation of Mr. Past. Gräbner 1 carload of hams, shoulders, champagne pieces and sausages; from the I. Bäckern of the local parish throughout the academic year abundant support with bread; from the I. Gardeners of my and Caron-deleter parish always and always abundant supply of kitchen greens; from F. W. of West-Ely 1 Bush, dried apples. A. Crämer.

As of August 25, I had also received the following gifts of love: From Mrs. Hagemann in Past. BeyerS parish in Pittsburg K2.00 for the household and^ 53.00 for the new bell on the Wirtschaftsgebäude; from N. -Lchwartz H2.00 for the household and K3.00 for the new bell; from Frau Succop -52.00) for the household; from Hrn. Prof. Preuß K5.00 for the pupil I. Kraussc; ^from Past. Steinbach -P12.00 as board money for "chüler Ph.ilchmkt; from F. Vollmer of Past. Boyes parish 4 Bush. Wheat, 2 Bush. Oats, 1 Bush. Potatoes.

Christ. Hengerer.

For Past. BrunnS pupils and other poor students at the local college: By Mr. Past. Lehner -55.00, from G. N. in my parish O1.00, from N. N. there K10.00, collected on Mr. M. Föhlinger's wedding -513.42, on Mr. Ban- dau'S wedding ges. K5.55, from the parish in Defiance -K2.00.

God's blessings to the givers!

W. S. Stubnatzy.

Fort Wayne, Jnd, August 29, 1871.

For the "Lutheran" have paid:

The 25th year: The gentlemen pastors: A Mennicke K2.50, A Herzberger.

The 26th year: The gentlemen pastors: OHagestad, A Mennicke -K29.50, I A Hügli -52.50, E M Bürger, F W Penne- kamp K13.50, A Herzberger, F Keller- 58.50, I Karrer-56.00, G Baumann 75 CtS.

Furthermore: A Einwachter P31.80, C AHlerS 75 CtS., G Bernhardt - 510.00, F Engelhardt O10.00, I G Böhm -516.50, C A Frentzel -55.00.

The 27th annual: Messrs Pastors: I Trautmann -5-42.00, I F Biltz -55.50, H Meyer -5'9.35, I P Fackler -54.50, W Hattstädt O5.00, O Hagestad, I G Schäfer -515.00, I A Hügli O16.50, F W Scholz -56.00, W HuSmann .P10.00, H Wunder P58.75, A Detzer -517.50, E. Wübben, L A Detzer -510.50, I Seidel -516.50, L Geyer -510.00, E M Bürger, S Estel -56.00, H FlackSbart, J Rupprecht.P11.70, I F N Wolf, F.Mgele P16.50, F Keller, I Karrer -56.Oll, L Geyer -519.50, I Trautmann H25.00, K L Moll P6.50, H Lemke -525.00, G Baumann.

Further: SJetter "25Cts., C H Pohlmann -511.25, JH Bleecke P19.50, I F Hoffmann -K92.00, A F Loge -525.50, H Pritzlaff P35.50. S M Becker P3.00, H Voupel, L L Schnell K15.00, I C Ulrich K20.0t), C Strobel -519.50, G Oetter -56.00, G Schmidt -57.50, W Küchlin -K36.00, I Dreyer, I G Böhm, C A Frentzel -K21.00.

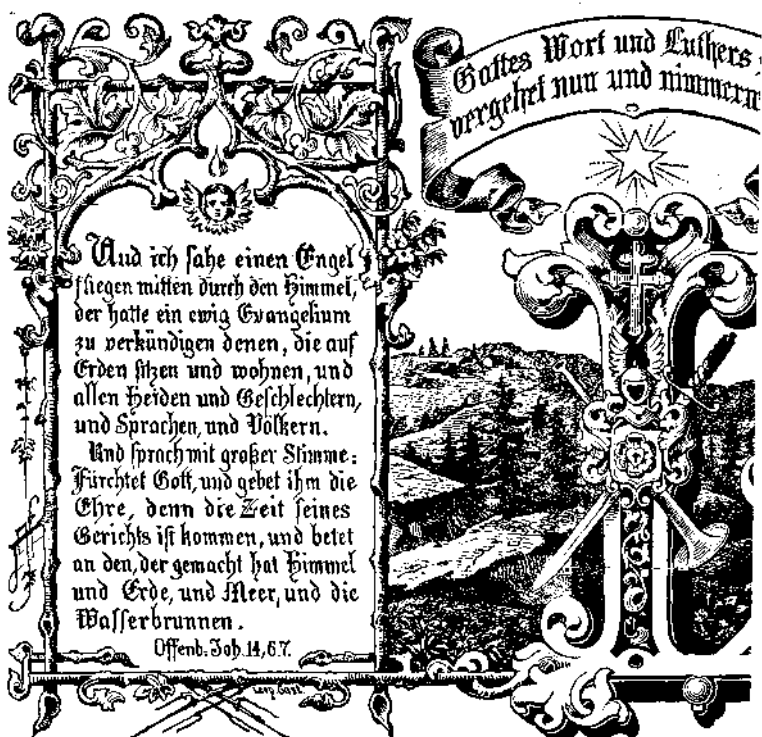
The 28th year: The pastors: H Rägenger, F Kühle. _____

Further: I Kühl, S Jetter O1.25, L Mohrmann, I Möller.

M. C. Barthel.

The "Lutheran" is published twice a month at the annual subscription price of one dollar and fifty cents for the out-of-town subscribers, who must pay the same in advance and pay the postage. - In St. Louis each number is sold for ten cents.

Only letters containing information for the journal are sent to the editors, all others, however, which are of a business nature. Orders. Cancellations. Gelder rc. contain, under the address: Äl. O. üürtdivl, Oornor vt 7kii nuci Dat'uvette 81i eets, 8t. Dvnis, Alo. to be sent to. - In Germany, this sheet can be obtained through **Zustus Naumanns Buchhandlung** in Leipzig and Dresden.



**Herausgegeben von der Deutschen Evangelial
Zeitweilig redigirt von dem Vechre**

Volume 28, St. Louis, Mo. the 15th of October, 1871, No. 2.

(Sent in by Rev. P. Beyer.)

"Keep us pure doctrine!"

What are you laughing at, you great world,
And you cheer so boldly.
If here and there a fighter falls.
Who boldly stood against thee?
Do you think that's a victory for you?
The devil take it!
But we continue in the war.

How thou dost lure with rich pay those who bear Christ's arms! You offer
honor, lust, and gold to those who renounce their Lord!
And if one desert to thy idolatrous chariot, Then are ye both led.

Only those that are with thee... Who have already been yours.
Just take these. What are we losing? Discords that bothered us.
But they that know their Lord, And groan him, the Beth-hearted!
They won't hold up on you either.

Like Judas, their patron in the war, Fear forced to the rope, They are sore and
weak at heart. Their laughter is forced.
Though fear drives them to battle, Insolent they need the tongues; But in them
it remains night.

Alas! what has such an apostle For lamentable days, So long still God's great
grace Again and again asks the question: "Will you not soon return to me?
Weigh with fair scales, say: What evil have I done thee?"

How many a despairing curse Then wrings itself from the heart, world, about
thee and on thy book! Experience it once with pain! - But he who has
hardened himself, God extinguishes even the candles of admonition. Where
then is counsel?

Oh, dear! The final battle is coming! Thou know'st, world, the dying: The gold
falls to the heirs, The guilt-ridden soul goes to eternal ruin, Which thy God
hath long since bestowed upon thee.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. October 1871.

No. 2.

Then rejoice in thy victory; The devil beats the kettledrum.
Those you tempt, curse you -----
Are you questioning the Schud?
So fight it out - you have time - There under the turmoil Of
God's wrath for eternity.

O merciful Lord and God, have mercy on thy children, that
we may go out as conquerors in the face of temptation and
ridicule!
For it is Your grace alone that makes us sinners blessed.
And keep us in Thy ranks. - Amen.

Strange tale of old Frederick Myconius,

how he once, when he was still in the priesthood, "wanted to have indulgences for free" out of God's impulse, but could not obtain them, but then received the assurance of the forgiveness of his sins through the Holy Spirit in his heart.

Friedrich Myconius was a very strange man. He was born on December 26, 1491, at Lichtenfels in Franconia, studied at Annaberg in Saxony and, in order to find peace for his soul, entered a Franciscan monastery. But since he, like Luther, took the cause of his salvation seriously and could not calm himself with a mere holy pretence, he only became the more restless the more he wanted to gain the peace of his soul for himself through all kinds of self-chosen monastic works. Day by day he began to doubt more and more whether he had been chosen by God to be blessed. At last these doubts became so great that he felt a real torment about them. His monks first tried to comfort him, but when they saw that their comfort was of no avail, they grew weary of the matter and left a poor Myconius to his fate as a man who did not want to accept any doctrine. But Christ himself took care of his lost, abandoned and rejected sheep. It was just at this time that Luther's famous 95 sentences on indulgences appeared, which he wrote on 31 October in the year

1517 on the door of the castle church in Wittenberg, in order to publicly defend them against the impudent papal indulgence merchant Johann Tetzel against everyone. These 95 sentences would then also come into the hands of our Myconius. This was the right bread and water for him who hungered and thirsted for justice. "God immediately opened my eyes and ears," he himself says, "yes, he (Luther) seized me, led me to the source, and threw me upon Christ. To him I immediately joined in the confession of doctrine in the year 1517." Like Luther, however, he still remained in his monastery, but in it he now had quite different experiences from Luther. Far from accepting his testimony of God's grace in Christ, his monastic brethren became truly furious against him. Five times they excommunicated him as a heretic; while they ate, they condemned him to crawl on the ground and to kiss their feet; they often even traduced him with scourge blows to the point of blood; yes, they finally threatened to wall him up alive if he did not renounce and get rid of the godless "Lutheran heresy. So he finally escaped from the hands of his bloodthirsty brethren after seven years of terrible torture. In 1524 he was welcomed with open arms by the Lutherans, and as a man who was as godly and experienced as he was learned and eloquent, he was appointed Superintendent of Gotha. He now became Luther's formidable co-worker in the "work" of rekindling the Protestant light in Germany. Even in England, where he had been sent as a member of a delegation, he defended the Augsburg Confession victoriously during an entire summer. Unfortunately, however, Myconius, who was so strong-minded, was weak in body; indeed, he gradually developed consumption to such an extent that not only all who saw the man, who was emaciated to a skeleton, but also he himself believed that his death was near. However, when Luther heard of this illness, he became so strong in the belief that God would not take away the precious armament in the great distress of the church at that time, that he prayed to God with full, undoubted confidence for the prolongation of the life of Myconius, although he was already terminally ill, and therefore sent a letter to him on the Sunday after the Feast of the Lord.

I have received your letter, dear Mr. Frederick, in which you indicate that you are mortally ill, or, as you rightly and Christianly interpret it, sick to life. Although it is a great joy to me that you are so confident and unafraid of death (which, according to the Scriptures, is not death but a sweet sleep for all the blessed, Matt. 9:24), and that you have a longing and desire to depart and be with Christ,... But I beseech and implore the Lord Jesus, who is our life, salvation and health, that he will not let this misfortune come upon me, that I should precede me, penetrate and tear through the curtain to rest and leave me behind you here in this false and wicked world in the midst of the devils, and leave me behind you here in this false and wicked world in the midst of the devils, so that after your departure I would have to endure even longer more torment and torture, which I have now endured and suffered more than enough for several and twenty years and would therefore be well worth (would also have deserved it for the sake of the world only very well) that I should precede you all and pass away in the Lord. Therefore I desire and beseech that the good Lord would let me be sick in your stead, and that he would call me to lay down this my tabernacle, which hath now worked out and served, and hath been consumed, and waxed feeble, and therefore is not fit; seeing also that I am of no more use unto any man. Therefore I earnestly beseech and exhort you that you will pray God together with us that he will keep you alive longer for the service and improvement of his churches and for the mockery and annoyance of the devil. For you see, Christ our life, you also see what persons and gifts his church needs from time to time. Farewell, my dear Frederick; the Lord will not let me hear, as long as I live, that you are dead, but see that you outlive me. This I pray with earnestness, and it shall be granted, and so have it, and my will be done hereunto. Amen! For this my will seeketh the honour of the divine name, not my honour nor my pleasure: this is certainly true.

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This faith-filled letter made a great impression on the terminally ill Myconius. He wrote about it to Rörer: when he read Luther's letter he felt no differently than when he heard Christ's voice: "Lazare, come out!"†). Though he did not fully recover, he now lived another six years, still serving the Church, though in weakness, and truly outliving Luther! He therefore wrote to Justus Jonas that same year on the Wednesday after the Sunday Cantate, "I will not die, but live and proclaim the works of the HErrn. As for my condition, I report that I have not yet overcome my illness and what remains of it; I am still hoarse and have a cough. Nevertheless, I am doing all the military service along with you, wrestling with God for you who are at war, with prayer, groaning, and unspeakable groaning, so that He will break through all the gates of hell, banish me, and turn me back. It grieves me more than any sickness, that when the battle is most glorious against Absalom the despairing, I must stay at home with David, and not help the spears through his heart.

*) Luther's Werke, X, 2300. ff.
†) See: Luther's Works. XXI, 109.*)

run. Although this is not granted to me at present, I will in the future, along with others (through writings and prayers), be allowed to gather stones and stone the abominable beast that rebels against the Father, even daring to storm heaven. *) In the following year 1542, on Tuesday after Palmarum, he wrote to the same: "My illness, namely consumption, has now almost finished its work with me, it has completely taken away my speech, corrupted my lungs and consumed whatever flesh still clung to these bones of mine, and has thus preceded all worms, as only the bare bones will be thrown before them. But I overcome the disease again and triumph over it. For though death is unwilling, and the gates of hell are mightily resisting, yet in Christ I am renewed in my inward man from day to day, and so increase that I become quite fat in the same, feeling and enjoying abundantly the love of Christ, which he has for me. With joy I penetrate into this darkness and into the mist of death, out of which the Lord shines his light towards me. The herbs, plants, and shrubs that had died during the winter are already greening up again, and it is now the loveliest season of the year. But I go away from my most beloved friendship, which I do not leave, but only travel a little ahead to the company of her fathers and friends, whom I much prefer to see than all Scipiones, Alexandros, Catones, Carolos, and Epulones, or rich feasters and mighty men from the beginning of the world." **)

Shortly before Luther's death, on 25. January 1546, Myconius wrote to Rörer: "In the year 1541, by the Venerable Father Luther's command, prayer, and letter, I awoke from death, and have now lived for six years in weakness, nay, in the midst of death itself, also performing all the business of a living man, and rendering, as much as I was able, all the services of the house of God, until the fourth Sunday of Advent, when, foreboding the return of sickness, I exhorted the congregation with the highest fervor, with the voice of a preacher in the wilderness, that they prepare the way for the Lord. After that I fell ill and now lie in bed dumb and full of life, so full that I would rather not live than live in such a way that I am no longer useful. I have written to the venerable father (Luther), as to him who has so far delayed me by his command and by his letter. I therefore beseech him that he now dismiss me in blessing, so yet that there be done, not what is pleasing to me, but what is pleasing to the Lord." †)

The longed-for answer, in which Luther was finally to "dismiss" him, the dear Myconius did not receive, but a few days later the news of Luther's death. About this then wrote. Myconius wrote on March 9, among other things, the following: "About Luther's death, which six years ago I had been told that I would outlive him, I am in truth greatly shocked. But what should he longer do in the obdurate, impenitent, ungrateful, incurable, and utterly iniquitous world, which would rather be eternally damned than be saved by Christ? God grant me a blessed hour, that I may soon follow him! Amen!" ††) This Ge*) See: Löscher's Innocent News. Volume 1729. p. 354. ff.

**) Ibid. p. 356. ff.

†) See: Seckendorf's *Historia Lutheranismi*, where is found page 629. f. the whole incomparably beautiful letter.

††) See: Junii *Compendium Seckendorffianum*, or Brief History of the Reformation. Edition of 1755. IV, 428. f.

Myconius finally died a month later, on April 7, 1546, after he had just had the loveliest conversations and sung Simeon's praises. -

In the following, we will now share with you, in Myconius' own words, the experiences that he had with the notorious indulgence merchant Tetzl in 1517, when he was still in the Papacy stack and still a young student in Annaberg. The narrative of this is as follows.

W.

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Johann Tetzl, the well-known and notorious crier and advertiser of the indulgence offered by the Roman pope, lied to and charmed the people in the city of Annaberg for a whole two years, so that at last all of them believed and firmly imagined that there was no other way or means of attaining forgiveness of sins and eternal life than the atonement through our works. But this atonement, he further taught, would be utterly impossible, and there was therefore only this one way left, that such atonement should be bought from the Roman Pontiff with money. He then gave out such a purchased papal indulgence, with the greatest assurance for the infallible forgiveness of sins and as a certain entrance into eternal life. I was able to relate quite astonishing and almost unbelievable things from what I had heard during the two years (for he preached every day), since I listened to him so attentively that afterwards I was able to recite whole sermons to others, even imitating his voice and gestures, not for jokes and pastimes, but in earnest. I was also of the opinion and firmly believed that all this was entirely and infallibly God's word and utterance, and that everything that was sent to us by the pope came to us immediately as from the Lord Christ himself. Finally, in the same year, about Pentecost, he began to threaten how he would soon close the erected cross of indulgence and the hitherto open gates of heaven. He added that it would never happen again that eternal life and the forgiveness of sins could be obtained at such a low price. Nor was there any hope that, as long as the world stood, such extraordinary generosity on the part of the Roman See would ever come to Germany again. He exhorted the people, therefore, that each one should now consider both his own happiness and that of his friends who had already died; now was the day of salvation and the pleasant time. Oh," he cried, "let no one miss the salvation of his soul; for if you do not have the papal indulgence, you will not be absolved from your many sins by any man.

In addition, printed notices were publicly posted on the church doors and walls, announcing that out of gratitude for the devotion that the German people had shown, from now on the letters of indulgence and complete power to forgive sins should no longer be sold with such large sums of money as in the beginning, but at a lower price. At the end, a little further on, it was added that indulgences might be given to the poor for nothing, for God's sake. The latter was the opportunity for me to have something to do with this commissioner of indulgences. But it was certainly at the suggestion of the Holy Spirit, who, so to speak, drove and compelled me to do it, because at that time I myself did not understand what I was doing.



When I was still a boy, even a child, my father taught me the Ten Commandments, the Lord's Prayer, and the Creed, and constantly urged me to pray diligently. For he always told me that we had and obtained everything from God alone, and that he would govern us if I prayed diligently. He knew how to make me believe that the blood of Christ was the propitiation and the ransom for the sins of the world, and that this faith was indispensable for a Christian: yes, even if only three people should have this hope that they would be saved through Christ, one should nevertheless believe quite certainly and firmly that one was one of these three, and it would be a disgrace to the blood of Christ if one wanted to doubt this. The indulgences of the pope and his letters of indulgence would be nothing more than nets or rods with which to fish away the money of simple people. This was certainly true, and it was agreed that forgiveness of sins and eternal life could not be bought with money, but it would only anger and annoy the clergy or priests if one wanted to say this publicly. But because I heard nothing but praises of indulgences in the sermons on indulgences, and not the slightest mention of the grace of the Lord Christ and his atonement for the sins of the world, I thought that only those would share in the merit or death of Christ who had either earned it by their own good works or had bought it with money. So I remained in darkness and ignorance, and was in doubt within myself whether I should believe the clergy and the priests more or my father; yet I believed the priests more. But this one thing would not quite enter my head, that the forgiveness of sins could not be obtained unless money were paid for it; especially as far as poor people were concerned. That is why I liked the addition at the end of the above-mentioned papal decree, where it said: Indulgences are to be given to the poor free of charge, for God's sake.

Since after three days the cross of indulgence was laid down with great solemnity and these steps and ladders to heaven were to be taken down, the spirit impelled me violently to go to the commissioner and ask for such a letter of indulgence and insurance, in which the forgiveness of sins would be contained free of charge for the poor. I wanted to state that I was a sinner and also a poor man and therefore in great need of Christ's merit and the forgiveness of sins promised free of charge.

The next day at dusk, when Tetzl was in Johann Pflug's house with the other preachers of indulgences and a crowd of people, I also went to this meeting. In a Latin speech I made my request that I, as a poor man, be absolved of all sins free of charge and for God's sake, in accordance with the papal command, so that no case was reserved. Then I asked that at the same time a papal letter of assurance be issued to me that this had really happened to me. Then the priests were astonished at my Latin speech, which was something rare among boys of my kind at that time, and hurried out of the parlor into the chamber to Tetzl. They presented my petition to him and at the same time interceded for me that he might grant me a letter of indulgence free of charge. Finally, after a long consultation, they returned and brought me the following answer: My son, we have presented your request with all diligence to the

He has also declared himself willing to comply with your request! I would only have sold one or the other book, and with this money I with great pleasure, but it is not in his power, and if he were to do would have obtained the indulgence. But now I wanted to have so immediately, it would, as he himself says, be null and void, invalid indulgences for free, once and for all, and for God's sake, or they and in vain. For he indicated to us that the papal commands were should give God an account for it one day, that they missed out on of the explicit, clear content that only those would really and truly be the salvation and blessedness of a soul for the sake of six pennies, capable of and become partakers of this most lenient indulgence which soul God and the pope wanted to make partaker of the who offered their helpful hand (for the building of St. Peter's Church forgiveness of sins, which Christ had acquired and obtained for us. in Rome), that is, who gave money. On the other hand, I convicted But at that time I still believed that it was entirely up to the Roman them from the notices posted on the church doors that this most Pontiff to grant forgiveness of sins, after each one had earned it, but holy pope had ordered that indulgences be given to the poor free of for nothing to the poor.

charge, for God's sake. In addition, the following was written At last they asked by whom I had been sent here? I answered underneath: By the Lord Pabst's own hand. and said, in accordance with the pure truth, that I had not been sent

Again they went in to the monk, who was proud beyondhere by any man at all, nor had I come here by anyone's suggestion, measure. They asked him again that he might grant my request, advice, impulse, or compulsion. I declared that I had come merely of since I was also a handsome youth, of good sense and gifts, my own accord, basing and relying only on good faith and hope in especially well spoken, and therefore well deserving and worthy of the indulgence promised in vain in the papal order. I would never his doing me some good in front of others. Nevertheless, they have ventured to associate with such great people, being by nature returned with the answer of the helping hand, that is, of the stupid and timid; if I had not been driven by thirst and desire for the contribution to the building of St. Peter's Church in Rome, with the grace of God and for the forgiveness of sins, I would never have report that these alone were capable of obtaining indulgences. But dared to make my way among such a gathering. Then I was I still stopped there and told them that they were doing me a promised that I should get a letter of indulgence, which had been injustice, since I was a poor man. Neither God nor the pope wanted bought by someone else in my place for 6 pennies, and so I would to exclude the poor from the offered indulgence, but they wanted to get it for nothing. But I insisted once that I wanted a "remission of my reject me for the sake of a few pennies which I did not have. sins without payment" from the one who would now have the power

At last they were advised that I should only give something for to forgive sins free of charge in the place of the pope, or that I wanted the building of St. Peter's Church, so that the so-called helping hand to entrust the matter to God and order it to him.

would not completely disappear and remain outside; I should only So I was dismissed and the holy thieves became sad. As for me, give a single penny. My answer was: I don't have it, I am poor. At I was saddened that I had not received a letter of indulgence, but at last they said that I should like to give only 6 pennies at the least. the same time I rejoiced and comforted myself that there was still a Again I answered, 'I don't even have a penny. God in heaven who would give and remit sins without money to the

Then they went aside a little and talked with each other, and then penitent who were heartily sorry for their sins, according to his clear I heard and heard that they were very distressed about two word: "As surely as I live, says the Lord, I do not want the death of circumstances in particular. First, they thought that I should be given the sinner. Sinner" and so on. Lord God, you know that I am not lying a letter of indulgence and not be allowed to leave without it under here! For I was still in the thickest darkness. And though I departed any condition, so that, if the matter were instigated by others, I or I from them, behold, the Holy Ghost moved my whole heart, and my on their account would not be the cause of a sad outcome or such whole body: the same thy good Spirit, which is an enlightener, and a spectacle, since the papal order actually contained the passage: a quickener, and a comforter, and a spirit of regeneration.

"The poor in vain! On the other hand, they were also of the opinion And as I went home in this way, I melted away into tears and that something should certainly be accepted from me, lest, when wept and begged that, since they refused and denied me mercy and others heard that the letters of indulgence were being distributed in forgiveness because I lacked money, you, O God, would have mercy on me and, out of your free grace, forgive my sins, absolve me from vain, the whole swarm of the school youth, mendicants, or the poor on them, and be a gracious and kind God to me. So I came home again, should come upon them afterwards, and everyone should want them, and be a gracious and kind God to me. So I came home again, indulgences in vain. went into my room, put the crucifix, which I always had standing on

After the consultation was over, they came to me again. One of the table in my study, on a bench and prostrated myself on the them offered me six pennies as a gift, saying that I should give them ground before it.

to the commissioner and that I would be one of those who would Here I must lay down my pen, and can write no further; but I help to build St. Peter's Church in Rome and would also help to could at that time very well feel, sense, and sense the spirit of grace drive out and exterminate the Turks, so that I would be able to and prayer, which thou, O my God, didst pour out in and upon me. receive the grace of Christ and indulgences in the right order. But That was all I asked, and the whole sum of my prayer was that you then I answered frankly and unhesitatingly, quite out of an inner would be a dear father to me, and give me my sins. impulse of the spirit: "If I had wanted to have indulgences bought for money, then

...that you would forgive. I had given myself to you completely, that you should do with me what you pleased. Since they did not want to be merciful to me without money, you should be a merciful, loving and kind God and Father to me. Then I became aware and felt that my whole nature had been reversed, transformed and completely changed, so that I was disgusted with everything and seemed to be tired and weary of life. I had only one desire, to be with God, to live in communion with Him and to please Him.

A crown diamond of the Lutheran Church.

In the Lord's Supper Christ teaches, "This is my body, Take, eat, grace is desired - This is my body." - O wonder-meal, the Lord's body in bread small!
Who weighs the full value of the word: "This is my body" ?
There came to the traffic much of the Bible word,
And they would have this also inverted: "This is my body." They have labored much with interpretation,
But still it is written, "This is my body," and not emptied. Do you think the bread means only the body of the Lord?
We have heard from Him, "This is my body." Not His body's sign alone do we enjoy, It speaks, who worships Himself to us: "This is my body." Not only he who soars to heaven in faith, No, he who eats here, to him it is said, "This is my body." Whether we understand this mystery or not, we honor his word: "This is my body." The good shepherd gives himself to feed us...
The power of the word of promise: "This is my body." How blessedly, assured of his salvation, the sinner dies, If he feeds on this word: "This is my body - "This is my blood, shed for your forgiveness;
"My death is your life, this is my body." Praise and glory be to the dear Lord for ever, Who bestows on us the consolation of heaven: "This is my body." O bride of the Lord, the precious stone, ah, hold fast, This jewel keep intact: "This is my body"!

G. Schaller.

What love the great God asked us to show in our baptism.

"As many as are baptized of you have put on Christ." Gal. 3,27

How well the children of God are inscribed with God. He has inclined his heart towards them, Jerem. 31:20; his eyes are upon them, Ps. 33:18; his ears are attentive to their prayers, Ps. 34:16; he opens his hands to give them, Matt. 7:11; so despised are the children of God, like devil, like chaff of no value, Ps. 1:4; like useless dross, Ps. 119:119; so esteemed are the children of God in the sight of God. He calls them a beautiful crown, Isa. 62:3. his apple of the eye, Zach. 2:8., his dear soul, Jerem. 12:7, his own, Ps. 135:4, and how precious in his sight are the names of his children, which he records in the book of life, Luc. 10:20, and how precious in his sight are their tears, which he records and counts, Ps. 56:9, and how precious in his sight is their death, Ps. 116:15. But how do you attain to this reverend adoption, O you children of the living God? **Through baptism, through baptism!** In it we are clothed with Christ. For he that is clothed with the child of God is clothed with the divine adoption, and must also be the child of God. And that this is true Paul testifies, for after he had written, Ye are all the children of God through faith in Christ Jesus, he immediately adds the cause, For as many as were baptized of you have put on Christ. Just as the body is clothed with garments, so those who are baptized are clothed with Christ and his righteousness and holiness, as an incomparable garment, and, after receiving baptism, they are able to walk with joyful hearts.

I rejoice in the Lord, and my soul is glad in my God; for he hath clothed me with the garments of salvation, and clothed me with the robe of righteousness. Yes, no garment can be so exactly united to the body as baptized Christians are united to Christ. They are incorporated into the Lord Jesus, so that in the sight of God they are regarded no differently from Christ Himself. They are in Christ, Rom. 8:1, as a garment covers the nakedness of the body, so Christ with his merit covers our sins-nakedness, so that, since we were displeasing to God because of sin, after baptism we are pleasing to him in Christ his Son, and are no longer children of wrath, but children of grace. For this reason our pious fathers praise holy baptism with such beautiful praises. St. Augustine calls it the gate of heaven, St. Basil the beginning of eternal life, St. Nazianzus the key of heaven and the chariot to God, Luther the bearer of the kingdom of heaven, others call it the wonder of all angels and archangels, the terror of devils, the hell of hells, the river on which we sail to heaven, the spring from which we draw life, the fountain from which we drink comfort, delight, and joy.

Paul saith, As many as are baptized of you. This may be excellent water. It makes blessed, 1 Peter 3:21; it makes clean from sins, Ephesians 5:26. Whence the power? The power from God, who works through this water, Tit. 3, 5. ff. Joh. 3, 5. In itself water does not burn, but when it burns, it does so because of the fire by which it is made hot. In itself the water in baptism is of no greater power than other common water. But when the power of the reproducing Father, the power of the blood of Christ, the power of the Holy Spirit unite with the water, then it can do such great things.

Paul saith, As many as are baptized of you have put on Christ. That may be a good ornament. It would be much if those who are baptized were clothed with the sun. Still more if they were clothed with the splendor of an angel. But the highest is that they should be adorned with Christ himself. Now Aaron may enter in his high priestly adornment, the great conqueror Alexander in his golden robe, on which the firmament of heaven was artificially wrought; the adornment and ornament of the baptized is incomparably better.

The king's daughter is all glorious within, she is clothed with golden pieces, they bring her to the king in embroidered garments (of Christ's blood and righteousness), Ps. 45:14. Oh how joyfully a baptized child of God boasts:

Christ's blood and righteousness This is my adornment and robe of honour, With this I will stand before God. When I go to heaven.

As many of you as have been baptized have put on Christ. Consider this, ye parents. Do not let your children lie so long in their sinful nakedness for the sake of an unnecessary baptismal feast. Before God draws your child out of its mother's womb, you provide a shirt and a garment to clothe it in. Why do you not see to it that it may be clothed with the innocence of Christ and thus, as the ancients say, become a brightly shining soul, a child who has the right to a blessed eternity?

as soon as it sees the light of day? Immediately after its arrival you bathe it from its natural body impurity. And there is time enough for the washing away of the innate sin - filth! Make haste, make haste to the holy baptismal fountain, there you will find the red courage, dyed with Christ's blood, which heals all harm, inherited from Adam, and committed by ourselves. Have ye not heard that baptism is the covenant of a good conscience with God, 1 Peter 3:21? The day of baptism is a day of coronation, because the one who is baptized is washed by Jesus Christ with his blood, and is made king and priest before God and his Father. Rev. 1,5.6.

As many of you as have been baptized have put on Christ. Consider this, ye fathers! You are witnesses that the child has been baptized, and yet you seldom, if ever, remember his baptism. You have seen the child clothed with Christ, and afterwards you do not exhort him to abide in Christ. As the children put on Christ in baptism, so it behooves the fathers, where they have opportunity, by teaching and exhorting, to persuade them to walk continually in Christ, according to the exhortation of the holy apostle Paul, "As ye have therefore received the Lord Jesus Christ, so walk ye in him." Or when they have fallen, that they may stand again, and walk so much more carefully in the things to come, for all the good of the Lord. And that they may remember the same in their prayers before the Lord. -

As many of you as have been baptized have put on Christ. Consider this, ye baptized yourselves. Consider these words as a reminder, so that you may not forget your baptism or your baptismal duty. It is true what a godly teacher says, that the baptismal covenant is with many a Christian like the childhood play of his youth, which he no longer remembers, or like a letter of grace written in a foreign language, which he cannot read and does not understand. I would not like it to happen to me. Therefore, as often as I wash myself, I will remember by your grace that I was washed from sins in baptism, and as often as I put on clothes, I will remember that I put on Christ in baptism. Whenever I see a man baptized, I will say to my soul, Forget not the good things which God hath done thee. Ps. 103:2 - Consider these words as a warning letter, by which you will be deterred from sinning. Though I have been washed in holy baptism, sanctified, justified by the name of our Lord Jesus Christ, and by the Spirit of our God, 1 Cor. 6:11, yet I know that in me, that is, in my flesh, dwelleth no good thing, Rom. 7:18. Shall I then leave sin to do its will? No, I will not let it have its way, but will have dominion over it. The exhortation of the Spirit is this, "Let not sin therefore reign in your mortal body, to render unto it obedience in the lusts thereof; neither yield your members to sin for weapons of unrighteousness; but yield yourselves to God, as those that are alive from the dead, and your members to God for weapons of righteousness." And this exhortation is expressly addressed to the baptized. Rom. 6:12, 13, So my baptism binds me to a new life. -

As many of you as have been baptized have put on Christ. My God, this moth also will I look upon as a letter of comfort...



...in trouble and in death, to uphold, comfort, and refresh you. I am baptized, and my sin is forgiven me. What need can hurt me? Blessed is he whose transgressions are forgiven, whose sin is covered, Ps. 32:1. I am baptized, and life is given unto me. What death shall kill me? God hath given us eternal life, and such life is in his Son: he that hath the Son of God hath life, 1 John 5:11 ff. I rely on that! - But how! Thou hast indeed been baptized, and hast received forgiveness of sins, life, and salvation. But what have you done after baptism? Have you not heaped sin upon sin, and made yourself unworthy of eternal life? I must confess that you are right. But shall I go away without consolation? No! For my sins do not cancel the power of baptism, just as "my unbelief does not cancel God's faith," Rom. 3:3. Repentance, repentance is the means by which I am restored. Repentance is the plank with which I can swim again to the ship of baptism, which has not sunk. Thus I regain forgiveness and life, the power of my baptismal covenant. Though I have broken, yet my God breaketh not. "Though mountains depart, and hills fall down, yet my grace shall not depart from thee, neither shall the covenant of my peace fall away," Isa. 54:10. This is God's own saying. And his apostle says, "If we believe not, he abideth faithful; he cannot deny himself," 2 Tim. 3:13. Therefore I am not deceived, but stand fast, I am baptized. Still more, I have put on Christ, so I fear no wrath, so God is gracious to me in Christ. If the garments of Esau pleased Isaac so well, that Jacob, who was clothed in them, received the blessing; how should not holy righteousness and innocence, which he himself clothed me with in holy baptism, please the eyes of God from the heart of the innocent and obedient child of Jesus unto death? - So that my end, too, may be good, as much as there is in me, I will faithfully wrap myself in the merit of JESU given to me in my baptism, and stay with the godly Countess of Solms:

In JESU's pure silks I will clothe myself
believing, From this world depart To my
God with joy. -

To the ecclesiastical chronicle.

Our Institution. It will certainly give the dear Lutheran readers great joy to hear that by the grace of God we have been able to enter the new academic year with the handsome number of 150 students, after 37 left at the end of the previous year and entered the holy preaching ministry, namely 8 theoreticians, among them 1 Norwegian, and 29 practitioners, among whom were 2 Norwegians and 1 from the Illinois Synod. The 150 students of the present stock are distributed according to the different branches of our institution, as follows: The theoretical counts 54, including 13 Norwegians and 1 from the Wisconsin Synod; the practical 83, including 12 Norwegians, 5 from the Wisconsin Synod, 1 from the Illinois Synod, &c.; the proseminary 13, including 3 from the latter Synod. Most of our pupils are poor, of course, and so there is again much, much for your love to do and to care for. But it will not tire, since it is of the right kind, and will also spur you on to help the entire institution, the teachers, as well as the students.

to remember the students diligently in your prayers. That the Lord who is out! This only shows once again how the miracles in the is still with us, he reveals through the dear cross, with which he Roman church are. They are either obvious deception (2 Thess. diligently visits our institution, immediately at the beginning of this 2,9.), or based on a dream, or otherwise based on self-deception, academic year through a serious accident, namely that one of the and only serve to strengthen the poor ignorant Catholic people in new Brunnian pupils, a dear young man of 23 years, whom his their superstition and idolatry, especially in the idolatry they practice pious parents were reluctant to let go, fell backwards the day after with Mary. The local medical society took occasion to discuss this his arrival while jumping out of the carriage of the street railway and case. The most probable explanation was that the girl had suffered thereby shook his brain so violently that he gave up the ghost after from a watery tumor in or on the liver, which had suddenly burst; a few hours. The Lord is wonderful in his ways. C. whereupon, through the release of the strong pressure, a certain

The Second German Teachers' Day. Readers will probably already know that the unbelieving school teachers in America have joined together and decided to hold annual meetings which they call the "Teachers' Day. At the beginning of August this year the second "Teachers' Day" was held in Cincinnati. According to the reports that have appeared about it, even the unbelievers are not very satisfied with the success of the negotiations of the great lights that make up the "Teachers' Day." In the New York Beltristic Journal, a paper for the unbelievers, for instance, No. 24, it is said: "Impractical and dull, that seems to be their motto. The practical results of the teachers' convention held here (in Cincinnati). will probably be summed up in a nutshell." Other papers report that the more the Herm school teachers were bored at the meetings, the more eagerly they attended the taverns during the recesses. God have mercy on the children entrusted to such teachers! W. [Walther]

According to the report of a Jesuit published in the local Catholic indeed, there are even those here who have to put up with a vote "Herald of Faith", an alleged miracle happened on August 26 of this every year as to whether they should leave or be allowed to remain. year in the local hospital of the "Sisters of Mercy". It is said that a 22-year-old girl developed a large tumor in the region of her liver, [Walther]

which caused her much pain. In addition, there were also attacks of The Anabaptists, or, as they prefer to call themselves, the Baptists, changeable fever. The disease increased. The physicians finally are rather strange fellows. They baptize again, as often as they can, declared the disease incurable after the unsuccessful application of those who have already been baptized in other churches, and yet all kinds of remedies: So the sick girl turned to Mary for help. And they do not want to be called Anabaptists! --For example, the what happened? After she had already received the last ointment in "Pilgrim" would have called them Anabaptists, and the "Sendbote," a completely unconscious state, she suddenly became well. Asked an organ of the Anabaptists, resented this so much that it wrote in how this happened, she says that even before the ointment she its number of October 4: "The 'Pilgrim' does not seem to speak well thought she had suddenly awakened from her unconscious state, of the Baptists. When he has something to report about them, opened her eyes, and was now able to see again. whether good or bad, true or exaggerated, he calls them He said that he saw Mary on the right side of her bed in a beautiful Anabaptists, just as certain newspapers used to call an Israelite glow of light, dressed in an all-white robe, with a white veil, a golden merchant the 'Jew' Stroußberg. Why not just come out like Luther crown with stars on her head, and her right hand on her breast. did: "Beat them to death like mad dogs," etc.? One can see from Mary then addressed the frightened woman in German: "Do you this what an evil conscience these people have. But now they want promise to keep what I say to you when you get well?" She to call them rebaptizers, which they consider an insult! Our good answered in the affirmative. Mary then said: "Will you see to it that counsel is that they refrain from rebaptizing, and we Lutherans will the image of this apparition is placed here in this room? To this she also cease to call them rebaptizers. Is not this a fair proposal? We also said yes. Then Mary, after having taken from her the promise think it would be just as fair as if one were to advise an "Israelite to enter the convent, disappeared, but she (the girl) fell back into merchant," who did not want to be called a Jew, to become a an unconscious state, during which she now received the bliss. Christian out of a Jew. - It is infamous, by the way, when the Another girl is said to have been with the patient at this time, but, "messenger" gives the "pilgrim" the advice to rather lead straight as the Jesuit admits, to have seen and heard nothing of Mary, only out honestly, as Luther once did: "Beat them to death like mad dogs. to have noticed something extraordinary and heavenly (!) in the For with this, the "Messenger" obviously wants to make his readers face of the sick person and to have heard some of her answers. - believe that Luther had given the advice to kill the Anabaptists The Jesuit now trumpets this as a great irrefutable miracle. because of their

But he knows quite well that Luther used those words only of a wicked band of robbers and murderers, to whom, however, also belonged many Anabaptists. Should Luther have advised that those robbers and murderers, because they were supposedly "only baptized", should not be killed, but fed with marzipan for their robbery, arson, and word? - Incidentally, in the number shown there is also a report by Herr Rauschenbusch on a disputation held with Lutherans in Canada. What is to be thought of this report can easily be judged from the fact that Mr. Rauschenbusch himself confesses: "I am not able to reproduce the exact sequence of my words, but I can faithfully reproduce the sense of what was said and the most distinguished expressions that I used. As for the speeches of others, I am less sure of them, and have therefore given them more briefly. As honest and praiseworthy as this confession is, it is nevertheless questionable to conclude from such a one-sided report, or to want to conclude, how the truth was represented on the side of the Lutherans. Mr. Rauschenbusch also declares at the end that he has "become much firmer and more joyful" through this disputation. If this is really the case, now that he has been an Anabaptist for more than 20 years, his previous firmness and joyfulness must have been very bad.

W.

[Walther]

A religious cattle pen, worse than the Mormon one at Salt Lake, in the middle of the New England states. In the "Sendbote" we find a travel description by a certain G. A. Schulte, from which we report the following passage: "Our way led us past the settlement of a religious (?) community, of which most readers of the "Sendbote" have certainly never heard. Curiosity drove us to get to know this community a little better, and we decided to pay it a visit. We first went to the print shop, because my dear travelling companion undoubtedly felt most at home here. - We could not learn much from the manager, with whom we tried to start a conversation. He did, however, provide us with writings that gave us all the information we wanted. The information we obtained, however, is not suitable for a newspaper such as the "Sendbote". It is mostly, unfortunately, of such a nature that I have had to repeatedly raise the question as I read it: Is it possible that the State of Connecticut should tolerate within its limits such a community, the principles of which are decidedly at variance with the civil laws of the State, and in general with the natural laws of mankind? For under the pretense of piety, sin is ministered to in an abominable and unnatural manner. - The community calls itself the "Oneidaforward against Luther's polemic, is judged in Germany, in the *Community*." The headquarters of the same is in Oneida Co, N. I., Guericke Magazine in the fourth quarterly issue of 1871, as follows: where about 400 persons belong to it. The branch community near "Is 'Luther's polemic' really 'the worst of his rich legacy'?" Under this Wallingford, Conn. (*Wallingford branch*) numbers about 100 members, half of whom are men and the other half women. The extensive article directed against false brethren, which contains the founder of this community, a former Congregationalist preacher, is most solid thing we have ever read on this important subject. still living, and is regarded as a father by his followers. They have no superiors, for the whole community forms a "family." The young look up to the old as to their fathers and mothers. Their doctrines and views they seek to prove with the Bible. But one can hardly

You may have some idea of how the dear book of the Bible has to be used by these people to prove what is in straight contradiction with the spirit and letter of it. Marriage, and family life in general, is abolished with them, while they claim to be the church of God, or "family," which are "no longer free, nor free to be free, but like angels." They work on Sundays as on any other day. They have no preachers. A meeting, lasting an hour, to which all adult members of the "family" must attend^ is held in the evening of each day, after the work is done, in which business and social questions are discussed. What they mean by social questions may be imagined by the reader, for only people of their ilk are capable of describing them and presenting them to the public. The men are dressed as usual, while the women and girls wear the so-called "Bloomer Costume": short dresses with trousers, and the hair cut like the men. If a child is born, it stays with the mother for a little over a year, then it is separated from her and taken to the children's institution connected with the community to be brought up. The legitimate mother then has no more claim to the child than any other member. Such a child then grows up without knowing who the parents actually are. - On the outside it looks quite nice there. Inside and outside the houses everything is very clean. The people seem to be quite industrious. Everyone has the same interests, in that there is community of goods in the fullest sense of the word. One sees the women working like the men in the factories and gardens. Special attention is given to the raising of strawberries; according to their own account, they harvested 5000 bushels last summer." - Such a *community* in the midst of Christendom is a loud talking

B.

Signs of the times we live in.

Mr. X. X.'s rejection of Luther's polemic, which appeared in the **previous year's issue**, especially in relation to what he had put under the pretense of piety, sin is ministered to in an abominable and unnatural manner. - The community calls itself the "Oneidaforward against Luther's polemic, is judged in Germany, in the *Community*." The headquarters of the same is in Oneida Co, N. I., Guericke Magazine in the fourth quarterly issue of 1871, as follows: where about 400 persons belong to it. The branch community near "Is 'Luther's polemic' really 'the worst of his rich legacy'?" Under this Wallingford, Conn. (*Wallingford branch*) numbers about 100 members, half of whom are men and the other half women. The extensive article directed against false brethren, which contains the founder of this community, a former Congregationalist preacher, is most solid thing we have ever read on this important subject. still living, and is regarded as a father by his followers. They have no superiors, for the whole community forms a "family." The young look up to the old as to their fathers and mothers. Their doctrines and views they seek to prove with the Bible. But one can hardly

Infallibility Declaration, the essay deserves double and triple attention. May it reach the hands of every friend and opponent of the Wittenberg Reformation! (In Germany, as is well known, the - Lutheran* can be obtained through Just. Naumann's bookstore in Leipzig and Dresden; perhaps the number in question could also be obtained individually for a moderate price, since each piece is sold individually in St. Louis for 10 cents). Of special importance is what first Luther himself, then men like Erasmus, Melanchthon, Matthesius, Camerarius, Joh. Gerhard, Joh. Möller, Spener, Franz Buddeus and others have judged about the subject in question. Even the famous historian Johannes von Müller found himself compelled to say of Luther, in comparison with Calvin, who wrote so finely: "Opponents he might have misunderstood.



but he did not allow himself, like Calvinus, to persecute them'. - We also share the characteristic conclusion of the article. The most poisonous enemies of Luther are to be sought nowhere but among the false teachers who hold Lutheran preaching offices, for they know that no one can put a stop to them as powerfully as Luther, when his writings are brought forth again and his mighty voice, which is terrifying to all falsifiers of the Word of God, resounds from his grave. When Luther had died, the false spirit Andreas Osiander, who had hitherto ducked his head, said: now that the lion is dead, let him deal with the foxes and hares. So now the false Lutherans also think: if only Luther does not come on the scene again, this dead lion; with us Missourians, whom they only consider to be poor little foxes and hares, they want to get along with us. But we don't want to give them the pleasure of burying Luther again with them. May they consider themselves called to be his gravediggers of the dead, in our hearts, in our mouths, and in our pens he shall live on, be it dear or sorry to those hiding under his name." B.

Church News.

After the candidate Friedrich Bösche had received and accepted a call from the Lutheran St. Johannis congregation in Hollywood Town, Carver County, Minn., he was ordained by the undersigned on behalf of the Vice-President of the Northern District on the 10th Sunday after Trinity, August 13 of this year, and inducted into his office.

May the Lord grant that through his ministry many souls may be brought to repentance and faith! C. H. Sprengeler.

Address: Rvv. Dr. Losseus,

^atsrtovn, Osrvsr Oo., Linn.

After an Evangelical Lutheran congregation has gathered at West legua, Burleson County, Texas, about 14 miles north of Serbin, from the Wends and Germans living there, which has been served by the undersigned since last year, it has now also been given the joy of having its own pastor, namely in the person of Candidate Johann Proft, a former pupil of the practical seminary in St. Louis. He was ordained by the undersigned on the 13th Sunday after Trinity within his congregation and introduced into his office.

God's blessing be upon him and his congregation! It must certainly bring joy to all readers of the "Lutheran" when they hear that one door after another is gradually opening for our dear Lutheran Church in the great wide state of Texas.

Serbin, Bastrop Co., Texas,

September 4, 1871.

I. Pallmer.

On the 13th Sunday after Trinity, September 3, the candidate for the holy office of preacher, Mr. Theoph. Theoph. MaaS, having completed his studies in the theoretical seminary at Saint Louis, passed the prescribed examination, and received a call from the congregation lately assembled at Troy, N. I., was ordained by the undersigned in the midst of that congregation, assisted by the Rev. Seuel, by order of the President of the Eastern District, and inducted into his office.

After so many attempts made by various sides to bring together a Lutheran congregation there had already failed, the good Lord has now succeeded in establishing the holy preaching ministry. May he now also give his servant one victory after another and build his church to the glory of his name! Amen.

Albany, N. I., September 7, 1871. p. Eirich.

Address: liov. 111. Llaas,

12 illarrison Dlaea,

D.

liebn the removal of Rev. Kngel'eö from Omaha, next to the devil and his servants, the infidel scoffers, no one had greater pleasure than the Methodists. These gentlemen seem to have chiefly chosen Nebraska for their stomping ground. Where it is necessary to catch immigrant Lutherans, to ridicule the pure doctrine of the divine Word, chiefly the office of the keys and its divine consolation, together with its confessors, and to



to blaspheme, there they will always be found. But if, in spite of the proselytizing zeal of these enthusiasts, Lutheran preachers are called to Nebraska, preach the pure doctrine, seek out scattered Lutherans, and gather them into congregations, they are regarded by these high-minded gentlemen as robbers and unrighteous, for in their eyes Nebraska is their property, which the Lutheran Church may not encroach upon. However, contrary to these views of the Methodists, the good Lord always sends confessors of His truth to Nebraska, so that even if one missionary preacher had to leave Nebraska because of physical poverty, another could be brought in his place, since the physical needs of our missionary preacher here can now also be met by a beautiful missionary gift from the hand of a faithful Lutheran, as reported in this year's report of the Western District Synod. The undersigned therefore had the pleasure to ordain and inaugurate Mr. Johann Hilgendorf, former pupil of the practical seminary in St. Louis, who had received a call from the small Lutheran congregation in Omaha, at the request of the honorable Presidium of the Western District in an evening service on the 9th of this month.

May the Lord then give this servant of His strength in body and soul, that he may preach the Word of God in Omaha and in many other mission posts, and that when we seek out the Lutherans going astray here in Nebraska and reproach them for frequently visiting the "Methodist Church," we may have less and less to hear the not altogether unjust reproach, "No Lutheran preacher visits us!"

In September 1871.

K. Theodor Grüber.

Address: Lov. LUZonckork,

On the 14th Sunday after Tr., the 10th of Sept. d. J., Mr. Candidate I. Nachtigall, of our Seminary in St. Louis, having accepted a regular call from the Lutheran Cross congregation at Watrloo, Mourue Co., Ill, was ordained by the undersigned, by order of the Honorable Mr. Vice-President of the Western District, and introduced to his congregation.

May the Lord make him a blessing for many! Fr. Schaller. Address: Usv. ck. NkoUtäAuU,

^Vawrloo, Zckonroo Oo., III.

Mr. H. Meyer, formerly pastor at Litchfield, Ill, was introduced into the vacant congregation at East St. Louis, Ill, by me, assisted by Mr. Pastor Beck, on the 13th Sunday after Tr., in accordance with the commission received from Mr. President F. Büniger.

May the faithful God help his servant to save many souls in this burgeoning city!

G. R. A. ClauS.

Address: lisv. 8.

Last 8t. Louis, III.

The Rev. C. F. W. Scholz, until lately of New Boston, Jnd. having received and accepted a call from St. John's Lutheran congregation in and about Corning, Holt county, Mo. was installed in his new office by the undersigned on the 13th Sunday after Trin. the 3rd of September last, by order of the honorable Presidency of the Western District.

May the Lord bless his planting and watering!

Leavenworth, Kansas, Sept. 6, 1871 M. Meyer. Address: Uov. O. L. 8ollo2,

Ooruui-:, Liolt Oo., 2lo.

After Pastor I. G. Walther had to resign from his office at St. Salvator Parish in Venedy, Washington County, Ill. due to a persistent throat and nervous condition, the Conrector Mr. W. Achenbach, who was previously employed at Concordia College in Fort Wayne, Jn, Mr. W. Achenbach, previously employed at Concordia-College at Fort Wayne, Jnd., was appointed by the congregation and inducted into his new office by the undersigned on the 13th Sunday after Trinity by order of the Reverend Presidium with the assistance of Pastors F. W. Pennekamp and F. Wolbrecht.

May the Lord make him a blessing to many, that he may bear much fruit, and that his fruit may remain unto life everlasting.

G. Stretchfoot.

? After Pastor I. C. L. Frese, who had to resign from his office due to illness, had recovered so far by God's grace, he was installed on the first Sunday after Trinity in the Lutheran Zionö congregation in Edwardsville by the undersigned on behalf of the Reverend Presidium of the Western District.

The Lord, who is able to do abundantly above all that we ask or understand, crown the work of his servant with rich blessings! C. F. W. Sapper.

Address: llov. L. Li-c-ss,

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Lcllvvarllsvll!, IK"<ILvn O>., III.

Introduced by the undersigned:

1) On the 12th Sunday after Trin. Rev. Heinrich Bauer, who, with the Halboth preached the afternoon sermon on the Sunday Gospel. The topic was: approval of his congregation at Mahles, Allen County, Ind. had accepted the Christ the Provider of His own in the physical and in the spiritual. The vocation -of the congregation at Wappakonetto, Auglaize County. celebration was heightened by the singing of the choir from the Detroit Immanucls congregation under the direction of Herr Lehrer Plumhoff. The congregation in Marion Township, Allen County, Indiana. This had in fact come organ was donated by Mr. Hebenstreit, a member of the congregation, "to the into existence because the congregation at St. Paul, which had become vacant glory of God".

2) on the 14th Sunday after Tr. Mr. Pastor Bundenthal entered our Synod. The undersigned cannot but express his great joy, which this day granted by the removal of Mr. Pastor Fleischmanu to Kendallville, and which belonged him, by a few words. Dearborn is a small village, 10 miles west of Detroit, to our Synod, had united with the congregation at St. John, which belonged to beautifully situated on the Michigan Central Railroad, in the vicinity of which the Ohio Synod and was served by Mr. Pastor Bundcnthal, to form one many Germans settled several years ago, who were poorly served with Word and Sacrament from Detroit. However, since the congregation in Detroit itself congregation, so that Mr. Pastor Bundenthal entered our Synod. had been afflicted with sick pastors for several years, this place could be supplied only meagerly. The so-called Albrecht people took advantage of this and collected money to build a Lutheran church, as they disgracefully lied; but when the building was finished, the wolf showed his true form. Through such deceit, a part became discontented, and a large part became a prey to deceit and lies and fell away from their paternal faith. The small group became very small because they did not have the courage to build a church. Although this place, since the time of Pastor Hügli in Detroit, was regularly visited by him monthly, in the course of time indifference and indolence joined the small faith, so that unfortunately even the monthly service was very sparsely attended. The undersigned had therefore often, during the five years he served this congregation, become so disheartened that he had already decided several times to give up the place altogether. But trusting in God, who alone can give prosperity and awaken hearts, he began again and again, and behold, for two years the audience became more and more numerous and eager, so that now, with praise and glory to God, who here too has not acted according to sins nor repaid according to great transgressions, but here too has set up a monument of his infinite mercy, the little church could be consecrated against all expectation. May God continue to bestow His grace and soon give this flock its own faithful, capable shepherd. Amen.

May the Lord grant both brethren much grace and wisdom in their present congregations, and may their planting and watering be blessed and prosper!

W. Sihler.

Church dedications.

On Sunday, Misericordias Domini, the Wendish-German Lutheran congregation of St. Peter's in Serbin, Bastrop Co., Texas, had the joy of dedicating their new frame church built the previous winter. After the Week prayer was offered by the undersigned, Rev. Zimmerman preached on Ephes. 2,19-22; in the afternoon the undersigned preached in Wendish on the Sunday Gospel, Joh. 10,12-16. On the following day a third festive service was held, in connection with the Abcndmahlsfeier, at which Pastor Greif preached the sermon.

Thus, since the end of last year, two congregations of the Lutheran confession have existed in this populous settlement; God grant that they may flourish in peace side by side, and each in its part build the Kingdom of God for the salvation of many souls.

I. Pallmer.

(Delayed.)

The 8th Sunday after Trinity (July 30th of this year) was a day of great joy for the small Lutheran Immanuel congregation in Charlottesville, Va. On that day they were finally able to consecrate their new house of worship to the service of the Triune One. - The actual founder of the congregation, Rev. L. Lochner of Richmond, Va. preached the dedicatory sermon on the church's gospel in the morning. In the afternoon, Rev. R. A. Bishops, of Alexandria, Va. preached in English to an exceedingly large American audience, on Rom. 1-16.17. -The presence of dear friends from Richmond, Alexandria, and Baltimore contributed not a little to the embellishment of the feast. -

To describe our little church in more detail, there is not enough space here in the "Lutheran". Only this I may report to you, dear reader, perhaps: Situated on a lovely hill and nestling in a shady oak grove, the little church with its nice little tower is a very friendly sight. - And even if for the time being the parsonage is connected to it, it still offers enough space for you to find a nice little place in it - if you should ever want to visit us, or if our picturesque, exceptionally healthy mountain landscape with its fragrant side hills should eventually please youthirds of the city (18,000 buildings on 2600 acres) may have been turned into enough to open your home among us. - Then, of course, you would also have smoking heaps of rubble, and more than 100,000 persons may have become to help us bravely with the internal development of our dear congregation, forhomeless and poor. But to what extent our fellow Lutherans, especially that is still very necessary to us. Well, the merciful God grant that our dear littlemembers of our synod, have been affected is not yet known. So let it be briefly church, which He has given us, may also really serve this purpose.

I. L. Crämer.

On the 7th Sunday after Trinity, the "First Lutheran Congregation" of Dearborn, Wayne Co., Mich. had the great joy of consecrating their newly builtin need of help and support like those who were poor before. little church to the Lord. It is built of wood, 46 feet long in the nave, 36 feet wide and decorated with a nice steeple.

Since the weather was so pleasant and cool, a large number of guests came from Detroit, Wyandotte and the surrounding area of Dearborn, who gathered with the congregation in front of the church at half past nine o'clock and sang the song: "God has brought me this far," etc. After the end of the song, the doors were opened in the name of the triune God, and the congregation sang the song: "Kyrie, God the Father," etc. After the singing had ended, the doors were opened in the name of the Triune God and the entrance was held under the playing of the organ, whereupon the congregation sang the song: "Kyrie, God the Father" etc., which was followed by the consecration prayer, spoken by the undersigned. The remaining part of the service was held according to our liturgy with full liturgy and Holy Communion. The undersigned preached the morning sermon on the 9th and 10th verses of the Church Gospel, and showed that a house consecrated to the Lord is an exceedingly great gift of God, by explaining in the first part how and by what means a house is consecrated as a house of God,

Urgent request.

Every reader of the "Lutheran" has probably already heard of the severe devastation that has come upon our city of Chicago, by which devastation two thirds of the city (18,000 buildings on 2600 acres) may have been turned into smoking heaps of rubble, and more than 100,000 persons may have become homeless and poor. But to what extent our fellow Lutherans, especially members of our synod, have been affected is not yet known. So let it be briefly stated that the entire congregation of the north side of Chicagv (that of Pastor Wunder) has burned down, the beautiful church, the schools lie in ashes. The whole congregation is blown up, many have found lodgings with friends, of others it is not known where they are. Even the wealthiest are impoverished, whoever wants to and can help in this emergency should do so soon and send Pastor Chr. Körner or Pastor Joh. Große; for the local congregations, which have not been affected by the fire, cannot help alone, since they still have great losses.

Chicago, Ill, October, 1871.

Pastor I. Great.
Pastor Chr. Körner.

Our addresses are: Hov. .1. (Iro'o, ' 2088t .
liov. Ollr. Loorrior,
316 VVöitDlz-Ior8t.

Synodical Conference.

The Synodal Conference of the Honorable Synods of Ohio, Missouri, Wisconsin, and the Norwegian Lutheran, assembled, beloved God, Tuesday, when at Fort-Wayne, Indiana, on the 14th day of November, 1871, at 9 o'clock in the morning.

in the congregation of the Rev. Dr. Sihler. - Duration 3 days. -

Since this Convention, according to the resolution, is not to be an official one like the last one, but (still) only of a private character, all members of the above-mentioned Synods (i.e. all congregational deputies elected this year, as well as all preachers and teachers of the same), as well as members of such Synods who have accepted the first part of our proposals (viclo 8ul> of the report of the Convention prepared), are hereby most respectfully invited to participate in the same; - in particular, however, according to the provisions of the Convention, all members of the above-mentioned Synods (i.e. all congregational deputies elected this year, as well as all preachers and teachers of the same) are hereby invited to participate in the same

The representatives of the synods forming the Synodal Conference elected to the first Convention.

Finally, all those who intend to attend the conference are hereby kindly requested to communicate their decision at least 8 days in advance to Sr. Honorable Pastor Dr. Sihler.

Birmingham, Pa. 4 October 1871.
F. A. Herzberger, Tar.

Conferenz - Ads.

The Buffalo Specialconference will meet, God willing, on the 24th and 25th of October at the home of Rev. I. I. Fleckenstein in North East, Pennsylvania. A. Weisel, Secretary.

The Baltimore Districts-Confercnz will, God willing, hold its fall sessions- M- Washington,- D.. C., from the 7th to the 9th of November (that is, not from the 14th to the 16th, as was- zmrst appointed). The place of meeting will be Pastor Frey's residence, 614 N-street, between 6th and 7th streets. Main subject of discussion: the doctrine of the inspiration of the sacred Scriptures- C. Frincke.

Our new calendar for 1872

is ready and can be sent. As to its contents, it contains a narrative, and a not inconsiderable number of smaller tidbits. It is to be had from Mr. M. C. Barthel, corner of Lafayette <L 7th streets>, for 10 eents. The dozen costs 90 cts. with postage.

Orders for single copies can only be executed if the amount is enclosed.

This year's negotiations

Of the Synod of Missouri rc. middle Districts have just left the press. Price per copy: 20 cents.

Death notices.

F. Kaiser, pastor of the Lutheran congregation in Gillespie, Macoupin Co. of Ills. died on September 22 of this year at the age of 29 years and 9 months. He was educated in the mission house at Hermannsburg, passed his examination in Hanover in the summer of 1870, and was ordained there. He was sent to America by Pastor Harms in December of the past year, in fellowship with 7 other brethren, to serve the Lutheran Church. In mid-February of this year he received a call from the Lutheran congregation in Gillespie, which he accepted, and since then has worked with great blessing in the congregation. On July 10 of this year he married C. E. Lüßmann. On September 24 the body of the deceased was laid to rest. Pastor F. Erdmann held the funeral sermon and the undersigned the funeral sermon on the text chosen by the deceased himself: 1 Tim. 1,15. May the Lord prove to be the right comforter for the grieving widow and soon send the orphaned congregation a faithful shepherd again.

Fri 28th E-iscirbüch.
Last Sunday, the 1st of October, in the evening at 11 o'clock, our dear brother Johann Georg Kiesel, former pastor of the Jcrsalems parish in Baltimore County, passed away gently and blessedly in heaven, at the age of 44 years, 1 month and 2 days, leaving behind a grieving widow and six under-aged children.

The deceased was a native of Lobenroth, Oberamt Cannstadt, Württemberg, came to America in 1855 and settled in the state of Teras, where he officiated for a time as assistant preacher at a congregation in Comalstadt. Later he founded and served congregations in and near Wildlingen, Mnscatine, Davenport in the State of Iowa, likewise at Edgington and Näuvoo in Illinois: In May 1868- he took over the pastorate at the upper Gemeindr in the vicinity of Baltimore, Maryland, and served it with great faithfulness and self-denial until his blessed end. - May the Lord protect and provide for the survivors of the deceased according to His Father's grace, and provide the orphaned congregation with a faithful pastor once again!"

Baltimore, Md. the 5th of October, 1871.
C. Frincke.

Received in the VeS western district treasury:

On the synodical treasury of the Western District: from Past. Dörmann's St. Paul parish in Randolph County, Ill, HI6.N0. Past. Schuricht 's Gem. near Vandalia, Ill, O6.71. Past. Kleist's comm. at Washington, Mo, O3.30. Past. Pissel's Gem. at Mattcson, Ill, Oll.76. by Past. Bartlinqö Gem. at Chicago, O6.21. Past. Dorn's Gem. in Elk Grove, Ill. o8.00. Past. Streckfnß' Gem. in Washington County, Ill., O19.22. By.

manuels-Distr. in St. Louis, O22.25. From Past. Love's Gem. in New Orleans, La., O35.75. past. Sapper's Gem. in Carondelet, Mo., O12.00. by Past. Ruhland's Gem. in Pleasant Ridge, Ill, O25.00. past. Traub's Gem. in Crete, Ill, O10.35. of Trinity District in St. Louis O14.85. of Past. Wehrs' Gem. in Lake Zurich, Ill, O8.15. coll. in Past. Sandvoß's congregation in Port Hudson, Mo. of, O9.50. Past. Meyer's congregation at Leavenworth, Kansas, by Pres. Bünger O10.00. Past. Heinemann's congregation at New Gehlenbeck, Ill, O20.00. Past. Briigmann's congregation at Rodenberg, Ill, O6.50. Mrs. L. Sch. by Rev. M. Wyneken at Fort Smith, Ark, O5.00. Past. Wunders Gem. in Chicago O9.00. M. Bernhardt there O2.00. Harvest Festival Coll. in Past. Steege's Gem. in Dundee, Ill, O17.00. Past. Piffel's Gem. in Matteson, Ill, Oll.32. Thanksgiving Offering by Auguste Hedrich in Chicago Ol.OO. Communion coll. in Past. Schuricht's congreg. in Vandalia, Ill, O15.00. Past. A. Lehmann's congreg. in St. Louis Countv, Mon, O16.00. Past. Eirich's congreg. in Minden, Ill, O15.50. Past. Ficks Gem. in Collinsville, Ill, O20.40. Past. Dörmann's St. Peter's Gem. in Randolph County, Ill., O15.15" Whose Immanuel's Gem. in Lost Prairie O8.50. Past. Hahn's congreg. in Stauntön, Ill, O9.70.
For the Eo liege - Maintenance - Fund: From Past. Beyer's church in Pittsburgh, Pa., O68.36. From Jmmanuel's-Distr. in St. Louis O22.00.
For the Synodal Missions Fund: From H. Schienhorst through Past. Döderlein in Chicago O3.00. Through the same from N. N. 25 Cts.
For inner mission: From H.Kesemann in Lincoln, Benton Co., Mo., O2.50. From Trinity Distr. in St. Louis O1.45. Collected at Joh. Lanae's wedding in St. Louis O27.55. A portion of the Misstonsfest - Coll. in Past. Mennicke's Gem. in Rock Island, Ill-, O14.10. Thanksgiving offering of Auguste Hedrich in Chicago O1.00. A portion of the Missionary Feast Coll. in Esfingham Parish, Ill-, O9.30.
For Rev. Brunn's proseminar rin Steeden: Collected at the mission feast at Cole Camp, Benton Co., Mo., O33.50. Misstonsfest coll. at the parish of the Rev. Vetter in Cole County, Mo., O21.61. from H. Kesemann in Lincoln, Benton Co., Mo., O2.50. a portion of the Mission Feast Coll. of the Chicago congregations O100. from W. S. by Past. Sandvoß at Port Hudson, Mo., Ol.OO. A part of the Mission Festival Coll. of the Effingham congregations, Ill, O10.00.
For the general synodical - building fund:
From M. Bernhardt in Chicago O5.00. Past. Biedermann's congreg. in Danville, Ill, O36.00. A portion of the Mission Festival Coll. of Chicago congregations O288.22. From the bell-bag of the congreg. in Rodenberg, Ill, O6.50. Subsequent from Trinity Distr. in St. Louis O2.50. From PastchDormann's St. Paul's congregation in Randolph County, Ill, O17.00.
On the emigrant mission in New djork: from Past. Biedermann's congregation in Danville, Ill, O8.76. A part of the mission festival coll. of the Chicago congregations P50.00.
For the Emigrant Mission in Baltimore: by W. Kahle at Gutenberg, Iowa, O2.00. A part of the Mission Fcst Coll. of the Chicago Congregations O50.00.
For the Hermannsburg Missionary Institution: A portion of the Missionary Festival Coll. at Cole Camp, Benton Co, Mo, O33.80. A portion of the Missionary Festival Coll. at Past. Vetter's parish in Cole County, Mo., O10.00.
Of Mrs. Klipp's parish in LakeZurich, Ill., O2.00. part of the Mission Festival coll. in Past. Mennicke's congregation at Rock Island, Ill., O25.00. A portion of the Mission Festival coll. in the congregation at Effingham, Ill., O10.00.
For poor schoolamtö - pupils in Äddison, Ill.: By Adolf Burk in Dwight, Ill., O2.00.
For poor students: By Past. M. Wyneken at Fort Emith, Ark. by Mrs. E. G. Ol.OO, by Miss P. G. Ol.OO.
For the College Household Fund at FortWayne: Bcichtgeld from the Comm. of the Past.Steege at Dundee, Ill, O16.00.
For Päsfor Dvwe'S Gemrñürç'irr Lecland- Mich.: By N. N. in St. Louis Ol.OO.
For Pastor Kühler's family: From the congregation in Venedy, Ill, by: I. G. Walther, Friedr. Dankmeier, KarlRudolph each O2.00, Joh. H. Biermann and Hülskötter each O5.00, Friedrich Brockschmidt and I. F. Sieving each Ol.OO, I. B. B. 50 CtS. Of the comm. of the Past. Sugar, Proviso, Ill, O7.25. Marie Degener there O5.00. Fr. Balgemann there O2.O0. Fr; Michel there 50 CtS. Past. A. W. Frese's Gem. in Cumming County, Nebr. of which K4.75. whose Gem. in Dodge County, Nebr. of which O6.50. of some members in Past. Köstermg's comm. in Perry county, Mo. oll.25.
For the seminary household in A d dison: From the women's club in Past. Wagner's congregation in Chicago O15.00.

' E. Noschkc, Kassirer.

The Preacher's and Teacher's Widows' and Orphans' Funds received:

I. in contributions:
For 1866 u. 1867: Bon Hrn. teacher I. Lindemann O3.00.
For 1868: From the gentlemen: Past. Horst and teacher I. Lindemann each O2.00.
For 1869: From Messrs. Pastors Fick and Horst and Messrs. Teachers I. Lindemann and Rolf O2.00 each.
For 1870: From the pastors G. Grüber, Bauer, Fritze, Karrer, Heitmüller, Saupert, Fick, H. Loßner, Fr. Nützel, F. O. Lehman", G. A. Müller. From the teachers Garbisch, Fischer, Rolf, B. Gotsch O4.00 each, H. P. Runkel O2.00.
For-1871: From the pastors C. F.H.-Meyer, Dr..Sihler, 'Schöneberg, Jox each O5.00, Fleischmann, Jäbker, Zagel, Schwan, Küchle, Sallmann, Tramm, Scholz, Strikter, P. Rupprecht, J.Rupprecht, F. Wyneken, I. Lehner, Schäfer, Stcger, Husmaun, Lothmann, Horn, Detzer, Stock, Schlesselmann, G. Th. Gotsch, Dnlitz, Herm. Weycr, H. O. Schmidt, Knief, Bode, H. Wyneken, Evers, Brackhage, R. Schick, Runkel, Stubnatzy, Prof. E. A. Brauer, Steegc, Hcid each O4.00, Reinke, Fritze, F. O. Lehmann each O2.00. Of the teachers Kohrs O5.00, Nolting, Zitzlaff, O. Schmidt, B. Gotsch, Koch each O4.00.
II. in gifts:



in Past. HuSmannS Gemeinde \$2.00, G. Raps in Past. Schwan's parish \$2.00, from N. N. a bequest (paid out by Mr. C. Fricke in Past. Schwensen's parish) \$13.00; N. N. in Samt Louis \$2.00, N. N. in Past. Cleist's parish \$1.00, from Mrs. Past. Heitmüller thank offering \$2.00, from Russow in Past. Kühle's parish 50 Cts, from the werthen Frauenverein in Past. G. Gruber's congregation \$8.00; collected at the infant baptism at W. Schluckebier's in Beardstown \$1.55, at C. Hunke's there \$1.30, at the wedding of Mr. A. Gruhl in Addison \$5.03. Of the congregations of Messrs. Pastors, L. E. Kähler \$19.00, Dd'rman \$4.00, Kleppisch \$1.80, Heitmüller \$4.75, Sallmann \$12.00, I. G. Nützet \$7.17. congregation at Lincoln, Mo, 75 Cts.

St. Louis, Mo. 23 Aug. 1871, E. D. C. Evil,

d. Z. allg. Kasstrer.

Received with heartfelt thanks to God and the kind givers: at the wedding of Mr. Teacher Andr. Kuch in Amelith, Mich. gcs. \$23.00. From Messrs. L. Förster and I C Schmidt there, each \$2.00; from Messrs. Andr. Hammerbachcr, P. Kleemann, I. Schnell each \$1.00; from Mr. M. Schröppel \$2.40; from Mrs. Kranzlein \$1.00; from Mrs. I. Schnell 50 cts.; from Mrs. Aug. Eichinger 50 cts.; from Miss M. Förster \$1.00; from Miss M. Eichinger 25 cts.; from Mrs. Fr. Arnold in Bay City, Mich, \$2.19; from G. Dorsch in Amelith \$1.00, Mr. Walther there \$1.00, Mr. Gerhenser \$1.00, Hm. Weis 5 Cts, Mrs. Kormann \$1.00; from Mr. Past. Sievers \$3.00.

Andr. Däschlein, college student.

For poor students received by Pastor F. Schaller in Red Bud, Ill. collected on Mr. Penningroth's infant baptism \$4.60. By Pastor Schuricht in Wilderten, Ill. collected on the infant baptism of Mr. L. Rubin \$2.00. By the same on the infant baptism of Mr. H. Sachtleben \$5.50.

C. F. W. Walther.

For the purchase of musical instruments for the School Teachers - Seminary at Addison, Ill, received from Teacher Ch. H. Brase 50 Cts; by Teacher I. Brase, collected at the infant baptism at Mr. M. Fetzlaß's in Bloomington, Ill, \$5.00; by Rev. I. Size Collecte from the infants in the Christian Teachers of St. IohanneK Parish in Chicago \$10.00; by Rev. H. W. Querl of F. Jensen \$1.00; by Kasstrer Eißfeldt \$24.50; by Teacher I. Brase Kindtauf Collecte \$4.50.

K. Brewer.

For the seminary household received: From the Bremen Women's Association 67 gallons of apple butter; through Mr. Rev. Trautmann from his congregation \$20.00. Gemeinde \$20.00; by Hrn. Past. Kathain Ernte- scst-CoU. of his Gemeinde \$23.00; by Herr Jakob Bäumlcr from Herr Past. Sondhaus' parish 3 bush. Peaches; by Mr. Past. Biltz from Wittwe Klingenbergr \$10.00; by Messrs. Millers Kalbfleisch L Lange here 20 sacks of the best flour, by Mr. Heinicke here china-ware :c. to the value of \$100.00; by Mrs. Teacher Emmerich in Lowell 10 Gall. Apple butter; from Mr. Frerk of my parish, 1 sack of cabbage, 1 p. of sweet potatoes; from P. Rasmussen, a Dane, of Venicd, Ill, 99 heads of cabbage.

For poor students: By Mr. Rev. Sapper collected, on his infant baptism \$10.00, of which for Leuthäuser \$5.00; by Herr Past. A. W. Frese on infant baptism collected at F. W. Weg- ncr \$1.85; by St. Paul's congregation of Mr. Rev. Kothe slllinois synodj \$18.00 and from his Filial congreg. \$9.90 for Mack. A. Crämer.

For the Lutheran Hospital in St. Louis...

the following gifts have been received:

By Christine Schmidt, of the North Prairie District, of the parish of the Rev. Gräbner in St. Charles \$6.00. By Mr. K. in Chatam Forks, Mo. \$5.00. N. N. in Carlville, Ill. \$5.00. By an unnamed person \$1.00. Mrs. B. by Past. Gräbner \$2.50. Barbara Keller in Chicago \$5.00. From Nähvrrcin in Ehester, Ill, 7 nightgowns. Mrs. F. G. Wam- hof in Pittsburgh \$5.00. Mrs. N. N. by Mr. Sauer \$3.00. Mr. Christ. K. in Pittsburgh \$5.00. Mr. Adolph Burg in Dwight, Ill, \$2.00. Mr. Hülsekötter in Vencdy, Ill, \$5.00. Mrs. Firrke in Dundee, Ill, \$5.00. gray Clara Pluckmeier in the North - Prairie - District near St. Charles as a thank offering \$5.00. Anna Becker in Chicago \$2.00.

F. W. Schuricht, Kasstrer.

Changed addresses:

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Laltiimore, Ä4d.

Triton

Teacher

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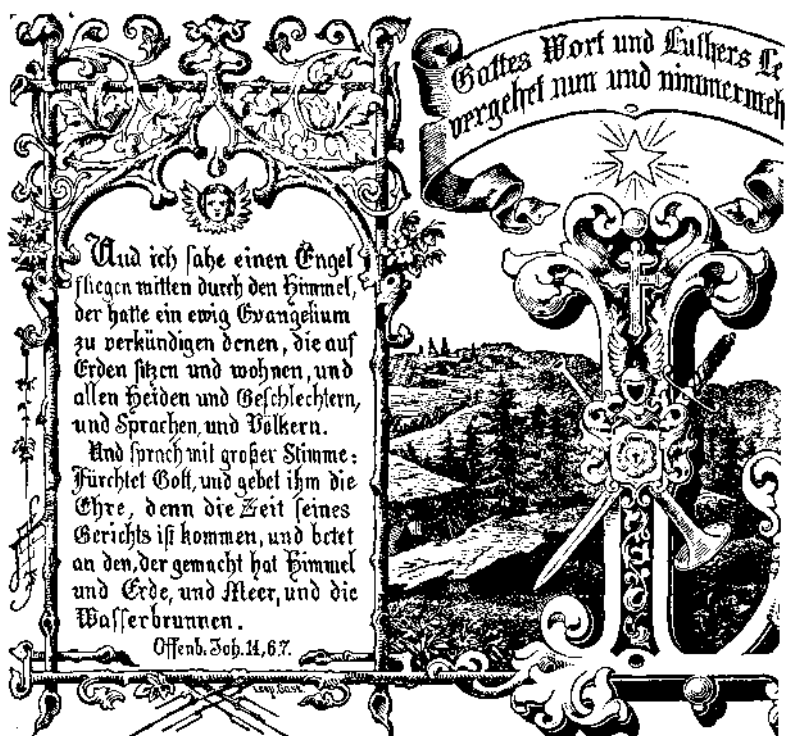
Teacher

Lox 143. OrandAlioli

The "Lutheran" is published twice every month for the annual sub-scription price of one dollar and fifty cents" for the out-of-town sub, scribes, who have to prepay the same and bear the postage.-t Zn St. Louis each number is sold for zebrn cents.

Only letters containing information for "da" paper are to be sent to the "Re" I daction, but all other letters containing business, orders, cancellations, etc. are to be sent to the "Re" I daction. ! Money >c., under the adrcffe: LD C. Imrtlw, Oornwrot 7IU-EI Duruz-c-ttv Ktreets, kil. Doni-z, , to be sent here! - In Germany this dlatr can be obtained through ZustnS Naumann" Buchhandlung in Leipzig; and Dresden.

! Printing Office of the Synod vou Miffouri, Ohio u. a. St.



Vol. 28th, St. Louis, Mo., Nov. 1st, 1871, No. 3.

Fire Sermon,

On the Sunday of Exaudi, 1849, after the great fire at St. Louis,

Mo. in the Lutheran church.

Dreieinigkeits-Kirche daselbst held by C. F. W. Walther. *)

I. N. J.

O Lord God, we praise Thee, we glorify Thee, we adore Thee, that Thou hast kept us alive unto this day, and hast given us grace to hear Thy word this day. O let it become a word of life to us! Give us thereby light to discern Thy holy will, strength to submit to it, and comfort to hope in Thy goodness. Hear us for Thy mercy's sake! Amen. Amen.

Beloved brothers and sisters in Christ JEsu!

Otherwise, as you know, it is not my way to speak to you from the holy place about current events. A preacher of the gospel is not supposed to express his views and entertain his listeners with them, but to interpret the word of the Lord. But we are now living in a time in which it is impossible for a Christian preacher to avoid speaking also of the events of the day. If he would not do this, he would have to fear that the word of Christ would strike him: "You hypocrites, you can judge the form of heaven; can you not also judge the signs of this time?"

Now that so many who should proclaim the word of the Lord are concealing and falsifying it, the Lord Himself has begun to speak to the nations and especially to apostate Christendom, not in words but in deeds and great events. Millions of baptized Christians are now fleeing

*)With reluctance we submit to the urgent request of the St. Louis District Pastoral Conference assembled last month in Springfield, Ill. to publish this "Fire Sermon" in our "Lutheran". In the hope that others may also be induced by it to publish the sermons in which they have illuminated with God's Word the recent great fire disaster in Chicago and Wisconsin, we here give ours unchanged as it was preached two and twenty years ago, with all traces of the consternation in which it was written down. - In the fire at St. Louis, 640 houses and 27 steamboats were reduced to ashes in a few hours.

W. [Walther]



einen Engel
th den Himmel,
Evangeli-
denen, die auf
wohnen, und
Geschlechtern,
id Völkern.
großer Stimme:
d gebet ihm die
e Zeit seines
men, und betet
ht hol Himmel
Meer, und die
n.
ob. 14, 67.

gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. November 1871. No. 3.

the places of worship in which God's word still resounds: so then but also many people perished, partly in the curses and in the
God has transformed the whole house of this world into a temple, inflames, partly miserably crushed and killed by the collapsing
which he preaches with a great and mighty voice, yes, as with dwellings. The power of the devastating element mocked all human
thunderous words in the ears of all the world. Therefore, if Christ's power that attempted to dampen it, and every human precaution
ambassadors now want to proclaim the word of the Lord, what is that was taken to put a stop to the encroachment of the fiery blaze
happening now gives them the divine text for it. that reddened the sky. When the night of terror was over and the

The outrage of whole nations against their governments, bloody sun of the new day again illuminated our unhappy city, millions of
wars on land and sea devastating whole parts of the earth, and agoods had become food for the ravenous flame; and who can count
pestilential plague sweeping through the whole world, these are the the tears and sighs that this misfortune has squeezed out and will
terrible preachers to whom God has now given the command: "Go still squeeze out! For even the human consolation that one usually
into all the world and preach repentance to all creatures!" In our city, has now in the case of a fire disaster, the compensation provided
too, the voice of these three God-sent preachers has been by human insurance institutions, has almost completely melted
resounding for years and years. But what has happened? Has Saint away into nothing by the magnitude of the damage done. Oh, even
Louis, like Nineveh, repented of God's terrible sermon of several dear members of our community are among the hard hit,
repentance? There are still some souls in this city who, as Ezekiel who look with tears at the heaps of rubble into which their homes
writes in the 9th chapter, "sigh and lament over all the abominations and all their possessions have been turned.
that are done in it. But the great majority of the inhabitants here have Oh, that we might understand the word which the partly still
only made a mockery of God's punishments and judgments, and in smoking fireplaces, as silent preachers, would like to call out to us;
unparalleled wickedness those who want to be the leaders of the eyes, that we might rather hear and understand the voice of the Lord,
people, the writers of our daily papers, to the annoyance of young which, like a trumpet from heaven, penetrates into our ears through
and old, have mocked with impunity the fact that there are still the desolate streets and alleys of our city! To hear this voice of the
people in our city who believe in a God and therefore want to humble Lord, and to search out its meaning, let us use the present hour.
themselves under his mighty hand and implore his mercy together
and penitently.

But behold, what God's word cries out to us has come true: "Do not Israel forgetteth his Maker, and buildeth churches: so
be deceived; God is not mocked. A great terrible calamity has Judah maketh many strong cities: but I will send fire into
befallen our city on the very day when God's Word was publicly his cities, which shall devour his houses."
mocked. No sooner had the church bells and the Christian prayers
for mercy died away on the last Ascension Day than the sound of
fire bells immediately rang through all the streets and alleys of our
city. Night suddenly became day. It was the work of a few hours that
raging flames had reduced to ashes most of the ships of our harbor
and several of the busiest and richest streets of our city. Thousands
were thus deprived of their roof and all their earthly possessions
and not only in a few hours,

The night before last, my beloved, with the blowing of the north
wind, it seemed several times as if perhaps this church of ours would
not be able to receive us today, but would have become a prey to
the flames and a heap of rubble. But the Lord has graciously
watched over this precious place, where his name is remembered.
It has remained for us, and we can now hear the word of the Lord
here today. Let us then now hear:

Text: Hosea 8:14.

What does the word of the Lord say to us in the now the devastation wrought in our city Conflagration?

It tells us:

- 1) where we actually have to look for the origin of this misfortune
and
- 2) which is the actual end of it.

I.

If we ask, my dear people, what is the cause of the calamity that has befallen our city in these days, one person will say that it is due to malicious arson, another to the negligence of careless people, a third to the strong wind, a fourth to the lack of water and other means to master the fire, and so on. But even if these were the closest visible causes of the conflagration, the actual origin, the root cause, is still by no means known. And it is frightful that most men stop at the nearest visible causes. They are like a foolish man who seeks the cause of the collapse of a new house only in the crack that the house has got. The sensible man sees that the crack in the wall is the nearest cause of the collapse of the new house, but that the real, the fundamental cause must lie in a mistake made by the master builder.

So it is with every devastating conflagration that befalls a city. The proximate causes are, of course, usually the malice or carelessness of men, the rising of a strong wind, lack of extinguishing agents, and the like; but the true cause, the root cause, is to be sought in something quite different.

To God's word it is given. For in our text it is said, "Israel forgetteth his Maker, and buildeth churches; so Judah maketh many strong cities: but I will send fire into his cities, and it shall devour his houses." From this we see: When once the cities of Israel and Judah were visited with great conflagrations, it was the Lord Himself who sent the fire into their cities, and that because Israel had forgotten its Creator, had lived without God in sins, had built churches outside Jerusalem contrary to God's word and commandment, and had thus wrought false worship, and because Judah had built strong cities and, throwing away trust in the living God, had relied on them.

But we must not think that this is only a single example from which we cannot draw conclusions about other cases. No, this is the real origin, the true root cause of all the devastating conflagrations that sometimes affect cities and countries.

"This hath the LORD done!" so we must exclaim at the sight of every burnt city, yea, every burnt house. According to the sacred Scriptures, God not only created the wide and all that is in it, but He also sustains and governs it. St. Paul writes: "In him we live, but we must also add, "The sins of this whole city and our sins have weave, and are. All things consist in him. God works all things done this. Not only does the Lord threaten Israel and Judah for their according to the counsel of his will." Christ says, "God maketh his sins with the punishment of a fire that would consume their houses sun to go forth, God maketh it to rain. God clothes the lilies, God and devastate their cities, but God has revealed in his word that he has numbered all the hairs of our head, and without His will no wants to punish sins with earthly fire already here. Not only does it sparrow falls to the earth." David says, "God causes

...the wind from secret oers." And Jeremiah finally writes: "Man's doings are not in his power, and are in no man's power, how he shall walk, or how he shall direct his course." From this we see we, God did not make the world as an artist makes a

He did not leave the world after it was created, nor did he leave it to be governed by man. No, God did not abandon the world after its creation, nor did he leave its government to the development of the brute forces of nature and to men. He is not an idle spectator of what goes on in the world. He has everything in his hands. Apart from sin in the heart, everything happens according to his will, nothing according to the caprice of any creature, nothing by chance, nothing by accident. May we therefore always know the proximate, natural, visible causes of an effect, of an event; the true, the final cause is always the invisibly working and directing hand of God. May we always see how a crop failure has its proximate cause either in weather too dry or too wet; yet it is God who commands or forbids the clouds to rain. May we always be able to explain to ourselves how the lightning arises; it is God who takes this arrow in his hand and shoots it off wherever he wills. May we always be able to prove of what noxious poisonous parts the plague-producing air is filled; it is God who, with a single stream of pure air, could, if he willed, purify the atmosphere of the earth. May we always see how the lack of water is the proximate cause of the inability to resist the fire that has broken out, or how a rising storm wind is the proximate cause of the waves of fire flowing over broad roads; it is God who causes the flame to ignite in the very hour of the lack of water, and at the fatal moment unleashes the storm wind and gives it rein like a foaming steed. God has shown in the three men in the fiery furnace that he can command the flame not to kindle, in the Israelites in the Red Sea that he can command the water to stand like a wall, and in Moses in the desert that he can command the barren rock to open and give abundance of water. Finally, we may always see the hand of man that either sets fire to a house in diabolical malice, or sets it on fire through neglect; it is God who either allows the first fuel to break out, or, as so often happens, stifles it in the making.

Behold: "The Lord has done this," we too must therefore exclaim when we look at the scene of the fire in our city today. Yes, it is the Lord who gave the order to his heavenly fire brigade in that night of terror: "O guardian angels, stand aloof! Do not protect this city this night! Leave it to the fury of the destroying element, until I shall say to it: This far and no further!

But, my friends, we must not only say, "The Lord has done this," say in the 148th Psalm about the fire and the storm winds that they "deliver the word of the Lord," but Amos also tells us in the 7th chapter that the Lord showed him in a vision how he "called the fire to punish the sins.



And in the prophet Isaiah, chapter 30, it is said, "And the LORD shall sound his glorious voice, and his outstretched arm shall be seen with wrathful threatening, and with flames of devouring fire." Finally, in the prophet Jeremiah, in the 17th chapter, it is said, "If ye will not hear me, to hallow the sabbath day, I will kindle a fire, which shall devour the houses of Jerusalem, and shall not be quenched."

Recognize from this: the sins of the city of St. Louis, which are the very incendiaries that have cast the first firebrand into the ships and houses of the same. The cursing and swearing of tongues inflamed with hell, by young and old, which fills all the streets and gazes of our city day and night; the drinking and feasting, which is carried on in many hundreds of unseemly drinking-houses in our city; the mocking and blaspheming of God's word and all that is holy, which is carried on here by newspaper writers and newspaper readers, high and low, rich and poor; the fornication and whoredom that is brazenly and shamelessly indulged in in a hundred corners of this city; the usury and fraud in trade and commerce, and the bloodsucking and deceitfulness of the physicians, aster doctors, and market criers, which is unashamedly displayed here, and still wrings the last penny of necessity from the poor who are afflicted with disease; the injustices, perversions of justice and false oaths that are evident in almost every courtroom; the perfidy and partiality of the authorities and, again, the mockery by the citizens of their divinely appointed authority; the greed for money of the men and the arrogance and splendor of the women and young women; the vainglory and perversion of the Scriptures, the hypocrisy and false worship of the unbelieving and enthusiastic clergy; the shameful abuse of religious and political liberty; the unconscionable neglect of youth, the dreadful desecration of the days of the Lord; the ill-treatment of the poor slaves and the infidelity of the servants, - but who would name all the sodomitical sins of our city? - In short, all these and similar sins have cried out to God for vengeance until at last God sent a pestilential plague and with it flames of devouring fire. Yes, these sins are the true cause that there could be no water to quench them; they were the right storm winds that blew up the fire of divine wrath as if it were a sea of fire, so that there was no help nor salvation. Yea, what say I, these sins make it a wonder that still One house of our city stands. If St. Louis does not repent, the rich blessings with which it has been showered will finally turn into curses, and God's curse will finally consume all its glory, and it will become like Jerusalem, Tyre and Sidon.

II.

But, my dear friends, the word of the Lord tells us, in the case of the devastating conflagration that has now arisen in our city, not only where we are to look for the actual origin of this calamity, but also, secondly, what the actual end purpose of it is.

The final purpose of God's judgments, according to His holy word, is not, of course, one and the same for all; for one they are a means of punishment, for another a means of awakening, and for a third a means of discipline and purification.

First, in the case of the hardened, the end of such calamity is that, though they persist in denying God with their mouths and with their works, they may



But let them feel that their fate is not in their hands, that there is a God who not only says in his words, but also carries out what is written in Psalm 7: "God is a righteous judge, and a God who daily prophesies. If a man will not be converted, he hath sharpened his sword, he hath bent his bow, he hath aimed, he hath laid deadly projectiles thereon, he hath prepared his arrows to destroy." Or as it is written in the Epistle to the Ebrews, chapter 10: "If we sin wilfully after we have received the knowledge of the truth, we have no other sacrifice for sin, but a dreadful expectation of judgment and of the fiery devouring of the wicked. But terrible it is to fall into the hands of the living God." This was the ultimate purpose of the terrible judgment upon Jerusalem; this is also with many the purpose of the judgment which has now come upon our Saint Louis.

But the final purpose of such a calamity, secondly, in those who are not yet hardened, who would like to be saved, but who have hitherto gone along in sin and security, is that they may be awakened by it to recognize what serves their peace. O all of you who do not wish to perish, but have hitherto gone the broad way without true repentance, which must lead to destruction, listen to the voice of God calling to you out of the fire: Repent! See by the blazing flames that God is not to be trifled with. Recognize in it God's torch of wrath, which is ignited by the sins of men. Consider, God can watch for a long time, but at last he breaks in all the more terribly, if one does not want to convert. Remember, God wants to remind you through this small conflagration of that day when finally even the heavens will be consumed by fire and also the elements will melt with heat, when the whole house of this world will fall apart with a great crash and the Lord will come with flames of fire to take vengeance on those who do not recognize God. Yea, consider, by that little fire which at last went out, God meant to remind you of the fire that goeth not out, and of the worm that dieth not, of the flames of hell, of which the rich man said, "I suffer torment in this flame." Consider, if God already holds such terrible judgment in the time of grace, how will his judgment only blaze forth when the time of grace has passed! Oh, then, do not say to that rich usurer of grain, "Dear soul, you now have a great store for many years," you now have a beautiful comfortable house, a profitable business, "now have rest, eat, drink, and be of good cheer." Ah, but know that to-day it may be said, "Thou fool, this night thy soul shall be required of thee, and what shall it be that thou hast prepared?" "What would it profit a man if he should gain the whole world and lose his soul? " A house that is destroyed may be rebuilt, but "what will a man give to loose his soul again?"

Arise, arise, all ye that have not hitherto cared for your souls, the LORD calleth you. Wake up, you who sleep, and rise from the dead, and Christ will enlighten you.

Now is the time of grace,
Now the sky is open, Now everyone still has
To hope for blessedness: He that turneth not
to God over in time, Cry over him when he
goeth to the pit.

Finally, you who stand in faith, remember that the Lord also has of other congregations. It must be built as cheaply as possible, if a word for you in this conflagration. Your faith shall be purified in only preaching can be done in it. - Pastor Wunder is very broken this fire, your poverty of spirit deeper, your knowledge of sin down; not over the loss of his property; he has saved almost brighter, your love, which now has such a glorious opportunity to everything. With tears in his eyes he told me that some had helped help with a gentle hand, more burning, your prayer and intercession him to pack his things and bring them to safety, who afterwards had more fervent, your hope and trust in the living God stronger, your no time or no car to save their own house. The damage that his heavenly mind purer and more unstained by the things of this world. congregation has suffered, especially that it is so scattered, and that

But as many as are anxious, sorrowful, and downcast among us he has no hope of gathering it again, is what weighs so heavily on because of their sins, and because of the future, and look up to God him. But the Lord can and will help even there."

with sorrowful hearts, and say: O God, what shall become of them? So far our correspondent. All members of our dear congregations - Only lift up your heads with confidence! Behold, in the midst of will see from this report that there is hardly a physical and spiritual judgment God hath revealed his mercy: he hath shown that he will need in the world at the present time that cries out to us for not afflict nor deceive men from the heart. His wrath therefore lasted immediate and powerful help as does the need of our sister a moment, and he was glad to live: weeping lasted through the congregation in Chicago, which has been almost unprecedentedly evening, and rejoicing in the morning. Cast all your care on him, hard hit. Now then, brethren far and near, let us remember the word therefore, for he cares for you, body and soul, for time and eternity. of the apostle: "Now that we have time, let us do good to every man, Light must always go out to the righteous, and joy to the upright in **but especially to the members of the faith**. Gal. 6, 10. To try to heart.

God is still alive!
Soul, why do you despair?
God is good, who out of mercy doeth all the help of
the earth. Who with power and strong arms maketh
all things well and good;
God can do better than we think. He can make all
hardships work out for the best.
Soul, consider this:
Our Lord God is still alive! Amen.

awaken your compassion, fellow believers, by describing the sorrows that our fellow believers in Chicago have experienced and the hardships that call to heaven and under which they still groan, would be to deny God's grace in you. May every congregation take steps without delay to collect charitable gifts and send them to Pastor Körner or to those who have declared their willingness to receive such gifts in an appeal for help that appeared in the previous issue. In order to stimulate our helping love, God distributes his gifts differently and sends misfortune to the one while saving the other from it. Let each one, then, who sits in good repose while his brothers mourn in misery, let his light now shine, that they may see his good works and praise his Father in heaven.

W. [Walther]

Chicago.

From a letter received from Northern Illinois we gather the following:

"The terrible visitation that has struck Chicago is also a very hard blow to two of our congregations. Pastor Große's, Körner's, Wagner's and Döderlein's congregations have admittedly been spared. Pastor Bartling's congregation, however, was half burned down - but the church was saved. Pastor Wunder's congregation, on the other hand, burned to the ground. Only four or five parishioners living on the west side of the river were spared. Church, schools, parsonage have become a pile of rubble. Pastor Wunder does not know at present where his congregation is; it is scattered, a part in Pastor Große's congregation, another part in the neighboring congregations in the city and in the country. How can this be helped? It is true that the whole congregation is, as I said, scattered; it is also true that a part of it will certainly never again reside in this district, but will settle in other congregations. But a part of it will also return there, especially those who have property there. It is quite certain that this district will again become entirely German. We must therefore not leave the field here. Pastor Große's and Bartling's church is too far away to expect that many from this district would turn there. Therefore, in my opinion, Pastor Wunder's church should be rebuilt, and as quickly as possible; if it were the first building in the middle of the pile of rubble, it would be best. The people would then soon gather and the congregation would increase rapidly. Of course, Wunder's congregation cannot help the building at all. It must be entirely through the love of

Something but emigrant mission.

Many things have already been said in the "Lutheran" about our emigrant missions in New York and Baltimore, and sometimes our missionaries Keyl and Sallmann have made the heartfelt and urgent request to our dear congregations to remember this extremely important work with helping love; But the contributions still flow so sparsely that the deficit in our coffers grows from month to month, and that, if there is not a speedy change for the better, the work, which has hitherto been conducted with so much blessing, at least in Baltimore, will have to be abandoned. This extremely sad state of affairs was reported at the last Synod of the Eastern District, and the Synod, at the request of the Honorable General Praeses, instructed the undersigned to once again warmly recommend our emigrant mission work to the dear Synod congregations through the "Lutheran," and he will do so herewith, as far as God will grant him grace, in simple, brief words.

There is probably not a member of any of our congregations who does not recognize the necessity and importance of the work of our emigrant mission and does not heartily desire its continuation. But why, in spite of this, is the support for it so exceedingly inadequate? I can think of no other reason

than that many of the dear brethren, in the long years of their being here and perhaps of their earthly well-being, have forgotten the time of their arrival in America and their hardships at that time. Think back to the day when you landed here, perhaps with little or no means, without friends who would take care of you, who would assist you with counsel and action! How helpless you would have been then! Strangers in a foreign land; what trouble and hardship you had to keep together your family, your baggage, your little possessions! How you were pushed and dragged to and fro by rude officials, carters, emigrant runners; how everyone regarded you as welcome prey, as birds to be plucked if possible. How many of you were robbed and cheated, not to mention those who were separated from their families or lost a precious member of them here. How comfortable you would have been then, how you would have thanked God, if a man in whom you could have trusted had come to you, procured your luggage, bought you railway tickets, taken you together with your belongings, on the railway train, supported the needy with an advance for the journey, provided the destitute with accommodation or work; in a word, taken care of you and your distress and alleviated it to the best of your ability. Would you not have thanked God and the man with all your heart?

And now consider, just as helpless, in quite the same distress and danger, thousands of our dear compatriots and fellow believers still arrive here every week. We - no, you, for our mission is your work - have now employed a missionary in each of the two main harbors of our country, who is to take care of the physical and spiritual needs of the emigrants to the best of his ability. It has been made known to all our congregations by these missionaries through the "Lutheran" that anyone expecting relatives or friends from Germany should turn to them for ship's tickets, for receiving them when they land, and for transporting them on to the place of their destination, and that they are prepared to carry out all these tasks free of charge. Especially in these parts the service of the missionaries has been called upon to the greatest extent. Orders of this kind arrive here daily, often with great effort and expense, for many of the orders consist of requests for advance payment of the required travel money, with the promise that it will be returned when the expected friends arrive at their destination. In most cases this promise is kept; but how? Most of them count out the expenses they have incurred in pennies and nickels and send the money back with a "thank you" for the effort they have made; but very few of them enclose a donation, however small, for our missionary treasury. What shall we call such conduct? They take up the work of the missionaries, and the missionary treasury as well; if the mission is not carried out punctually, the most rude letters and the most unjust reproaches often come, without asking the reason and the cause; if everything has gone off satisfactorily, a "nice thank you"; but for the support of the treasury, for the preservation of the work, nothing is done. What would such people say if, on the arrival of their friends, the missionary were to reply to their question and request for advance or support: "Advance, support, I cannot give you, but I wish you a very happy journey"? That would be shameful mockery, would it not? But what is the difference between the "beautiful thanks" and the "beautiful wish"? And

but these are not our saddest experiences. Very many also make us wait unduly long for the money, some months, others even years.

Dear brothers, can our mission be sustained in this way? In our dear compatriots in need of advice and help, the Lord Jesus comes to you and says: I am poor - support me; I am hungry - feed me; I am a stranger and without shelter - shelter me! Do you want to say: Dear Lord, with all our hearts we wish you money and food and shelter? Certainly not! But so do those who only have "good wishes" for our work. But those who have only "good wishes" for our work and "thanks" for our labors do. If the Lord Jesus were to come to us visibly, what a throng would ensue, how all would clamor for the honor of being allowed to give Him their all! But since He comes only in poor emigrants, only saying, "Inasmuch as ye do it unto the least of these, ye have done it unto Me," so few want to know anything of the honor of helping the Savior; cold hearts, clasped hands, good wishes! - with these He is fobbed off.

Only recently the Lord Jesus came to us in a poor widow and six little orphans. The story is briefly as follows:

"A Saxon family, consisting of father, mother, and six children (the seventh being carried by the mother under her heart) arrived here. On the evening of their arrival the man turned to our missionary for counsel, and was ordered by him to his office the next morning; as the man did not come, the missionary inquired after him, and found him sick of cholera, to which he also succumbed the following night. There sat the poor mother with her six little orphans in Castle-Garden without help, without friends, without means. What to do? We knew that he who promised to be the husband of the widow and the father of the orphans could and would help. We also knew that He would not help by a miracle, but by His children; therefore we said in God's name to our churches, "Ye Christians, the Lord Christ is here, poor, hungry, homeless!" In a few days the travel expenses for the whole family to St. Louis (in the orphanage there they found shelter), and moreover more than H200.00 were collected; our emigrant host kept mother and children without payment until their departure.

Dear brethren, this is a case, but one among many; almost daily people come to us seeking help in equally sad circumstances. We cannot help everywhere, therefore we call out to you: "Christians, the -----Lord Christ is here, poor, hungry, homeless; let him who loves Him feed, clothe, and shelter Him. -

I. E. Gottlieb.

Minnesota News.

Since the German immigration in the state of Minnesota is still increasing, especially the majority of whom are Lutherans by name, and since many who already lived in the old states have recently moved to Minnesota, it is certainly necessary that the spiritual seed of God's Word be spread among those who have already immigrated and those who are still to come and who are to be saved.

While many pastors here in Minnesota have been diligently proselytizing for years; the far-flung Lutherans



and served them with Word and Sacrament; and thus quite a number of congregations have already been gathered; but there are still regions in Minnesota where no Lutheran preacher has yet proselytized. For many regions which were formerly quite uninhabited, and only visited by Indians from time to time, have for years become quite inhabited settlements, and many German Lutherans live in them. But the great majority of those who move into such new regions become spiritually dull through several years of deprivation of public preaching and the sacraments, so that they become earthly richer, but spiritually poorer. Some others sooner or later fall into the hands of swarm spirits or sects, and thus fall into a sick and infirm Christianity, so that many lose their salvation and blessedness. But the spiritual need of these poor people must go to our hearts as Christians. It is, however, very burdensome, indeed sometimes not possible for an established preacher to travel hundreds of miles and seek out such isolated, churchless people and minister to them from time to time with Word and Sacrament; Therefore, it has been our heartfelt desire for years to obtain a traveling preacher for Minnesota; for a traveling preacher can freely proselytize from town to town, and where he finds a group of people who form a Christian congregation, he can supply them from time to time with God's Word and Sacrament. Attempts to appoint one of our number as a traveling preacher failed; until at last, at a pastoral conference held in St. Paul in February of this year, the proposal was made that I, the undersigned, should seek to induce my local congregation to appoint an assistant preacher, who should at the same time be engaged in the profession of traveling preacher in Minnesota. My local congregation accepted the proposal of the conference. And so the candidate Mr. Albert Cämmerer from our seminary in St. Louis was called as assistant preacher. Mr. Albert Cämmerer recognized the calling as a divine one and accepted it.

On the 9th Sunday after Trinity, August 6th of the year 1871, he was ordained and introduced by me in the midst of my congregation with the assistance of Pastor Damm on behalf of the Presidium of the Northern District according to the regulations of our Agenda. This day was a day of joy. For after the ordination sermon had taken place in the morning and after that the ordination celebration before a numerous audience, we celebrated a mission festival in the afternoon; where first Pastor Damm held a mission sermon on 1 Petri 2, 9. and after this Pastor Cämmerer held a mission-historical lecture: "How our old, heathen, German ancestors came to Christianity." Since that time, several missionary journeys have now been made. Pastor Cämmerer will report about his missionary journeys to the dear Lutheran readers from time to time. But I must not forget to inform the dear Lutheran readers how we intend to maintain our traveling preacher.

We have agreed as a pastoral conference to give the traveling preacher a \$300.00 salary each year. This salary is to be raised by collections in each congregation here in Minnesota. But because we have many more expenses this year, in the beginning of this work of God, than we may have the future years, for we have to buy the traveling preacher's horse, buggy, harness and saddle now, therefore this year will be difficult for us. Although



We all want to do what we can; but it would be a great service to us if we could get a little support from churches outside Minnesota. There will certainly be many church members in old states who can remember the time when they too lived in this country, and could not go to preaching, but now have God's word abundantly. Those who have been through these sad times and have experienced how sad it is for a Christian to miss the preaching of the divine Word, will gladly offer a small mite for the work we have begun. Whoever is able and willing to do something for this purpose should send his gifts to me, since I have been appointed treasurer for the Minnesota Mission; I will then acknowledge these gifts in the "Lutheran".

Now God the Lord crown the work of the mission in Minnesota with rich blessings, and grant that through the ministry of our traveling preacher many may become true sheep of JEsu Christ.

Henderson, Sibley Co, Minnesota, on the 10th of October 1871.

Karl Schulze, Lutheran pastor.

Dear Brother's address is:

Oaomrasror.

Hsnäerson, Oo., ^linliosota.

(Submitted.)

An attempt at inner mission in Minonk and its surroundings.

It must hurt a Lutheran Christian who has a heart for his church when he passes through a town or region in which almost everyone speaks German, in which hundreds of German families live who belong to the Lutheran church by origin, and he sees how in such places the most diverse sects and parties are represented, who often live entirely at the expense of our dear church, but for this church itself no place has been found, and in vain one asks for a Lutheran house of worship and congregation. This is what happened to the undersigned and his neighbor, Rev. Johannes from Lacon, who paid me a fraternal visit at the beginning of this week and whom I accompanied for some distance on the way home. Our way was through Minonk, a friendly, rapidly flourishing little town on the Illi- nois-Central railroad, 11 miles north of El Paso. The German faces, the German speech, the German costume even soon convince one that the population is predominantly a German one. After further investigation, we learned that hundreds of German families, mostly from Hanover and especially from East Frisia, live here, all of whom are Lutheran by origin, and yet there is no Lutheran church or congregation, but there is a large Protestant church with a preacher from the Protestant Association of the Northwest, and a large German Baptist congregation that has a beautiful house of worship, not to mention the many other churches, of which I counted eight in all. I sought out a family who had recently moved there from my local congregation, who were quite pleased and asked me to baptize their child and hold services, which we agreed to do. While the man obtained the use of the German Baptist Church nearest his home for this purpose, and hurriedly advertised the holding of the service among his friends, we visited some other Lutherans who had remained faithful up to that time, former members of Pastor Heid's congregation in Peoria.

In the evening quite a number of people had really gathered in the German Baptist Church, listening with rapt attention to the lecture of Pastor Johannes. He spoke on Joh. 9,4. and his subject was:

The work for our Lutheran Church.

- I. Why we should work for them.
 - 1. we owe it to her. 2. she is worth it.
 - 3. It has the same great blessing for us - for our children and descendants - for our fellow men.
- II. How we should work for them?
 - 1. That we stay with her.
 - 2. That we may teach as she teacheth, and confess with her the word of God, as she confesseth it.
 - 3. That we suffer and endure with her.
 - 4. That we fight and contend with her.

The lecture, held in proper moderation and far from bitter polemics as well as the baptism of children that followed the sermon, were a powerful testimony to our church and confession and made a tremendous impression on the audience, among whom were also some preachers,

For the time being, it has been arranged that preaching will take place every four weeks. The only thing missing is a suitable room. To procure a small church, however modest, would far exceed the strength of the few people with whom it is to be begun. And yet, a church of our own is absolutely necessary if the Lutheran Church is to gain a firm foothold in this place. A few hundred dollars invested for this purpose in this place would in a short time bring our church the most glorious interest. Whoever now wishes to contribute to the glory of God and the salvation of his fellow-men, send it to Mr. I. M. Schmidt, Drawer 5, Minonk, Woodford Co., Ill, or else to Rev. I. M. John, Lacon, Marchall Co., Ills. Any gift, even the smallest, will be gratefully received and acknowledged in the "Lutheran."

Let us work while it is day, before the night come, when no man can work.
El Paso, Ills, October 6, 1871.

I. I. Kern.

Can it be justified?

The St. Louis District Preaching Conference held its fall sessions this year at Trinity Church, Springfield, Ills. from October 2 to 17. The preachers who attended this conference experienced again how beneficial such conferences are in which doctrinal matters are discussed. God lets the waters of life flow in abundance to refresh the dry hearts of his children, he raises up those who lie in the dust, he lets the breath of his Spirit blow to make the bones of the dead alive, he shows the gaps in the walls of Zion and gives his preachers proven, insurmountable weapons in their hands to fight against the evil enemy and to strike him out of the field. And what preacher will say, "I have no need of comfort or refreshment, for I am rich and full: I am strong and have no need of anyone to help me? Must not every faithful preacher say of himself, I am like a bittern in the wilderness, like an owl in the distressed cities, like a solitary bird on the housetop? Is he not hunted by all infernal spirits; is he not plagued by the world; is he not daily terrified by the attempts of his own

Flesh? Therefore, no member of our Conference will have regretted having attended the Conference in Springfield. All were already refreshed by the fact that they were able to see how God is building His kingdom in Springfield. In a church built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, a Christian heart finds much greater glory than in all places where the glories of the world are displayed, for such a church is the temple of the living God, which is filled with the glory of God.

However, the opportunity to become acquainted with the Springfield congregation was only a small addition to the great blessings the good Lord poured out on those who attended the Springfield Conference. One session of the Conference, and one sermon heard, was enough to elicit confession from all: Even if I heard nothing but what I heard, I would not for the world have missed attending that conference. It is all the sadder that some preachers were absent. Some, it is true, wrote to the Conference asking to be excused for their non-attendance; but the Conference could not declare them all excused. Lack of travel money, for example, cannot be a reason for not attending the conference, because a resolution exists according to which the conference pays the travel expenses of the poor preachers. Also it can

do not approve of the conference if a preacher does not attend our conference because he attended the conference of preachers of a sister synod. Others have even omitted to ask for an apology - whether out of negligence or because of their evil conscience, they themselves will know best. If the former is the case, they deserve no censure; if the latter, they are to be 'met with great seriousness. Such preachers, who allow themselves to be deterred by insufficient reasons from attending the conference, may yet ask themselves whether they also belong to those to whom God Amos 6:6. says, Ye shall drink wine of the vials, and 'anoint yourselves with balm, and care not for the hurt of Joseph; or to those of whom Prov. 18:1. is written: 'He that separateth himself seeketh after that which he lusteth after, and setteth himself against all that is good.' They may ask themselves whether they

can justify themselves before God if they do not take advantage of every opportunity God offers them to be strengthened in faith and to grow in knowledge, and to strengthen others in faith and to promote them in knowledge. The command is clear: be diligent to keep unity in the Spirit through the bond of peace. Unity of spirit, this unspeakably great gift, God has given to us poor sinners in this last afflicted time out of undeserved grace. Oh, how irresponsible, therefore, are those who do not want to keep this unity in the Spirit through the bond of love and peace! How

How necessary synods and conferences are in order to preserve unity in pure doctrine, we can even learn from the pope. For it is well known that the pope has always been an enemy of synods and conferences. If you, then, dear congregations, wish that the pure doctrine may be preserved for you and for all of us, do not permit your preacher to separate himself from orthodox preachers and to remain at home when the conference to which he belongs holds its sessions; but if he has done so, punish him severely. But ye preachers, consider what our Saviour saith, Revelation 3:2, 3. -

On behalf of the St. Louis District Preachers...
E . D. C. Böse, Secr.

To the ecclesiastical chronicle.

"Do not announce it to Gad." Under this heading the "Fröhliche Botschafter" of October 3 (a paper of the "Vereinigte Brüder in Christo" (United Brethren in Christ)) reports that within his sect the laying of the foundation stone for a church was carried out by officials of a secret society. It is strange how great a desecration of his church he considers this to be, so that those who want to be

Lutheran Church in America, in spite of all the strife that swirls within it, is straightening itself out, yes,

It is precisely this strife and struggle which proves that it is no longer dead, but has come to life, and which has already brought forth such hopeful fruits. God strengthen the dear men who now also want to build the true Lutheran Zion in the south of our new fatherland!

W.

[Walther]

Lutheran should certainly be deeply ashamed in their hearts if they do the same, as has recently been reported. We therefore communicate the essay in the "Fröhlicher Botschafter," and that in we not attend any church, keep away from the communal service, the German, or rather Undeutsch, in which it is written. It reads as follows:

In the "Messenger of Peace" of the local Unirt Protestants of 15 October, the question of "frightened souls" is answered: "Should we not attend any church, keep away from the communal service, the German, or rather Undeutsch, in which it is written. It reads as because we cannot have the Protestant" (i.e. Unirt) "but only the Lutheran, or Reformed, or Presbyterian, or Methodist? May we hear

"The greatest dishonor recently done to our Church, took place the other day in a Pennsylvania^ place, where they had the corner-stone of a United Brethren Church laid by Oddfellows and Nothmen, our mother church? May we go to the Lord's Table with these who were present in full regalia. Our preachers and superintendents there present and concerned had not sense of shame enough; to be set aside in the ceremonies; and not sense of honor enough before the church and its order, to join with such as our church "frightened souls" who are afraid to go to church and to the Lord's denies the right to be members of it, in such ecclesiastical action. Supper with the Lutherans, Reformed, and so forth. The Uniate This is certainly the first such disgrace in our history that has been done to the Church, and hopefully the last. It may be for the good of the Church, in that her eyes will be opened to see what she is like. All the faithful members of the Church feel offended, and a deep indignation runs through their hearts. If such secret societies had a sense of honor, they would not take part in such church ceremonies, where they are not considered worthy to be members of the church.

God's Word there and worship together with the assembled congregation, to which we do not want to belong, without denying our mother church? May we go to the Lord's Table with these churches, provided we are not made a condition of admission to Holy Communion by converting to the other church?" - It is indeed strange that even in the unchurched church there are such "frightened souls" who are afraid to go to church and to the Lord's Church is already a motley conglomeration of "believers" of all kinds; how, therefore, can it reasonably be asked whether an already Uniate may unite with Lutherans, Reformed, etc.? Therefore, the "Messenger of Peace" writes with unctuousness: "As Protestants" (i.e., as Uniate Christians) "we have the confident answer to such questions of anxious souls: certainly, you may. Astonishing insight! Deep wisdom and a high decision!

W. [Walther]

But everything was intended to offend the church, both by the official preachers and by the secret allies. - We hope, indeed we believe, that it will not go unpunished, but that those involved and the leaders will be called to strict account, others to warning, and they to correction. - We must say, however, and this to our readers' delight, that it was not in our Germans, but in the English congregations, where such things took place, and will hopefully never take place, because we trust our German brethren to have a greater sense of honor. " [Walther].

The latest American ecclesiastical measure is to install a kitchen in the lower room of the church to facilitate the social intercourse of the members of the congregation and to be used at the various church "parties" and "fairs. To Bishop Whitehouse, of the Episcopal Church, the "Lutheran Observer" now defends this modern invention, saying that "it helps, if rightly used, to make the church members better Christians, and that many pastors have found it one of the chief means of grace." If the Observer will tell us what special gifts of grace are imparted by these church kitchens, we may not want to do without them any longer.

(Wisconsin Community Journal.)

Church News.

Lutheran Church in the South. As a result of the last Civil War, a new Lutheran General Synod arose in the South, which at first seemed to want to return to the old pure Lutheran doctrine and practice. Unfortunately, however, it has not taken this seriously; indeed, it has gradually reverted almost to the old track. Hence the Lutheran Synod of North Carolina, which seems to consist of more decided Lutherans, has left this Southern so-called General Synod and intends to unite with the Synod of Tennessee. Members of that Synod are now issuing a paper, which bears the title, "The Evangelical Lutheran." The same appears in Charlotte, North Carolina. In the first number it says: "We are in need of a paper in the South which pays homage to sound Lutheran practice and doctrine. A paper which will not sound an indistinct note, and will not defend anything merely because it is popular among the great multitude. In short, we need a paper which resolutely seeks to educate our people to adopt a truly Lutheran standpoint." This is certainly most gratifying, and a new proof that the

After Mr. G. A. Lohr, Candidate of the Holy. He was ordained by me in the midst of his congregation by order of the District Presidency on the 18th Sunday after Trinity, the 8th of October of this year, and was installed in his office.

The Lord Jesus Christ, the Head of His Church and congregation, crown the work of His servant with many blessings!

F. W. Scholz, Pastor.

Address: Uov. 8. Doür, Lox 65. Olurinäu, DaZs Oo., lovn.

On the 13th Sunday after Trinity, September 3, Rev. H. Engelbrecht, having been peacefully dismissed from his former congregation in Iowa City, following a call to the newly formed Lutheran Trinity congregation in Loudon, was installed in his new office by the undersigned by order of the honorable Presidency of the Western District.



was pointed out to the congregation. On the same day the congregation celebrated the laying of the cornerstone of their new church.

The birth and rapid flourishing of the church in London is a miracle before our eyes. Only a year ago the Union dominated that region as its undisputed territory. And wonder of wonders! A subject, himself quite mendacious and debauched, temporarily employed as a school teacher, has here become in God's hands the means of inspiring misguided Lutherans to break free from the oppressive strains of the many-tongued, love-pretending Union snake. The congregation, which was organized by the undersigned in March of this year, numbers 42 members and promises to grow significantly. It is certainly a joy for all who love our Lutheran Zion, especially for us Missourians here in Iowa, who until now have been working a rather stony ground, to see how the Lord is also creating more and more pleasant gardens for Himself here.

May he now also crown this his newly transferred servant with rich blessings!

Lyons, Iowa, 11 Sept. 1671. L. Seuel.
Address; Lov. L. Ln^oldrooüt,
Douclon, Osäär Oo., lov".

The Rev. R. Koehler, of Sigel, Ills. having received an urgent call from the Lutheran congregation at Pilot, Kankakee Co. Ill, and having recognized the same as "inen divine, he departed from fine congregation at Sigel in peace, and was installed in his new office by the undersigned, on the 18th Sunday after Trin.

The Lord crown the work of his servant with blessing!
G. A. Müller.
Address; Rsv, U. XosUlor,
Lor 500th Lanlrakos Oit^, Ill.

Rev. Otto Voigt has accepted the call of the Peace congregation at Perryville, Perry County, Mo., on condition that he may continue to serve his present congregation at Genevieve, Mo. and supply it with the preaching of the divine word until the same shall so increase in membership that it may again "call" a pastor of its own, also that after his departure the school shall be supplied with a school teacher.

So he has been introduced by the undersigned through the delivery of the Reverend President on the 17th Sunday after Trinity in the presence of his congregation.

May the gracious, merciful God give his grace and rich blessing to the dear brother in his new sphere of activity!

. A. W. Bergt.
Address: O. D. VoiZt,
Oo., 2lo.

Church dedications.

On the 6th Sunday after Trinity, my branch congregation in Transit Township, Minn. had the joy of consecrating their little church, a friendly log house, to the service of the^ Triune God; in which not only my main congregation, but also a large part of Pastor Schulze's congregation took the warmest part. The celebration began in the usual manner. After the consecration prayer had been said, Pastor Schulze ascended the pulpit and preached on Psalm 84:2-5. This was followed by the administration of Holy Communion. Communion. The morning service closed with a baptism. Afterwards the congregation ate at the common table and the service was held again, during which the undersigned preached on the Epistle of the Church.

May the Lord our God grant that in this little church, which is built for the glory of His name, His holy Word may be preached continually, pure and unadulterated, and that the holy sacraments may be administered according to Christ's institution, to the salvation and blessedness of all who come and go!

C. Damm. §
Dryden, Sibley Co, Minn, Aug 9, 1871.

On the 10th Sunday after Trinity, my congregation in Sturgis, Michigan, had the great joy of being able to consecrate their newly built little church to the service of the Triune God. In the morning Pastor I. L. Hahn preached the dedication sermon on Ps. 26, 6-8; in the afternoon the undersigned preached on the church dedication epistle.

But may the faithful God help in mercy that also in this little church his word may always be preached purely and loudly and that thereby many souls may be built up to eternal life!

Burr Oak, Mich, Aug. 13, 1871. a. Henkel.

In Verona, N. I., there has existed for a long time an united congregation belonging to the ministry of New Jork, called St. Peter's congregation. Mr. Pastor C. A. Wiegel, the pastor of this congregation, was unable to follow in the footsteps of his predecessors, because he was heartily attached to the Lutheran confession, and raised his testimony against Unionism. The Lutherans, about 20 members, finally had no other choice: if they wanted to save their conscience, they had to leave. This they did



and founded a Lutheran congregation, the Zion congregation, around Easter 1670, with Pastor Wiegel as pastor. The Unirte Theil, now genuinely united, since the Lutherans left, has since been served by a Pastor Hoffmann, belonging to the Lutheran ministry. The Zion congregation immediately set about acquiring a new property, bought a plot of land, and began the construction of a new church, the cornerstone of which was laid on November 30, 1670. (See: "Lutheran," Vol. 27, No. 6.) During the lull of winter and spring, the church, mostly through the labor of the members of the congregation, reached its completion, so that it could be consecrated on the 10th Sunday after Tr. It is true that the original number of members had diminished somewhat in the louse of this time, some withdrawing, probably from timidity about the cost of building; but so few, as Rev. Hoffmann reports in the "Lutheran Herald", namely 3 or 4, were not left, but 11 members remained faithfully together. -

The church is a frame building, 32 46 feet, with projecting tower 60 feet high,, and. cost, besidesdrr-nmsonst labor supplied 2000 dollars. - On the day of the dedication there rushed from the main congregation of the Rev. Wiegel's main congregation in Rome and the State Bridge branch, so that the new house of worship was filled to capacity. The morning sermon was preached by the undersigned on the Church Gospel. In the afternoon Pastor Eirich of Albany was to preach an English sermon; but as he was prevented from coming, the Dnstoi- lod preached in English on the subject: The house of Martha and Mary a picture of a right house of God. - The total collection for the day was 55 dollars.

C. Gross.

On the 13th Sunday after Trinity, the Lutheran congregation of St. John's in Freedom Township, Henry County, Ohio, had the joy of dedicating their newly built church to the service of the Triune God. The congregation came in such great numbers that the church was soon filled and nearly half of the congregation had to remain in the open air. After the undersigned had performed the usual consecration act, Pastor A. Detzer from Defiance held the festive sermon on the church consecration gospel. His theme was the Kirchweihrus: JESus wants to enter this house today! I. JESus comes; H. He brings glorious treasures; IH. receive him with joy! - After the end of the service the whole crowd went to the graveyard nearby, in order to solemnly sanctify this place through God's word and prayer. The undersigned spoke about 1 Cor. 15,42-44. 1) about the seed that was sown on this field, and 2) about the fruit that will one day be harvested here.

May the Lord continue to support this young church and let it grow from within and from without for the sake of His name!

Napoleon, O.

I. P. Karrer, Rev.

On the last Sunday after Trinity, the Lutheran congregation of Norwich and the surrounding area had the joy of being able to consecrate their newly built church to the service of the Triune God. Pastor Hanser from Boston preached the dedication sermon on Exodus 20:24 and showed that the divine promise, "I will come to you and bless you," also applies to this congregation and church. In the afternoon Pastor Maas from Troy preached on the Epistle of the Church, and later the undersigned preached in English on Matth. 28, 19. 20.

A "The Lord has done great things for us; we are glad of them."

Victor Both.

Mission Festivals.

The Immanuel Lutheran congregation at Honey Creek Cole Co, Mo, had the pleasure of celebrating a mission feast on August 20. From Pastor Thurow's Zion congregation and its branch congregation in Stringtown, from Jefferson City, from California City and from the vicinity of here, festive guests had gathered in large numbers at our splendidly situated and splendidly decorated festival place on the morning of the said day.

The service was opened by the singing of an appropriate song by our dear children, especially from Pastor Thurow's congregation. Pastor Thurow preached the sermon on Marc. 16, 15.16. On the basis of these words he showed: 1. that it is the most sacred duty of all of us to do missions, and 2. how we can and should fulfill this duty. After the morning service had ended and our dear guests had been abundantly refreshed with food and drink, which the love of my congregation had in no way failed to provide, the afternoon service began at 2 o'clock. Pastor Wille from California City then preached on the words Gal. 6,10. and showed: 1. when and 2. on whom we have to do the good work of misunderstanding. During the whole celebration, spiritual songs spiced up the joy of all the guests. Certainly this feast, the first in this region, will not be without blessing among us.

To do the work of the mission with heart, mouth and hand; for which purpose God may bless his word, which was so urgently laid to our hearts on this day.

The mission collection was H51.61. Of this, K20.00 has been allocated to the sister congregation in Jeffcrson City, which is still struggling with debts, H10.00 has been allocated to the Hermannsburg Mission, and H21.61 has been allocated to Brunn's Missionsanstalt.

Thanks be to the Lord for his mercy!

Honey Creek, Cole Co., Mo.

C. Vetter.

On the 20th and 21st of August our annual mission feast (.the sixth) was celebrated here in western Missouri, in the congregation of the undersigned. Guests came from near and far, i.e. from 5 to 75 miles, namely Pastors Baumgart, BartenS, Lange, Pröhl and Sieving with many members of their congregations, also many brethren from the congregation of Pastor Biltz and from the now vacant congregations at Lake Creek and Richland, also the dear Professor Brauer from St. Louis was among us and some students. Through powerful sermons we were strengthened anew in our faith and made ardent in our love, especially for our abandoned brethren in the faith, and the large crowd returned to their homes highly rejoiced and richly blessed. Yes, holy, blessed is the friendship and fellowship which we have and in which we rejoice.

The Collecte, for inner and outer mission, was K135.35. God willing, we will celebrate our seventh mission feast next year.

Cole Camp, Mo.

F. Theodor Mießler.

New fire disaster and urgent call for help.

We have just received the following letter of complaint from our dear Pastor Denke, which we will certainly let speak to our dear Lutheran readers ourselves:

"The hand of the Lord is heavy upon us. Almost all of Manestee is a conflagration. Three-fourths of my parishioners are without shelter. Many, yea, most, having lost all and saved but bare life, have now no bread and no shelter. Miraculously, our church has been saved. My house was also spared, but we were in the greatest danger. I was already getting ready to flee to the water with my wife and child and the body of our little son, but God spared us. Now we finally buried the little corpse on our lot on the fourth day. We could not get to the churchyard. Dreadful, dreadful are we afflicted! My house is full of homeless people. But soon all supplies will be gone. I don't even have enough money to pay for the little one's coffin. Salary is out of the question now. Hundreds of people are homeless in the streets. Oh, how it will be! Now the good Lord has sent us rain. Last night we were still surrounded by fire.

"Dear Professor! Please intercede for us in the "Lutheran" with all the sister congregations! The need is too great; we must implore the mercy of our brethren. Please, share our misfortune with the St. Louis congregations and pray for us! Just now money was to be collected for the church debt, - and now everything is gone! We have to be prepared that our church will be sold if we don't get help. The creditors all want their money. Please put our plight right to the heart of the congregations!

.. This asks

Your sorrowful

W. Think."

Manestee, Mich. 9th Oct. 1871.

Offer.

Since the forest and prairie fires that have raged far and wide in recent weeks have hit the northern district of our Synodal Union, encompassing the three states of Wisconsin, Michigan and Minnesota, especially hard, and rapid help is needed from all sides, the Trinity Lutheran congregation here has appointed a relief committee consisting of the members of the board and several other members of the congregation, and has instructed it to organize collections for burned-out fellow believers in the northern district, but especially in Wisconsin, to make the necessary inquiries, and then to distribute the gifts of love received to the best of its knowledge and conscience. Should some preacher and some congregation, who would also like to offer their helping hand to the needy, not quite know where their help is especially necessary and best applied, we ask ourselves to accept money, as well as gifts of clothing, linen and bedding, which latter, however, must be sent freight paid, for conscientious distribution, and will not only "quittire" about it in the "Lutheran", but also "quittire" in its time.

also report on the use of the alms entrusted to us. In this connection, however, we take the liberty of noting that we cannot take over the forwarding of commissions, especially since these are becoming less and less necessary, but with the proceeds sent to us a proper help can always be provided.

The designated gifts of love are to be sent by address:

O. Listölck L Lro., Ickilvuulrstz,

Milwaukee, October 17, 1871.

3 On behalf of the Committee

Rev. F. Lochner, Pres. (315 8tk 8tr.)

For your kind attention.

It often happens that I do not meet immigrants whom I am supposed to receive and transport further, and therefore cannot assist them. The main blame for this is usually borne by their relatives or friends here, as they fail to report my name, address and profession to their relatives or friends in Germany. It is not enough that I am informed of the names and the time of arrival of the people, but the immigrants must also know from me that I am employed to stand by them faithfully with word and deed. I therefore ask all those who sooner or later wish to entrust me with the reception and good care of their immigrant relatives to send them my name to Germany in good time, so that they can seek me out if I should search for them in vain.

S. Keyl, Lutheran emigrant missionary, No. 13 Broadway, New Uork.

Penitential Sermon,

held in the Lutheran Church of St. Zion, Chicago, Ill, on the nineteenth Sunday after Trinity, 1871, the first Sunday after the great fire, and submitted to print on request by A. Wagner. For the benefit of our St. Paul's parish there, so sorely afflicted. - Available from M. C. Barthel at St. Louis, Mo. price 10 cents.

The "Fire Sermon" on the first pages of this issue was already set when a "Sermon of Repentance" under the above title arrived here. Now that it has been hurriedly sent to print, the undersigned asks and exhorts all who read the present to have this sermon sent to them without delay.

In addition to physical help, it is precisely what we need. He who loves his fellow redeemed should therefore at the same time do what he can to ensure that this sermon comes into the hands of everyone he can reach. It contains that gold which no blaze of fire can consume, which rather is only proved by the hottest fire, "then its power is known, and shines and shines strong in the land. Our dear Wagner has had the grace to raise his voice like a trumpet in this sermon and to interpret the terrible sermon of God through consuming flames of fire, which oh! so few want to understand, in a speech that pierces through marrow and bone, so that the reader can no longer misunderstand God's voice of thunder in the fire.

Although the proceeds from the sale of the sermon are to go to our St. Paul's parish in Chicago, which has been so terribly afflicted, the price has not been increased, so that this will not be an obstacle to its distribution and so that no one will think that he should buy the sermon primarily in order to do a so-called good work according to the ways of the world. Whoever heeds this sermon will be protected from the hellish fire, and his heart will be softened and melted at the same time, and he will also open his gentle hand to gifts of love for those whom God has beaten so hard for the teaching of all the world. May God have mercy on them.

W.

[Walthers]

Luther's People's Library.

At last the latest double volume of Luther's Volksbibliothek has left the press and is ready for dispatch. It contains 1) the conclusion of the interpretation of the farewell discourses of Christ John 14-16; 2) the interpretation of the high priestly prayer of Christ John 17; 3) the two living sermons of Luther; 4) several articles, so M. Luther wants to receive against the whole school of Satan; 5) several sayings of Dr. Mart. Luther against the Concilium obstantiense; 6) A short confession of the Holy Sacrament against the enthusiasts.

To be obtained from Mr. M. C. Barthel. The price is 50 Cts. for ordinary, 75 Cts. for fine binding.

It will now be especially incumbent upon the dear fellow ministers to inform their congregations of the appearance of this volume, to encourage them to purchase it, and to take on the trouble of procuring it. It will depend on this paragraph whether Luther's Volksbibliothek can be continued.

Th. Brohm.



Our new calendar for 1872 is ready and can be sent out. As to its contents, it contains a narrative and a not inconsiderable number of smaller notices. It is to be had at Mr. M. C. Barthel's, corner of Lafayette L 7th street, for 10 cents. The dozen costs 90 cts. with postage.

Orders for single copies can only be executed if the amount is enclosed.

Synodical Conference.

The Synodal Conference of the Honorable Synods of Ohio, Missouri, Wisconsin, and the Norwegian Lutheran, assemble, beloved God,

Tuesday, when on the 14th day of November, 1871, at 9 o'clock in the morning at Fort Wayne, Indiana,

in the congregation of the Rev. Dr. Sihler. - Duration 3 days. -

Since this Convention, according to the resolution, is not, like the last one, to be an official one, but (still) only of a private character, all members of the above-mentioned Synods (i.e., all congregational deputies elected this year, as well as all preachers and teachers of the same) are hereby summoned once. all congregational deputies elected this year, as well as all preachers and teachers of the same), as well as members of such synods who have accepted the first part of our proposals (vide sub A of the report of the first convention), are hereby respectfully invited to participate in the same; - but especially, according to the provision, the representatives of the synods forming the synodal conference who were elected to the first convention.

Finally, all those who intend to attend the conference are hereby kindly "requested to communicate their decision at least 8 days in advance to Sr. Honorable Pastor Dr. Sihler.

Birmingham, Pa. 4 October 1871.

F. A. Herzberger, Secr.

Conferenz - Ads.

The Nebraska Sperialconference will meet, God willing, on the 7th and 8th of November at the home of Mr. Rev.A. W. Frese at West Point. C. W. Baumhöfener, secretary.

The Baltimore Districts-Conference will, God willing, hold its fall sessions in Washington, D. C., from the 7th to the 9th of November (that is, not from the 14th to solder, as was first appointed). The place of meeting will be Pastor Frey's residence, 614 N street, between öten and 7th streets. Principal subject of discussion: the doctrine of the inspiration of the sacred Scriptures. C. Frincke.

The Minnesota Pastoral Conference will meet, God willing, at the home of the Rev. Stülpnagel at Courtland, Nicolet Co, Minn. Nov. 14-16.

H. F. Sprengeler.

Received in the treasury of the middle district: Ibir to the 30th day of September next).

To the synodical treasury of the middle district: from Past. Evil's congregation in Avilla 48.15. Past. Steinbach's in Fairfield 42.00. whose congregation 476.95. teacher ZiSmer's in Cleveland 42.00. Rev. Evers'Gem. in Root 412.11. Of Rev. Fleischmann's former Gem. in Marion Township 420.00. Rev. Schmidt's Gem. in Terre Haute 44.50. teacher Kirsch in Adams County 41.50. past. Jox in Logansport 42.00. pastor Jüngel near Jonesville S1.00. whose congregation 411.25. pastor Mertz in Brownstown 42.50. teacher Nolting in Dudleytown 41.00. past. Husmann in Euclid 42.00. whose congregation 410.00. teacher Conzelmann in Indianapolis H'1.00. teacher Peters in Valparaiso 41.00. Rev. Dulitz's Gem. in Huntington 44.75. Past. Knief's parish in Neudettelsau 421.05. Past. Sieger's congregation in Bremen 421.18. Its branch congregation 47.60. Past. Sieger 41-00. Past. Tramm and congregation in Vincennncs HO9.00. teacher Ziylaff in Evansville 42.00. teacher Arnhold in Cleveland 42.00. Rev. Keyl in Willshire 41.00. whose gem. is 47.81. Past. Schaefer's Gem. in Lanesville 45.00. Past. Gotsch in Akron 41.Oll. Past. Wyneken at Cleveland 41.00. whose gem. 4276.75. past. Harters Gem. at LithopoliS 441.50. Past. Hild in Mishawaka 41.00. Past. Knnz in Hancock County 41.00. whose comm. 410.62. Past. Sauer in Dudleytown 42.00. Past. Mayer in Valparaiso 41.00. Riemer teacher in Aurora 41.00. Past. Kühn in Minden 42.00. whose congregation 45.66. Past. König in Cincinnati 4100. of some members of his congregation 430.00. Rev. Sallmann in Newburgh 41.00. of whose congregation 412.00. teacher Schefft 41.00. Rev. Fleischmann in Kendallville 41.50. Past. Jäbker in Adams County 41.00. whose comm. is 453.00. Past. Frank in Lancaster 41.00. pastor Brackhage in Bennington 41.50. past.Rupprecht in NorthDover 41.00. whose comm. 436.38. past. Wichmann in Farmers Retreat 4'2.00. Past. Hochstetter's comm. at Indianapolis 461.45. Past. NeichhardtS Gem. at Columbia City 47.40. Past. Stricker at Peru 42.00. Past. Stubnatzy in Fort Wayne 42.00. Rev. Horn's St. John's congreg. 42.79. Whose St. Paul's congreg. 42.46. Rev. Swan in Cleveland 41.00. Rev. Maack's congreg. in Sugar Grove 47.30. D. Haag in Elyria 410.00. L. Schnell there 42.00. Past. Saupert m Evansville 41.00. F. Kahre there 410.00. Bon den Confirmanden there 43.50. Mrs. Richard there as a thank offering 42-00. Rev. Zage'l's congregation at

Fort Wayne 49.00. Past. Stocks Gem. at Fort Wayne 411.12. Past.- Weyel inDarmstadt ALOO. AuS-Past, Schwan's congregation in Cleveland retroactively 41.00.

For the general synodal building fund: From Past. Schmidt's parish in Terre Haute 473.00. Past. Jox's parish in Logansport 418.00. Past. Husmann's congregation in Euclid 411.00. Past. Keyl's Gem. at Willshire 49.00. Past. Harters Gem. at LithopoliS 430.00. Past. Hild's gem. at Mishawaka 41.50. Past. Sallmann's Gem. at Newburgh 417.25. by Past. Rupprecht in North Dover 42.00. By Past. Horn's St. John's congregation 47.00. Whose St. Paul's congregation 410.50. By an unnamed person from Past. Fleischmann's former parish 43.00.

For the Hermannsburg Mission Institute: From C. Westenfeldt in Past. Zage'l's congregation 41.00. From an unnamed person from Past. Fleischmann's former congregation 43.00. N. N. by Past. Rupprecht 41.25. From the Virgins' Association of the DreieinigkeitS-Gem:zuDarmstadt 410.00. From the late E. Meyer daselbst 41.00.

For the Leipziger Missions-Anstalt: By C. Westenfeldt 41.00. For Pastor Brunn's proseminary in Steeden: By Past. EverS collected at Fuhrmann's wedding 410.00. D. Haag in Elyria 45.00. For the Jm'migrant - Mission in New Jork: From Past. Franks Gem. in Lancaster 411.00.

For the Immigrants - Baltimore Mission: From two unnamed in Darmstadt 41.00 each.

For inner mission: From Past. Küchle's church in La Porte and Coll. at the mission festival there 430.00.

For the heathen mission: From the heathen sack of Otto König 50 Cts.

For poor college students at Fort Wayne, Ind: From C. Westenfeldt for a Brunn sophomore 41.00. From an unnamed person from Past. Fleischmann's former congregation 45.00. For H. Käppel on Helm's wedding collected 43.50. For F. Vonstroh on Behrmann's wedding collected 45.65. For H. Jüngel of the Women's Club in Columbus, Ind. collected 410.00. For F. Zage'l: from A. Settelmeyer 42.00, on A. Krämer's wedding collected 43.50, on D. Meyer's wedding collected. 415.00. (Delayed:) For F. and Ph. Wambsgaß from Past. Evers and some members of his congregation 423.00.

For the college household in Fort Wayne: By Past. Evers by Wittwe Mayland 410.00. By Rev. Brueggemann by Trinity Parish 416.55, by St. Petr: Parish 45.35, by Emanuels Parish 44.00.

For poor students in St., Louis: From the Woman's Club at Columbus, Ind. 46.45.

For the Lutheran Orphanage near St. Louis: From W. Lecker at Farmers Retreat 45.00. Past. Hilds Gem. in Mishawaka 43.55. A. Dilmann there 45.00. Mrs. N. N. in Elyria 45.00.

For the Lutheran Hospital in St. Louis: From Past. Hilds Gem. in Mishawaka 43.25. B. Lamerti 43.00.

For the Teachers at the Institutions: From Past. Wichmann's parish in Farmers Retreat 416.75. Past. Küchle's parish in La Porte 412.70.

To the Preachers' and Teachers' Widows' Fund: From N. N.in Farmers Retreat 45.00. Past. Schwan's congregation in Cleveland 461.31. Past. Evers' congregation in Noot 415.70.

For the congregation at Davenport, Iowa: by Rev. Kuehn of H. E. 42.00. C. Grahl, Cassirer.

With heartfelt thanksgiving to God and our fellow believers concerned, the undersigned certifies receipt of the following.

Love offerings for our church building, for which the pastor of the congregation, at their request, applied partly by letter and partly orally. - We received, namely, in response to a letter request: from Past. Fr. Wyneken and congregation in Cleveland, O., 452.00; from Rev. H. Crämer and congregation at Zanesville, O., 4'20.25; from Past. O. Fuerbringer and congregation at Frankenmuth, Mich., 414.20. - Further, we received, collected by the pastor of our congregation on a circuitous tour: From Rev. L. Lochner and congregation at Richmond, Va. 471.25; from Rev. H. Hanser and congregation at Baltimore, 4142.65; from Past. Cl. Stuerken and congregation at Baltimore 4271.20; by Past. C. Frincke and congregation in Baltimore 493.90; by Past. P. Brand and congregation in Washington 4143.75; by Past. O. Schroeder and congregation in Philadelphia 467.25; by Past. Ch. Weisel and congregation in Brooklyn 4201.75; by Past. F.-W. Föhliger.mdd congregation in New Dork City 4133.95; by Past. Gottlieb and congregation at Port Richmond on State" Island 484.85; from Past. P. Senel and congregation in Albany, N. ?),. 449.80; by Past. P. Eirich and congregation in Albany, N. A-, 490.00; by Pres. C. Gross and congregation in Buffalo 454.50; by Rev. Grossberger and congregation in Buffalo 47.00; by Rev. Weinbach and congregation at New Bergholz, N. I., 434.75; from its branch at Johannesburg, N. A, 410.75; from the congregation at Martinsville, N.A., which is preacherless at the Zest, 419.50; from Rev. Michael and congregation at Eden, N. U., 418.25; from its branch, 44.25.-In addition, we still received from a good friend in Baltimore a suitable baptismal font, from Richmond handsome Abcndmahlsgeräthe, from Washington a beautiful Crucifix. -

May the gracious Lord reward the dear givers of such gifts abundantly, but may He bless us abundantly!

On behalf of the Lutheran Immanucls Parish of Charlottesville, Va>, the 3rd of October 1871their treasurer A u g u s t Mosen

For poor students received from the worthy Nä'hvercin at Colliysville, Ill, 18 shirts, 9 handkerchiefs, 10 pairs of woollen stockings, 2 pillow-covers, and 45.00. By Rev. Buechele, a Harvest - Collecte from his congregation at Grafton, Wis. 413.15, and a Communion Collecte at Town XI. 4'5.60.

For Rev. Brunn's institution at Steeden by Rev. Buechele, a communion collection from his congregation at Grafton, Wis. 46.10, and a harvest collection at Cedarburg, Wis. 410.50.

C. F. W. Walther.



The following gifts of love are hereby gratefully acknowledged for the
Lutheran Orphanage near St. Louis:

By Gustav Guenther in St. Louis H5.00. N. N. in Carlin- vtlle, Ill, by Past. Geyer S2.00. Mrs. F. G. Wamhof by Stnd. Brewer S5.00. collected at G. Brand's wedding in Pittsburg, Pa. by P5.00. collected from N. N. by Rev. Schliepsiek in Dwight, Ill, K5.00. Collecte of the Zion congregation of the Rev. E. A. Sie- ving 'D12.30. From Wilhelm Hülsekötter in Venedy, Ill., H5.00. From the congregation in Memphis by Past. Brohm S5.00. From I. Obenhaus by L. Larrge H1.00. Turch Past. DoeschrS3.03. wedding collecte at F. Goehring in St. Louis O13.55. from Bro. Krumpholz in Collinsville, Ill, K1.00. wedding collecte at H. Buckcr in Port Hudson K7.00. from W. Weihe in Cincinnati, O., K1.00. From the offering basin of Immanuel Church in St. Louis O5.00. From Bro. M. Hauelsen in St. Louis S3.00. N. N. there K2.00. Wedding collecte at H. Hillermann's in Cape Gir- ardeau, Mo., O3.00. Wedding coll. at H. Wittmann's in Troy, Ill., G5.30. From N. N. in St. Louis K1.00. Bro. Granacher by Past. Schalter H1.00. H. Blumenberg H1.00. weddingS- Coll. at C. Kerl by Bro. Gusosky "D5.00. From the school children of Mrs. Past. Pohle S4.00. U. M. R. by Past. Knies S1.00. Thanksgiving Cvll. by Rev. Penalties O13.50. church coll. at the foundation feast of the Maidens' Association in St. Louis P26.53. by I. H. Meyers in Illiopoliis, Ill, H3.00. by Bro. W. Dornfeld in Martinsville, N. Zj., P2.00.

St. Louis, Oct. 26, 1871. I. M. Estel, Cassirer.

Report

of the treasurer of the committee for inner mission in the Lutheran St. Paul's congregation at Fort Dodge, Iowa, about income and expenditure from 22 July to 17 Oel: 1871:

Intake.

From the synod from the treasury for inner mission	K135	.....OO
From the congregation of Mr. Past. Engelbrecht		.....5.50
By Ch. Amling in Addison, Ill,		.....1.00
Collecte in the community		.....2.50
From Mr. Past. Döscher		.....2.00
From the women and virgins association here		.....10.00
From Mr. Pastor Studt		.....1.00
Collecte in the local parish on 16 Sonnt, after Tr. 1.M		
On Mr. I. Sulzbade's child baptism collected 2		......05
From Mr. Past. Döscher		.....1.50
		.....161.55
Cash balance from before 6		.....15
	Summa	.....167.70

Issue.

For two ponies	O125.00
For repair of HarnCSS and 1 new bridle For an already used harness	3.50
	4.00
For repair on HarneSs and Other	4.25
For oats	5.75
Paid back to Pastor Mertens the expenses made for various items P20.00, viz:	
For a new spring on the wagon	
For forging	3.00
For saddlery	2.00
For a horse brush	1.00
For boards to a new trolley box	1.00
For a neise card	0.75
For a church book for the sermon plots	1.50
For a new wheel	0.65
For horse shoeing	5.00
For Singlrtree and Ridge on the wagon	3.50
	1.60
Summa	.....162.50

Remains cash balanceS 5.20

F. Lucian White, Cassirer.

The dear mission friends who send their contributions directly here can see from the above account that everything is done honestly and properly. Larger expenditures are only made with the approval of the entire Mission Committee. The committee consists of 4 church members and the pastors of the church. About 40 churches and preaching places belong to our mission circle, which extends over many hundreds of miles, and more places are always being added. Travel is almost exclusively by wagon. Farther contributions are necessary for new horse harnesses, horse blankets, etc.

I. F. Doescher, Pastor.

Changed addresses:

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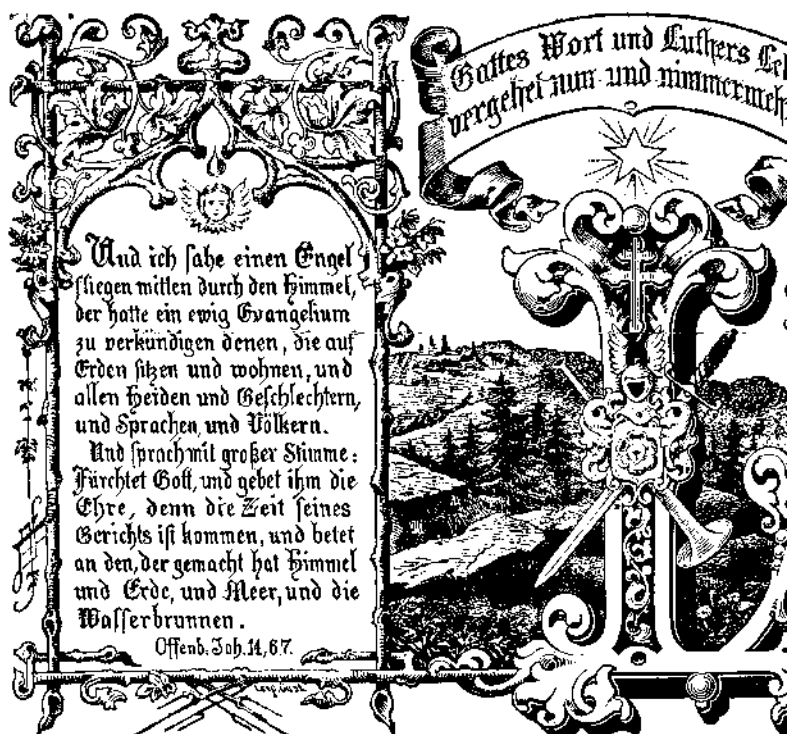
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The "Lutheran" is published twice every month for the annual sub- scription pi-ice of one dollar and fifty cents" for the out-of-town sub- scribes. who have to prepay the same and carry the postage.- In St. Louis each nnmmcr is sold for zebrn cents.

Only letters containing notices for the paper are to be sent to the editor, but all others, containing business, orders, cancellations, monies, etc., are to be sent to the address: Ll. O. I tuet tret, Oomer ot 7tk nnä DnUrvettv 8trvvl", 8t. I'onis, Mo., to be sent here. - In Germany this paper can be obtained through Ziistiis Raiimainr'S bookshop in Leipzig and Dresden.



Volume 28th, St. Louis, Mo. 15th Nov. 1871, No. 4.

Mrs. Argula von Grumbach, née von Stauffen,
 the great heroine of the faith.

At the time of the 15th century, three knightly Hanses lived in the fatherland: Mr. Hans von Stauffen, Mr. Hans von Degenberg and Mr. Hans von Eichberg. All three of them were handsome, brave and well deserving of the country. But the most powerful among them was Lord Hans von Stauffen, for he was the Chancellor of the Duke of Bavaria.

His son Bernhardin was God-fearing and honorable and war captain in the service of his duke. He married Katharina von Föring. At her baptism they named their daughter Argula. The parents had been deprived of their great fortune by war and robbery. But they thought that the fear of God was the best inheritance for their children. So they kept them in pious discipline. And the father, when his daughter was only twelve years old, gave her a Bible, which was even then rarer than gold and precious stones, and exhorted her diligently to read it, as he himself did, and thereby found strong consolation and manly courage in the time of his affliction. But the mendicant friars were disgusted with the study of the Scriptures, and dissuaded the maiden from it, instructing her that it was a seductive book, and especially not fit for children. Argula obeyed the false teachers with childlike guilelessness, and at their word put the Bible out of her sight, by her side, into the corner.

When she began to become a virgin, 'she lost her father and mother within five days. Her uncle, her father's brother, took the impoverished orphans to himself. But Argula could not satisfy her heartache, and wept ceaselessly for her dear parents. Once the Bavarian Duke William, who was her chief guardian, saw her in her tears, and spoke comfortingly to the maiden, saying: "She should not weep so, for he would not only be her sovereign, but also her father.

And so Argula became a court priest in the palace at Munich. And the duke took care of her education. Around this time, the ducal court was also the home



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. November 1871.

No. 4

A Franconian nobleman, a baron of Grumbach, arose; he loved the fair maiden. For she was rich in spirit and beautiful in form. He asked for her hand, and she became his wife around the year 1516. She became mother of 4 children, among them 2 sons, Gottfried and Hans Georg, who later became respected lords.

The year 1517 came. The events in Wittenberg went through our Argula's soul like a fire. Her pious father's words about "the fear of God and the reading of the Holy Scriptures," which had long, long been dormant in her mind, now began to awaken and glow again. The forgotten Bible was again brought to hand. Although it was a bad translation, it soon showed that the Wittenberg monk was right against the Pope. But to get a brighter view of this holy controversy, she procured Luther's writings through Spalatin, the Saxon court preacher. Soon her heart was conquered by the sweet violence of the Gospel; she took the side of the Reformation with joyful determination. Her brother Bernhardin, who had become Luther's zealous friend since 1520, was already standing here, and held a Lutheran preacher on his estate in Berezhausen, and later in his home in Regensburg, whose diligent listeners were also the citizens of Regensburg.

Soon an event occurred which was to cause the light of Argula's faith to shine far beyond the confines of the domestic hearth, since hitherto it alone had cast its fair, gentle glow into the souls of the members of the household. -

Namely, at the college or university of Ingolstadt on the Danube, a young master of the liberal arts by the name of Arsadius Seehofer stood up; he was powerfully inspired by the spirit of the newly awakened faith, and bore witness to it by public speech, in which he explained the following points as an example:

"Man is justified before God by faith alone."

"Righteousness in the sight of God consists in this, that God imputes the same to us without looking at our works."

"Man cannot acquire this justification by any work, or merit."

"We are not to put any hope or confidence in our good works."

"It is impossible that faith should not bring forth good fruits, or works."

"Let no man believe anything in the church, except what he certainly and clearly proves from the word of God."

These sentences sound bright and clear like notes from the paper that Luther pinned to the castle church in Wittenberg. So the pontifical professors and teachers of the university in Ingolstadt, headed by the university chancellor, Dr. Eck, that sworn enemy of Luther, immediately attacked the 18-year-old master, condemned 17 articles from his writings, among them also the ones mentioned above, and threw him into the dungeon. Here the youth, who was a man in knowledge and learning, but still a boy in softness of character, was hounded and tortured with the threat of death by fire until he recanted in a weak hour. But they did not really trust him; they were taught by an evil conscience that a word extorted by force does not last longer than force. Therefore his recantation brought him, instead of freedom, only a resettlement in another captivity. Duke Wilhelm had him brought to the monastery of Ettal for strict imprisonment.

When Argula received news of this incident in Ingolstadt through a citizen of Nuremberg, a holy rage went through her soul that one would have done such a thing to an "18-year-old child," as she called the Seehofer. She thought to herself that men, armed with divine zeal, would soon put the incarcerated magister in his place. Since it still did not happen, she overcame feminine timidity and came forward herself with the sword of the divine Word, which she wielded as a well-intentioned champion of Christ. She did not consider herself bound in this case of need by the words of Paul, "that women should be silent in the church," but felt herself among the multitude of those children of whom Christ said, "if these be silent, the stones shall cry out!"

So Argula sat down on Sunday, December 15, 1523, and wrote a letter to the University of Ingolstadt, which, as a star of faith, was bright and

powerfully poured out of her heart, and in which many an excellent Bible word finely reflects a clear picture. This is an excerpt of her writing:

Letter to the University of Ingolstadt.

"The Lord saith unto John in the twelfth: 'I light come into the world, that whosoever believeth in me should not abide in darkness.' Which light I sincerely desire to attend us all, and to enlighten all stunned and blinded hearts. Amen. I find a saying of Matthew on the

tenth, which reads thus: He that confesseth me before men, him will I confess also before the heavenly Father. And Luca on the tenth: upon Whomever is ashamed of me and my words, I will also be ashamed of him. Such words, spoken by God himself, are always before me, good for neither woman nor man is excluded in them. .. From this I am urged to write unto you: for Ezekiel saith in the 33rd, If thou seest thy brother sin, punish him, or I will require his blood at thy hands. Testament according to the text; therefore the holy gospel and the Ah, God, how will you stand with your high school, that you act so foolishly and violently against the word of God, and force by violence

to deny the holy gospel, as you did then with Arsadius Seehofer, and to deny the holy gospel, as you did then with Arsadius Seehofer, and held out such an oath to him for prescription, with imprisonment and condemnation of fire forced him to deny Christ and his word? Yea, when I thus consider, my heart and all my limbs tremble. What teaches you Luther and Melancthon but the word of God? You the damsel at the well, who alone is the Master of us all. - I am not condemn them unconquered. Did Christ teach this too, or his apostles, prophets, or evangelists? Ye high masters, I find it in no place in the Bible that Christ, nor his apostles, nor prophets, have imprisoned, burned, nor promoted, or forbidden the land. Know not that the Lord saith, Matt. 10: 'Fear not him that taketh away your body, and then is able no more: but him ye shall fear, which hath power to sink both soul and body into hell.' One knows well how far the one is to be obedient to the authorities. But over the word of God they have nothing to command, neither pope, emperor, nor princes. But I confess to God in my blessedness, where I denied Luther's and Melancthon's writings, that I denied God and his Word. For whom the builders have rejected. But he is made a cornerstone and this God be eternal! Amen. - Neither the decree of the pope, nor Aristotle, who never became a Christian, are able with you, what you think, to push God, his prophets and apostles out of heaven and out of the world. It shall not come to pass! - I pray you, gentlemen, let him stay longer. Put no doubt that God will keep his holy and blessed word.

save them that believe."

"I have long heard your papist preacher crying in the Church of Our Lady, 'Heretic! Heretic! though it is bad Latin, I could do it myself, I have not been to a high school; but it needs more to prove it. I have always had in mind to write to him, to show me the heretical articles taught by the faithful worker of the gospel, Martin Luther. However, I have suppressed my spirit, and with melancholy have refrained from doing so, for the reason that Paul says in 1 Corinthians 14: "Let the women be silent, and not speak in church." But now I see no man in this matter that will speak, nor dare, so the saying presseth me, He that confesseth me 2c. You will not make us do this with your papal laws for a long time.

"I know no Latin, but you know German, born and bred in this tongue. I have not written to you Arabic things, but the word of God, as a member of the Christian churches, before which the gates of hell cannot prevail; but before the Roman they do prevail. Behold this same church, how it shall stand before the gates of hell!

"God give us his mercy, that we all may be saved, and rule it according to his pleasure. Now may his grace prevail, amen! - Date Dietfurt Sunday after the elevation of the holy cross, Anno 1523. My handwriting Argula von Grumbach, a native of Staufen."



On the evening of the same Sunday, Argula also writes to Duke Wilhelm, enclosing a copy of the letter to the Ingolstadt College, recounts in detail the reason for it, and says that "the matter of Magister Seehofer has evidently not been properly presented to the Prince; the words of Ingolstadt must not be believed, but the spirits must first be tested according to divine Scripture. Nor would it be enough for us to say: I believe what my parents believed; we must believe in God, not in our parents. If age made the right faith, the Jewish would be the best." Hereafter she continues: "If your princely graces hold above the word of God, then happiness and salvation will be granted to country and people; if not, then God will not leave it unsmelled, as we find in divine holy scripture.... If the word of God is exalted, it will have victory enough; conversely, if God's word is suppressed, all plague lies in it.... I have omitted nothing to write to E. F. G. as my brother in Christo. The Spirit of God rule it! for I mean well. May God be my witness that I have joy in E. F. G.'s happiness, and sorrow in E. F. G.'s misfortune. For it is still unforgotten to me that after the death of father and mother I was entrusted to E. F. G. as the highest guardian. This forced me not a little to write to E. F. G. so that I could show my gratitude a little for the benefit I had received. I am like St. Peter; I have no silver or gold, but I have love for God and E. F. G., as my neighbor. F. G., as my neighbor. I have not been able to keep silent out of Christian love, and have written to the high school. What I have written, by God's grace I know to answer. Forsooth! God will claim the souls of your subjects from your hands.... God is this my writing's governor; to whom I command it, together with E. F. G. and all your beloved, to attend here in time and there in eternity. Amen."

But the faithful woman received a bad response to her letters. The chancellor of the Ingolstadt college, Doctor Eck, considered it disgraceful to dispute with a woman; he sent her a skirt and spindle "so that she might chat in the spinning room with her own laundresses as long as she wished. There you see how much easier it is to avoid holy seriousness with dishonorable mockery than to look it honestly and manfully in the face. - The story became known throughout the country, and Argula, the heroic one, had much blasphemy and scorn from it. - But the lords of Ingolstadt were not at all comfortable with the matter in secret; they pondered how they might rid themselves of the hated woman. - When this was brought to our Argula's attention, she informed the city council of Ingolstadt. In her letter to them, which she wrote on Sunday, October 27, 1523, it says: "They also say, as the Jews said to Pilate, 'We have a law, and according to the law he must die. I would like to know what profit they would have if they murdered me at once! They may take comfort in the liberty of secret judgment, which serves them not ill. Now then, in the name of God, if this be the city where Christians are put to death, as Jerusalem was, so be it done to me, as God wills! But I pray God not to inflict the same punishment on you also, through the fault of them. If I have already died, the word of God is not destroyed, for it endures forever. If I had the grace to die for his name's sake, I would not have it destroyed."



For the sake of them, that many hearts might be stirred up by them; yea, if I died alone, a thousand women would write against them. For there are many of them more learned and more skilful than I, and they would get the name of being called a school for women. Let not the things that are said of my person be evil to you. For my sake I pay no attention to their persecution; it is a joy to me to be maligned for the sake of the holy gospel. God forgive them! they know not what they do. I also earnestly pray for them, that God may enlighten them; beseech you also to pray for them, and for all hardened hearts... "Christ exhorts us, Matt. 7 and 13, to beware of the leaven of the Pharisees. Therefore, dear friends and brethren in Christ, take heed that ye perish not with them. Pray God for me. In like manner I will pray God also for you."

Now the scribes at Ingolstadt could not carry out their secretly spun plot and murder plan. But their chancellor Eck, after he had learned that Argula was trying to win over the inhabitants of Dietfurt to the Protestant faith by public sermons which she had Lutheran preachers preach, incited Duke Wilhelm against her. He angrily summoned her husband, the Knight of Grumbach, deprived him of his office, and banished him from his lands. Nor did the sovereign prevent the priests of Wuerzburg from seizing an estate which was the property of the banished family. Soon thereafter the lord of Grumbach died. Thus Argula was now a poor, heretical widow who had fled the country. And it is only in the course of the world, which cowardly turns its back on sunken stars, that now her relatives not only withdrew from her, but also gave her a taste of bitter hatred. But the outwardly deeply bowed was inwardly exalted, that now her whole being seemed elevated and consecrated, by the holy nobility of faith and undaunted, chivalrous trust in God, which no man or prince could eradicate. "My little children," she wrote at that time, "the Lord will provide for them, and feed them with the birds of the air, and clothe them as the flowers of the field. He has said it; he cannot lie." And when the blood friends even threatened her that "they would have her walled up if she did not desist from the Lutheran heresy," she wrote this letter to her cousin, Adam von Förling, who was Palatine governor at Neuburg: "I am told that it has come before you that I have written to the high school at Ingolstadt, for which reason you are not a little angry with me, and perhaps have imagined and think that it is wrong of me, as a foolish woman (for which I confess and hold myself; for this wisdom of confessing God is not the property of man's reason, but of God's gift), from which no little dishonor, disgrace, and ridicule is said of me..... My dear cousin, I beg you, do not worry about this when you hear that I am disgraced and mocked because I confess Christ. But then be alarmed when you hear that I deny God, but that God is eternal! I count it a great honor to be profaned for the praise of God. They call me Lutheran. But I am not. *) I am baptized in the name of Christ, whom I profess, not Luther; but

*Argula wants to say that she is not Lutheran in the sense that her enemies thought, namely, that she believes in Luther instead of in Christ.

W.

[Walther]

I confess that Martinus also, as a faithful servant, confesses it. May God help us never to deny this, neither through shame, disgrace, imprisonment, torment, nor even through death! May God help and grant this to all Christians! Amen. God says in Matthew 10: "We must leave everything, father, mother, brother, sisters, children, body and life," and then he says: "What good would it do a man to gain the whole world and have his soul harmed? With what will he redeem it?" "... But this is not to the taste of the flesh, to leave honour, friendship, goods, and life; we are as little able of ourselves as St. Peter, who promised the Lord to die with him, and denied him three times. Then God made him see what man is, but at the last God gave him also the Spirit, that he might die rejoicing in the name of the Lord. I have been told that they want to take away the office of my junk lord. I cannot help it, for I have considered everything beforehand. But I shall not regret my salvation, as Pilate did; I have given myself up to lose everything, even life and limb; God help me! I can do no good of myself, can only sin. Pray God earnestly for me, that he may increase my faith!"

These are words that express the image of true martyrdom in evangelical fullness and beauty. See here not only the firm determination not to be intimidated by any danger or threat, and to fight the good fight of faith, no matter how hot it becomes, to the end, but rather the almost fearful defense of humility, that such is not done by one's own strength, and not by one's own merit.

Yes, indeed, had not her soul's duke girded her to patience and strife, her courage would have been broken before time, for no wounds bleed more profusely than those which mockery cuts into the soul. But to the female mind they hurt most bitterly. And the scribes of Ingolstadt did not tire of spraying their impure wit and slobber on this pure lily-pad. To speak a serious and honest word with Argula, that should be shame and lost time; but to tickle and cool her courage with frivolous jest, such she thought funny. In 1524, a poem of abuse against Argula appeared, written by a master at Ingolstadt, who called himself Johannes from Landshut. Here are some passages from it:

"Mrs. Argel! arg is your name;
Much more grievous that you are without shame, And forget
all womanly discipline, So sacrilegious and so presumptuous,
That you first want to teach your princes and lords a new faith,
And besides that you are subordinate to a whole university.
To chastise and scold With your foolish allegory.

You shall not debate,
But quietly rule the house at home, And in the church be silent
still.
Look, my dear Sibyll!
What an impudent, wild beast you are, And how you think you
are so clever, That you want to interpret the holy scripture! I
now know what you like about Luther's teaching and his words:
that he also opens the gates for women.

If the monk has possessed you, and you cannot forget his
teaching! Hence comes your great pity, And perhaps you like
the cutting

Arsatius with curly hair, A youth of eighteen years; Wherefore
thou his matter dost glimpse, Or else thou would'st be apt to
turn thee upside down. Mark now, my dear Argel, how thou art
such a wicked skin, That thou wilt fright us with thy writing, To
cover thy shame and malice with!

But if thou wilt stand with honour, Then set aside thy courage
and thy good darkness, And spin for it on thy skein, Or knit
bonnets and real braids. A woman shall not strut with God's
words, and teach men, but listen with 'Magdalene'."

Argula courageously repaid Magister Johannes of Landshut his
mocking poem, also with rhymed verse, but with coins of pure
metal, and of good, clear, biblical stamp. This is her poem:

"In the name of God, I lift up to answer the bold man... Who
calls himself Johannem, shows me he's from Landshut.

Be you an honest, Christian man, At Ingolstadt step out of the
plan: If you bring me God's word. I'll follow the word of God like
an obedient child. I will go to you gladly, for this is to the Lord
my God. Christ doth give me fine report, (Matt. 10.) Though I
fear not, yet his Spirit sends us into our mouths, Which
speaketh for us at this hour, "It is not ye that speak!"

Yes, that word makes my heart glad. Though I know not how
to write it. I have a fear of it: I will come to you without trouble,
To praise and honour the name of God, Whom you now so
greatly blaspheme, Make yourselves idols according to your
own will.

In the seventh chapter you read of it: "He who believes in me
follows my teaching, living waters gush forth".

From him! - This is what the Lord says about the Spirit, who
also instructs us all.

Is man, woman closed of it? Who were the apostles? Where
han they read in high schools?

I find Judith hastened to stand, which God also hath done by a
woman. When she stood before Holofernes... She beseeched
God with her tongue and her mouth: O Lord God of Israel,
strengthen me in this hour, that my hand may do this work.
Which I began by faith. Therefore God also strengtheneth her
hand, That she overcame Holofernem.

Find' also further written stohn. In the book of Judges I read of
it, A prophetess called Deborah. That she also was sent of
God. To lead the people of Israel, To judge and to rule over
them. Had ye been there yourselves. Perhaps you would have
denied it, that God by a woman had not done it. If you were a
wise man, you would not have suffered... that God had fought
with women.

Therefore be not angry with me. Whether God would yet make
wives, That should punish your pride; Make you not worthy at
all. That a man of learning should dispute with you; You are so
smitten of God, That now women must afflict you.

Woe to you who now laugh specially, You are made lamenting and weeping, You blasphemers of God, how will your raving So utterly and completely before God not, When you come before the strict court, On the sixth of Lucas there appointed!
Therefore desist and be sensible! This time too take enough of it, Till he comes forth on the plan, Of Balaam's ass take too well, My dear John of Landshut!"

But what has become of the imprisoned youth, for whose sake Argula- stepped out openly onto the battlefield, where otherwise only quarreling men meet? Arsatius Seehofer was tormented by fear of conscience because of the recantation that had been forcibly pressed upon him. After he had succeeded in escaping his imprisonment, he immediately hurried to Wittenberg to Luther, to whom he confessed his weakness and his fall in tears. Luther, convinced of the sincere earnestness of the penitent, sent him to the Grand Master of Prussia, where he preached the gospel for a year and a half. But Seehofer could not endure the air and manner of life of that distant country. So he returned to Wittenberg. Soon after, he moved to Württemberg and, after being examined by Erhard Schnepf, became pastor of Leonberg; three years later he came to Winnenden as city pastor, where he passed away blessed in the Lord after six years of faithful ministry. He was the son of rich parents who, however, disowned and disinherited him because he had turned to the Protestant faith. He bore this with a patient heart. He only mentioned his parents with gentle love: "They would have done it out of fear of their father," he excused them.

It is told at the beginning how Argula, through Spalatin's mediation, came into possession of Luther's writings, and through them was brought to clarity and decision of faith. She used to call them "her guidebooks to the Word of God". Since 1524 she had a correspondence with the great reformer himself. Luther remembers her first in a letter to Spalatin, written on the day after St. Anthony's Day in 1524: "I send you herewith the letter of Argula, the disciple of Christ, so that you may see it and rejoice with the angels of God over a sinful daughter of Adam who has been converted and become a child of God. If thou canst see her, greet her for my sake and comfort her in the name of Christ.... If you answer our Argula, send this letter of mine to her at the same time, for you can do this sooner than I." - In two other letters written during the same year, Luther also mentions the "very godly" woman. Toward the end of the year, the correspondence became even more lively and so confidential that Argula advised the Doctor to enter into holy matrimony. Luther had Spalatin answer her: "He is indeed in the hand of God, his creature, whose heart he can change and change again, every moment and every hour." "But as my heating system has hitherto stood, and still stands," - he continues, "so I shall certainly not take a wife. Not that I am of wood or stone, and should not feel that I have flesh and blood, but my heart and mind are far from marriage, because I daily expect my death, and that I shall be executed as a heretic. However, I do not want God to set a goal of his work in me, nor do I want to think of anything else for myself. But I hope God will not let me live much longer." From a letter which Luther later (1525) wrote to Spalatin, it may be inferred that Argula was before

her enemies was still not at rest. There it says: "I send the letters of our Argula, that you may read them instead of mine (for I have nothing to write), and see what the good woman must endure and suffer."

She had also personally made Luther's acquaintance. And when he stayed at Coburg during the Augsburg Diet, she visited him there several times in 1530, and was abundantly strengthened and comforted by him. - She herself followed the proceedings of that eternally memorable Imperial Diet with the most eager participation. As much as she could, she gave courage to the confessors in Augsburg. To Spalatin she wrote in these days: "Fear not, the cause is God's; he who began it in us without us knows and will protect us. He sleepeth not, who keepeth Israel; the cause is his, he will well quiet the strife and lead it out!"

These are the last words that bear witness to Argula's public participation in the course of the Reformation. From then on, it was granted to her to cultivate at the quiet hearth of the Gospel many a dear year. Eight years after Luther she came from the courageously confessed faith to a blessed vision. She died at Zeylezheim in Franconia in 1554.

The Papists did not cease to blaspheme the memory of the Blessed. "She was a Lutheran fury," - says the Jesuit Jakob Gretser of her in his defense of Bellarmin. And the Jesuit Meimburg aims especially at Argula, when he says in his History of Lutheranism: "Especially the women constantly read Luther's German translation of the Bible. Yes, some women of the class were so eager to read this Lutheran Bible that they undertook to defend it, as well as Lutheran doctrine, not only against other women, but also against the Catholic clergy, priests, monks, and doctors."

But to the Lutherans she was early regarded as a witness of Christ's faith. Ludwig Rabus of Strasburg included her in his Martyrs' Book of 1556, "because she did not publicly confess her faith without danger." "She did not allow herself to be hindered in her Christian work even" - Rabus says further of her, - "by the new examples of the cruel punishments which had been applied against some defenders of the divine word. Therefore, because of her conquering the most arrogant and insolent enemies of Christ, we may well say from Judith 9:12, "This shall be glory to thy name, O God, that a woman hath laid them low!"

It is too difficult for the Jesuit to honestly confess that this Argula stood firm in the face of the scribes and Pharisees of Ingolstadt. But we praise God that the history of the Reformation is also decorated with the life of a German Deborah.

(Sent in by Pastor Fick.)

Luther's judgment on schools without religion.

"Where the holy Scriptures do not rule, I certainly advise no one to abandon his child." Luther.

As the reformer called by God, Luther restored not only the church but also the school to its original purity. Enlightened by the Holy Spirit, he recognized the deep corruption that had penetrated the schools. He knew it all the more thoroughly because he himself had taught the lower and high



Schools had visited. He fights against the false teachings, the unchristian, tyrannical school discipline and the wrong method of teaching. He complained that they did not provide true education, but only promoted ignorance. He says of them: "Yes, what has one learned in high schools and monasteries up to now, but to become only asses, blocks and blocks? One has learned twenty or forty years, and yet knows neither Latin nor German. I'll not speak of that shameful, blasphemous life, wherein the noble youth is so miserably corrupted. It is true that before I wanted high schools and monasteries to remain as they have been until now, that no other way of teaching and living should be used for the youth, I wanted before that no boy would ever learn nothing and be dumb. For it is my earnest opinion, request, and desire that these donkey stables and devil's schools either sink into the abyss or be transformed into Christian schools." (Walch X, 539.)

From this we see what goal Luther had in mind in the reformation of the school system: the establishment of Christian schools. He shows which deviations must be avoided by saying: "Some (schoolmasters) do not learn (i.e. teach) at all from the Holy Scriptures: some teach the children nothing at all but the Holy Scriptures, neither of which is to be suffered. For it is necessary to teach the children the beginning of a Christian and godly life. There are many reasons why other books should be presented to them, so that they can learn to speak from them. (Walch X, 1974.)

Luther thus declares himself against such schools in which only the holy Scriptures are taught. He does not want other useful knowledge and sciences to be excluded. He says about this in his writing about the councils and churches: "I have also written much about the schools above and elsewhere, so that they should be kept up firmly and diligently. For although they are to be regarded as a heathenish external thing, in that boys learn languages and arts, yet they are highly necessary." (Walch XVI, 2817.) They are highly necessary "so that people may be drawn out to teach skillfully in the church.... For he who is to teach others must have great practice and special skill; to acquire this, one must learn long and from youth.... And such skilful men may be had not only for the church, but also for the secular government, which God also wills." (X, 1969.)

But though Luther praises the usefulness of languages, arts, and sciences, he does not want them to be practiced in schools alone. "Such schools, which teach nothing at all from the holy Scriptures, are not to be suffered." He demands Christian schools in which "the holy Scriptures and arts" are taught. He sees the salvation of the youth and the people only in such schools, in which the sun of the divine word shines and also a thorough instruction in worldly knowledge is given. He testifies to this, among other things, with the words: "Where Scripture and art perish, what will remain there in German lands but a wild mob of Tartars or Turks, yes, perhaps a stable of sows, and a pack full of vain wild beasts?" (X, 485.)

Luther also shows what the right relationship is between the holy Scriptures and the worldly teachings.



in the lower and higher schools. It is not to be a secondary matter, but the most serious and meanest lesson, as we have already heard. He further speaks of it thus: "But where the holy Scriptures do not rule, there I certainly advise no one that he should teach his child. (X, 386.) This, then, according to Luther, is a Christian school in which the holy Scriptures not only form the principal subject of instruction, but in which also the spirit, discipline, and method prevailing therein are determined and governed by the holy Scriptures.

Now, the judgment which Luther delivers in these words about the papist schools of his time is most strange. In it, he is silent about their innumerable other deficiencies, faults, and infirmities, about all their positive damages, and emphasizes their negative damage as their main undoing: that the holy Scriptures do not rule in them. This judgment is found in his magnificent writing: *An den christlichen Adel deutscher- Nation von des christlichen Standes Besserung* (To the Christian Nobility of the German Nation on the Improvement of the Christian State), and reads there in full thus: "O how unequally (inequitably) do we deal with the amien young crowd, which is commanded to us to govern and instruct! And a heavy account must be given for our not presenting the word of God to them: be it done unto them, as Jeremiah saith, Klagl. 2:11, 12: "My eyes are weary with weeping, my bowels are troubled, my liver is poured out upon the earth, because of the destruction of the daughter of my people, when the young men and the little children perish in all the streets of the whole city. They said to their mothers: Where is the bread and the wine? And they fainted as the wounded in the streets of the city, and gave up the ghost in the bosom of their mothers." We do not see this miserable misery, how even now the young people in the midst of Christendom are pining away and miserably corrupt, because of the infirmity of the gospel, which should always be practiced and exercised with them.... But where the Holy Scripture does not rule, I certainly advise no one to abandon his child. All things must perish which do not continually practice the word of God; therefore we also see what manner of people there are and will be in the high schools. . For the high schools ought to educate people who are highly versed in the Scriptures. But where is this to be found? I am very much concerned that the high schools are great gates of hell, if they do not diligently practice the holy Scriptures and drive them into the young people."

This judgment of Luther about the school system of his time is not isolated. As often as he speaks of it, he criticizes it for its lack of the Gospel. Thus, to the words of the prophet Hosea 8:13: "In that day shall beautiful virgins and youths faint," he says the following: "They shall all faint and perish, that they shall be of no more use, nor shall they be of any more use; that is, the very choicest youth shall perish, who, if they had been taught and brought up in God's word, could have served the common good, taught others, and governed rightly and well with God's help. But because the word of God is gone, they are led astray, and must perish, that they can be of no more use to any man. What else have our universities been so far throughout the world, but murder pits of many excellent engineers?

and corruption of youth? Not only because they had their free will to the Iowa Synod has always remained the same, fighting for nothing commit all sins and vices in them, for this is the least of all; but this but faithful adherence to the confession! When you read that, you is most to be deplored, that there was no useful, wholesome can hardly believe your eyes. The following is documented before teaching, and that **first** the dear studies of Christian doctrine were everyone's eyes:

darkened with deplorable, useless, and harmful sophistry, in which 1. the lowans formerly advocated a theory of the binding many good and delicious ingenues were confused and hindered, sonature of symbols, which abolished that binding nature. *) that they could not come to any useful fruit. This very fruit has grown 2. the lowans formerly established a doctrine of open out of the monasteries. And so it must be, where we are not questions, which itself contends against the uniting authority of the governed and enlightened with God's Word, that we grope to and Word of God. **) fro in broad daylight like the blind in darkness." (VI, 2553.) (3) The lowans have taught a chiliasm which our Church has

Luther therefore aptly calls the papist schools the Moloch to continually condemned, and whose obstinate advocates she has which many parents sacrificed their children to their eternal ruin. He deposed, nay, excluded from her ministry.

says: "It is considered that in high schools one learns all divine and (4) The lowans have abandoned the doctrine of the Antichrist human arts.... And parents do not see or pay attention to the fact set forth in the Schmalkaldic Articles, and have even sought to that the youth is nowhere more corrupted and deceived, since no contradict the confessions of our church on this point.

one interferes with them.... But that they are taught with false pagan It is true that in all these points, when there was no other way, art and with ungodly, human doctrine, that is the fire of Moloch, they gave way somewhat, but they never honestly and completely which no one can weep over enough, by which in high schools they recanted their earlier errors; rather, they always presented most pious and skilled boys perish miserably.... All this is due to themselves soon afterward, and they still present themselves as if fact that the sun of the Gospel is darkened and blinded by thenothing but the truth had ever been defended by them and the teachings of men." (XIX, 1431.) dangerous errors of the Missouri Synod had been fought. The

As often as Luther condemns the damages of the papist school dangerous errors of the Missouri Synod were fought. If the lowans system as false doctrine, immorality, etc., he always declares this to had honestly recanted their errors, which had formerly been be the "source and cause of all this corruption": because "the" Word unspoken, we would be the last to ever recall them; but they have of God is missing in it. He justifies this judgment with the sentence, proved to be like elastic gum, which yields as long as the finger "All things must perish which are not driven by the word of God presses it, but which springs up again as soon as the finger without ceasing. That he is right in this, no one will withdraws. Such men must have their errors held up to them over and over again, until they give honor to the truth. We confess it, we who believes the Bible to be the word of God. are weary of furnishing again and again for these assertions of ours

If we now look at the local free school system, we encounter the the proof we have so often already given, unrefuted and irrefutable. same basic damage that the schools suffered from in Luther's time: Those who desire the proofs of our charge will find them in the Iowa Synod's own official statements, which are cited in the minutes of the the Word of God is missing in them. Orthodox religious instruction is forbidden in them. Milwaukier Colloquy in our opponents' own words. †) They are also

Would that all parents who have the salvation of their children found in a pamphlet which appeared here under the title: "The Latest at heart would follow Luther's faithful and wholesome counsel, Defense of the Iowa Synod." However, should it become necessary, founded in God's Word: **"Where the Holy Scriptures do not rule, we are prepared to present the evidence once again.**

All things must perish which do not drink the word of God We make the foregoing declaration in the full knowledge of what crime we are thereby committing in the eyes of **without ceasing."** As once, when Jerusalem was destroyed, many of our enemies. For they can attack us no matter how spitefully and incessantly, that is considered right; to fight against the hated of our enemies. For they can attack us no matter how spitefully and incessantly, that is considered right; to fight against the hated Missourians can never be wrong in many eyes; against them even falsehood is a permissible means; they are considered outlawed; the more grievously an article attacks them, the more certain it is that they will not be attacked.

To the ecclesiastical chronicle.

Professor Sigmund Fritschel. The "theologische Monatshefte," edited by Pastor Brobst, is an organ which Synod of Iowa and that of Missouri 2c. held Nov. 13-19 (1867), at Milwaukee, unfortunately opens its columns not only to truth but also to the voice Wis. and edited and published by j. P. Beyer, Rev. Chicago, iii, 1868. pp. 1-6, 7-12. of error. The September issue of this periodical before us therefore again contains an article by Prof. Fritschel^ which, weighed on the scales of truth, is less than too lightly invented. In it the writer asserts that the Missouri Synod has abandoned its former position and that, on the other hand

*It is an undeniable truth, even if we do not want to take it into account, that Inspector Grossmann could only help himself by simply denying the fact that an Iowa pastoral conference conspired against the doctrinal purity of the Lutheran confessions, as evidenced by a paper submitted to it on the expositions to be made of the symbols, and by a letter still extant, written by a certain Iowa pastor to a Missourian, in which the writer seeks to convince the Missourian of the alleged errors contained in the symbols.

**) They practically carried out their open-question theology when they once united with the old Grabauian Synod and treated its roughly Romanistic and hierarchical pet doctrines as open questions.

†) See: Stenographically Excellent Colloquy of the Representatives of the Synod of Iowa and that of Missouri 2c. held Nov. 13-19 (1867), at Milwaukee, Wis. and edited and published by j. P. Beyer, Rev. Chicago, iii, 1868. pp. 1-6, 7-12.

is that it makes the rounds through many newspapers as a desirable item; even old attacks against them, published many years ago, and long since refuted, are again served up to the readers as tidbits: but woe to the Missourians if they dare to defend themselves, or even attack their opponents! Then the Iowa Synod immediately passes a solemn resolution and publishes it, that it considers it beneath its dignity to answer such bitter attacks, and immediately this resolution goes from newspaper to newspaper, to convince the great public that the Missourians are such godless people that honest people cannot engage with them at all. What shall we do now? Shall we be silent, and "act as if we heard not," as Saul did (1 Sam. 10:27.)? He who is silent admits! If we defend ourselves, we are like David, who lamented, "I keep peace, but when I speak, they make war." (Ps. 120:7.) Well, let us take the middle course, not be silent to all things, and not speak against all things, and then commit our cause to him that judgeth rightly.

[Walther]

The Chicago Fire. In a political newspaper we read that certain Reverend Robert Collyer of the Union Church in Chicago preached on the 21st Sunday after Trinity, among other things, the following about the Chicago fire: "We should stand firmly on our feet and face every danger. We should not regard pestilence, war, famine, and conflagrations as judgments of God, but as judgments of condemnation of our own imprudence. On the next day of fasting we should confess before God that we have made the mistake of building great fire traps of fir boards and shingles. No deed could better prove our repentance than that of considering only stone houses with fireproof roofs. Surely the Lord is more pleased with one truly fireproof building than with a thousand people howling and wailing before him in the dust." - When Chicago has such wicked parsons and devilish apostles as this Collyer, it is not to be wondered at, of course, if this city has been seized by God's wrath and laid in ashes. But this sermon also shows that God's judgments are no means of correction for the hardened, but the beginning of the real punishments which only await them there in full measure. Just the Chicago fire has shown that when the Lord lights his fire, no "fireproof" houses help, since, as has been reported, even the stones melted like wax and just those who sought refuge and salvation in the "fireproof" houses perished miserably in them - and this wretched priest preaches nevertheless: Do not humble yourselves in repentance before God, nor rely on him, but - build houses entirely of stone, and thus confess that the fire was only a consequence of your carelessness! - It is true that the "Merry Messenger" of November 7 also disputes that the Chicago fire was a punishment from God, but evidently not from ungodliness, but, as we believe according to love, from lack of understanding. For when this fire is declared to be a punishment of God, it is not meant to say that Chicago is more ungodly than other large cities, much less that those who burned down must have been especially ungodly people; but it is meant to say that with this fire God revealed his wrath against all ungodly beings, in and out of Chicago. A Pharisaic judgment is the declaration that the Chicago fire was a divine judgment, only then,

If, in self-righteousness, one does not think of his own sins, which deserve the same thing, but says with the Pharisee, "I thank thee that I am not as other men," as, for example, the Chicagoans. Christ condemned it, when the Jews thought, "that the eighteen on whom the tower of Siloam fell, and slew them, were guilty before all men that dwelt at Jerusalem," that they, therefore, who were not afflicted, were righteous men; but this the Lord did not reject, that that calamity was thought to be a judgment. Rather, he says, "If ye amend not, ye shall all likewise perish." (Luk 13:4, 5.) Christ declared that the slaying of those eighteen was God's punishment for sin, but that every man should see it reflected in him, that is, that every man should know what is in store for the wicked; and in regard to the pious who perished, let every man think, "If this be done to green wood, what shall become of dry wood?" (Luk 23:31.) "It is time for the judgment of the house of God to begin: but first of all, what shall be the end of them that believe not the gospel of God? And if the righteous be scarcely preserved, where will the ungodly and the sinner appear?" (1 Peter 4:17, 18.) Woe to those preachers who, when there is a fire, as the Chicago fire was, try to talk people out of it, that it was a divine judgment! Such preachers argue against the holy God, who is angry with sin, and try to hinder what God intends. Woe to them eternally, where they are not converted!

W.

[Walther]

The Methodists and Freemasonry. Under this heading the "Sendbote" of September 27 writes: "At the last meeting of the Methodist Genesee Conference a pastor of Rochester, named W. Post, stirred up a debate against Freemasonry. The meeting was evidently annoyed at this. The following resolution was passed (and by all votes against a few): "Since Rev. W. Post, a member of our Conference, at our meeting three years ago, presented to us articles on Freemasonry for our consideration; as he is now for the third time spending the subject; and as, after carefully listening to his remarks and reasons against Freemasonry, we laid the whole subject on the table, by which we thus thrice told him we wished to have nothing to do with the question: now therefore be it resolved, that we advise our dear brother Post to desist from any effort to bring this matter up, as such could only serve to the prejudice of himself and the cause of Jesus Christ."" The gentlemen Methodists seem to be just as annoyed at the request that they should declare themselves about the One Punct from Freemasonry, as the principal members of the Lutheran General Council are at being asked to declare themselves about four Puncts (that one included). It is just a ticklish thing to speak out and bring to light things about which one has an evil conscience; 'tis also quite wrong to push, shove, and press one so long until he finally says yes with his mouth to something to which the heart says No! No!

W. [Walther]

The first "Public School" in Bavaria was opened on June 12th of this year, in Nuremberg. The Bavarian "Evangelische Schulblatt" says of it: "The Simultanschule" (that is what schools for children of all religions are called in Germany) "in Nuremberg has its own special character. It lacks the Christian character. The religious

The religious teacher has to give his two hours of religious instruction, and that is the end of his effectiveness. Whether, in the other subjects, what he has built up is torn down again, whether unbelief or doubt in the eternal truths of salvation is inculcated into the children, whether they are taught a materialistic world-view, he has nothing to ask about that. Or will one be able to ascribe a Christian character to a school in which a Jewish teacher also works and which is also attended by Jewish children? In the first place, this simultaneous school is intended only to educate people for this life; if something of Christianity remains attached to them, it shall not be denied to the children. Therefore, in its essence, it is a communal school. *For this reason we fear that out of the modern simultaneous, or rather communal schools, will grow another growth than that of tolerance, the growth of indifference not only to the confession, but to Christianity in general. And where once this growth has taken root, one turns a blind eye when it goes against the church or Christianity, and probably helps it along. - How Protestant parents can bring themselves to entrust their children to schools whose very name indicates that they do not know education on the basis and in the way of the Gospel is beyond our comprehension. How much sour sweat and unspeakable sacrifices did it cost the Protestant Church to found Protestant schools; how much does our German people have to thank the Protestant schools for! It would not have become what it is now if the leaven of the Gospel had not also penetrated among the people through the schools. But many hearts are closed to piety and truth."

A strange "discussion of church matters" is found in the Reformed "Evangelist" of October 18. It is true that when the author says: "the true knowledge of the nature of the church has not yet become common knowledge of the entire Reformed church," this may be true, and we do not want to contradict him in this. But it almost seems to us as if he himself would like to belong to those for whom this doctrine has not yet become common knowledge, although he has undertaken to prepare a whole discussion about it. Thus, for example, it is very striking when he asserts that the Episcopal system is based on "the great truth that the Lord had a continuous church. For this is precisely the great untruth of the Episcopalian system, that its adherents teach that the Church runs on through the bishops, as the electric fluid runs on through the telegraph wire. No, the Church does not go on like that. She is not such a fluid. On the contrary, the Lord Jesus Christ keeps his church, the congregation of the saints, always on earth by preaching his word and administering his holy sacraments. - Even more remarkable is what he says about the doctrine of the Lutheran Church. "The Lutheran Church," he says, "places the essence of the Church in the outward ministerial acts, e. g.. For example, the Augsburg Confession, Art. 7, declares that in the church the gospel is preached purely and the holy sacraments are administered according to the gospel.

*By this is meant in Germany schools which are established by the bourgeois Commune with the order that no church may be educated in them, thus what our public state schools are. W.
[Walther]



be." This assertion is bold, and the reason given for it in Article 7 is surprising. For this very article teaches quite unmistakably what the Lutheran Church considers to be the nature of the church, in that it explains the concept of the church, namely, that it is "the assembly of all believers. Accordingly, the church, according to Lutheran doctrine, is not "external official acts," but people, believing people, the congregation of the saints. Therefore, when the Lord commands, for example, "tell it to the church," we Lutherans do not mean that he has thereby commanded that Christians should tell it to the "outward offices"; we beg very much not to want to impute such a thing to us. On the other hand, the 7th article states the marks of the church as the pure preaching of the gospel and the right administration of the holy sacraments, but not the essence of it. The author of the discourse, however, confuses the two with each other; as if, because the leaves of the trees rustle in the wind, and the rustling is therefore a characteristic of the wind, he were now to assert that the essence of the wind consists in rustling leaves. The author finally also gives a historical note, namely, that Luther, in the beginning of his activity, derived all ecclesiastical authority from the congregation, but later, of necessity, he made the church a state institution. And then, in the conversation, one of the speakers answers quite unctuously: "The great Luther could not do everything at once." And the other replies, "No, he could not; therefore we are not angry with him." That the two speakers do not want to be "angry" is probably the most pleasing thing in this conversation. B.

Mingling of Church and State. The "Merry Messenger" reports that the City of Spracuse, New York State, has given \$100,000 to the Methodist Episcopal Church for the establishment of an educational institution for the training of young men for missionary service, and for the education of the children of missionaries in the heathen countries. The "Merry Messenger" justly objects to this; for, indeed, it is wrong for public money to be given to a special, religious party.

Church news.

By order of the Most Reverend Presidency of the Middle District of our Synod, Rev. Ad. Krafft was solemnly installed in the two congregations, in Fulton County and near Ridgeville, on the 24th of September, by the undersigned. This region is teeming with sects, especially Anabaptists. "

May the faithful God grant wisdom and strength to His servant placed in this place, that the faithful few may stand firm and the erring ones be brought back!

A. Detzer.

Address: Vä. Lrnkt,

^,ralilbrck, Fulton Oo., Oüio.

Rev. I. M. Moll, hitherto of Mequon, Wis. having followed a regular appointment to my branch, St. John's Lutheran congregation at Town Erin, Macomb County, Mich. was, by order of the reverend Presidency, inducted into his new office by me on the 20th Sunday after Trin. assisted by Rev. Boling.

God make him a blessing to many!

H. Lemke.

Address: Rsv. ck. LI. DI. Lloll,

D. O. I'mLvr, lUnaonad Lo., Lliali.

On the 18th Sunday after Trinity, October 8th of this year, the Rev. L. Hannawald was solemnly installed by the undersigned in his new congregation at Plattsmouth, Nebraska.

May the merciful God bless the work of His servant for the salvation of many souls!

I. Hilg enoorst

Address: Rov. L. llannaxvälä,

Lox 690. dlullsiuoulst, aostr.

The Evangelical Lutheran Church in Chicago has recently increased by two and to be stimulated by it to faith and to the active demonstration of it in the works congregations, namely Bethlehem Parish in the north and St. Peter's Parish in of faith and love. In the morning Pastor C. Busse preached on Luc. 16, 23-37, in the south. Both congregations have also received pastors. The Bethlehem the afternoon Pastor W. Brackhage on Gal. 6, 10, Pastor Zur Mühlen gave an congregation had called the Rev. A. Neinke from Blue Island near Chicago, account of the founder of the Hermannsburg Mission; also told a story in Low who, after accepting the calling, was installed on the 17th Sunday after Trinity, German reported by the latter. The Collecte was O85.35, intended for October 1 of this year, by the Rev. Wunder, assisted by the Revs. Große and Hermannsburg and Steeden. Th. Wichmann.

near Kankakee, who was also introduced eight days later, on the 18th Sunday after Trinity, October 8 of this year, by Pastor Wunder and Pastors Körner and Döderlein. Both congregations were fortunately spared from the great fire, On the 16th Sunday after Trinity, the 24th of September, a mission feast was which broke out on October 8. May the Lord continue to mercifully protect them celebrated in the congregation of the Rev. A. Rockcr (of the Illinois-- Synod, of which the undersigned is also a member) at Havana, Mason County, Ills. The same was fairly well attended, although the church, which was festively decorated in the interior, was not completely filled. The principal sermon was preached in the forenoon by Rev. G. Neisinger on the text: Marc. 16,15. In the afternoon the

Addresses r
Rov. I. Deürrraiin,
Oormor ok 39tb L öürmsiäe 8ts., OlueaAo, III. Ilov. L..
Roinke,
Oormc-r cck Danlinn L Leenoii 8ts., ÖüisaAo, III.

undersigned preached on Psalm 46,11.12. And as it is customary in that congregation at mission festivals, an evening service was also held at 7 o'clock, in which Pastor H. Sieving preached on Gal. 6,9,10.

After Rev. F. Besel, with the approval of his former congregation atcourse was all the greater, as it had almost been cancelled due to the serious Perryville, Perry County, Mo., had followed an appointment to Zion'sillness of the local pastor shortly before the celebration, while now, with God's congregation in Cape Girardeau County, Mo., he was introduced into his newhelp, he was already able to attend the entire service. - The collection amounted field of labor by the undersigned on the 18th Sunday after Trinity by order ofto P54.80. G. Baumann.

The Lord Jesus Christ crowns the faithful work of this servant with many blessings! G. Polack.

Address: Uvv. Losol,
Oaps dlrarcloau, Llo.

The joy of the congregation over the beautiful celebration and its blessed

On the 15tcn Sunday after Trinity, the 17th of September, a mission feast was held within the congregation of the undersigned at Proviso, Covk Co, Illinois. Besides this congregaton, the congregations of Messrs. Revs: Francke of Addison, Quer! of Lyonsvitle, Feiertag of Aurora, Hallcrberg vou Jorkville, and the vacant congregation at Zjork Centre. Also present was Director Lindemann and a large number of the pupils of the Seminary at Addison, as well as Pastor Barth. In the morning Vice-President Francke preached the main sermon. In the afternoon, Pastor Hallcrberg preached, referring to the mission among the heathen; then Prof. Selle, describing how God had our Lutheran Church spread out in the north of the State of Illinois, next to Chicago, mainly from Addison. The music choir of the Immanuel congregation of Chicago accompanied the singing and the singing society of Aurora performed a few suitable pieces. A total of O119.75 was collected that day, half of which was earmarked for the external mission, a quarter for the seminary in St. Louis, and a quarter for the seminary in Addison.

G. M. Zucker.

Church consecration.

Conferenz - Display.

On the 17th Sunday after Trinity, October 1 of this year, the Lutheran, The Effingham Specialconference will meet in the township of the Ebenezer congregation at Baden, St. Louis County, Missouri, had the joy ofundersigned on the 28th and 29th of November. From Altamont (on the being able to consecrate their newly built church (51 d)' 26, with a tower 60His r. Vandalia railroad) the collection will take place on TuesdayMorning. I. feet high) to the service of the Triune God. Pastor G. Schalter preached in the morning on 1 Sam. 7:12, Pastor A. Claus held the confessional sermon and Mr. G. Sihler, student of theology, preached in the evening on Psalm 26:8 in English. The celebration was further enhanced by the performances of the Bremen Singchor and the trombone choir of the Immanuel congregation in St. Louis.

Ph. S. Estel, Dastor locü.

In the name and on behalf of my congregation, I would like to express my heartfelt gratitude for the great sympathy that has been shown to us in the misfortune that has befallen us. God has afflicted us with a terrible judgment, but He also comforts us again by awakening the love of the brethren for us and turning it toward us. Later, in a supplement to the "Lutheran," we will acknowledge the many gifts we have received - to the praise of God, who works such great loving activity in His Church.

Chicago, Ill, October 28, 1871.

H. Miracles,
208 l'Irst 8trset.

Mission Festivals.

Preliminary Acknowledgements.

One such was by God's grace on the 18th Sunday after Trinity in the congregation of the Rev. C. Seuel at Lyons, Iowa, was celebrated. Since the church was able to hold all the congregants, the services were also held in it. In the morning the undersigned preached on the basis of Ap. Gesch. 16, 8-10. about external missions. After the sermon Pastor Seuel gave a short report about this mission and especially about the great spiritual need among the Gentiles. In the afternoon he preached on Matth. 9, 37. 38. He treated the subject: The duty of Christians to do inner mission, and showed 1. what binds them to this duty, 2. how they should exercise this duty. The undersigned then tried to give a short overview of the history and the present state of inner mission. The joy of the festivities was not least increased by a "Cantata" performed in four voices. - The collection amounted to O32.34. Half of this was earmarked for the outer mission, the other half for the mission in Iowa.

Thanks be to God for his mercy! H. Engelbrecht.

On September 3, as the 13th Sunday after Trinity, my congregation, in connection with the neighboring congregations of Pastors Brackhage, Zur Mühlen, and Peter, again celebrated a mission festival outdoors, near our church. A large crowd had the opportunity to hear God's word.

The Lutheran Calendar, edited by Pastor S. K. Brobst, this old dear friend of ours, has now been published again for the year 1872. This volume is again distinguished by the fact that it contains not only everything one looks for in a calendar, but also other good reading material and a complete statistic of the entire Lutheran Church in America. Instead of 36, this calendar now has 48 pages, but the price has remained as before, namely: 10 cents the copy 75 cts. the dozen (with postage 90), \$1.00 for 13 pieces postage free, \$3.25 for 50 pcs. postage free, and \$5.00 the hundred (with postage \$6.00.) W.

Selling old books.

As we have heard, some people are still of the opinion that our general agent, Mr. M. C. Barthel, is selling the old books he has indicated on his own account. This is a mistake. The antiquarian book trade is also carried out by Mr. Barthel in the interest of the Synod, into whose coffers alone the resulting profit flows. This to the dear readers as a debt of notice. W.



Received in the Western District treasury: Paul's parish in Randolph county, Ill., \$16.00. Past. Schuricht's congreg. at Vandalia, Ill, K6.71. of Trinity District in St. Louis H13.75. of Jmma-nuels' Distr. there H9.80. of Past. Claus's congregation there S50.00. Harvest Festival - Coll. in Past. Wille's Gem. in California, Mo., P15.75. Of the congregation at Eisleben, Scott Co. there, Mo., H10.35. Harvest Festival-Coll. in Past. Schmidt's Gem. in Schaumburg, Ill., S40.45. harvest festival coll. in Past. Past. Löbers Gem. in Niles, Ill., H14.50. Mission festival coll. in Past. Hallerberg's congreg. in Jork- ville, Ill., rK8.00. of Past. Pissel's Gem. in Matteson, Ill. rK34.61. Past. Grupe's Gem. in Champaign, Ill. rK8.60. Past. Beizen's branch parish at Jacksonville, Ill., K4.50. Past. Stephen's Gem. at Ehester, Ill., O7.45. Past. Achenbach's comm. at Venedy, Ill., -H34.20. Past. Wagner's Gem. in Chicago, Ill., ^40.00. Past. Sapper's Gem. in Carondelet, Mo., K15.20. Vou Past. Eirich's Gem. at Minden, Ill., H42.20. Past. Bartling's Gem. in Chicago, Ill., K21.83. Past. Ruhlands Gem. rn Pleasant Ridge, Ill., O20.00.

To the synodical treasury of the western district: from Past. Db'rmann's St. CumbeAand \$6.75.

To the college maintenance fund: from the Martknsville parish: for St. Louis \$3.26, for Fort Wayne \$2.00, for Addison \$2.15. Parish in New Jork \$9.00 & \$8.65. From the Women's Association of St. Martin's parish in Baltimore for \$5.00.

For poor students in St. Louis: Kindtauf- Coll. at Peter Wintjen for I. Haar \$20.50. From Pastor Fleckenstein \$2.50. Tob. Dietz \$1.00.

For sick pastors: By Pastor Michael \$5.00.

For the Leipzig Mission: Through Pastor Ernst in Canada \$12.20.

For the Hermannsburg Mission: By Wittwe Kott- meir^1.10, Hermann Kotmeier \$1.10.

For poor students in Addison: Bon Pastor Fleckenstein O2.M, I. A. Trapp, \$1.00, H. Green \$3.00.

For the General Presiding Officer: By G. Wiedemann

For teacher salaries: From teacher Ilse \$4.00.

For Pastor Dulitz's congregation: from the congregation at Ridge \$6.50.

Gern, in Bergholz \$5.20.

New Krk/ dm ll ^rtsser^iMli

On the synodal mision treasury: From Past. Stephens Gem. in Ehester, Ill., P6.15. Half of the Missionary Festival Coll. to Proviso, Ill., H59.70.

F illr ie M i f si on: From the Dreiemigkeits-Distr. in-St. Louis 75 Cts. Of Teacher Barthel's school children in St. Louis -D6.30. Collecte at mission feast in Crete, Ill, -K21.35. Of Past. Ficks Gem. at Collinsville, Ill., -K6.75.

For Past. Brunn's Anstalt: Collecte, collected from C. Hoffmann's infant baptism, by Rev. E. Lehmann rn New Wells, Mo., P2.00. Mission festival coll. by Rev. Osterhns at Dubuque, Iowa, K7.50. From Mrs. N. N. by Rev. Heinemann at New Gehlenbeck, Ill., K5.00.

On the emigrant mission in New Jork: from Rev. Dörmann's St. Paul Parish in Randolph County, Ill, \$17.00.

For the Hermannsburg Mission: From Past. Knies at Marysville, O., 75 cts.

From Ad. Elbert by Rev. Schwen- sen at New Bielefeld, Mo., \$5.00. mission festival coll. by Rev. Osterhus at Dubuque, Iowa, \$7.50. From Chr. Wiebusch by Rev. Stephan at Ehester, Ill, \$5.00.

For poor students: From M. S. in St. Louis \$5.00. From Mrs. Wolf in Carlinville, Ill., \$2.00. The 4th part of the Mission Festival Collecte in Proviso, Ill., \$29.85.

For Past. Wonder's congregation in Chicago: from the congregation of the Rev. Frederking in Prairietown, Ill, \$64.00.

E. Roschke, Kassirer.

I. Wirk" he, Kassirer.
No. 102 William Street.

Overview of the current status of the Synodal Printing Office
arm 1 November-1871.

	Intake.
Shares\$7M0.....	.00
Gifts	159.56
Printing work within 19 months for the Synod....	7392.60
From Louis Lange for printing the "Evening School" etc.	1662.30
	Summa 16814.46
	Issue.
Share cingelös't\$1550.....	.00
Buildings	2382.42
Machinery etc.	5312.43
Wages, paint, coal, etc .	4355.91
Baar on hand	11.52
Credit for printing work supplied	3202.18
	----- \$16814.46

Thus the press, including the pension and the gifts amounting to \$159.56, has earned \$4928.62 within 19 months, leaving \$2500.30 to be earned until the printing press is the free property of the Synod.

During this period were printed: 50,000 hymnals, 40,000 catechisms, 14,000 Hübner, 2000 copies of Prof. Walther's Evangelien - Postille, 2000 copies of the Altenburger Bibelwerk, 35,000 calendars, the school books, prochures and current magazines.

May the Lord accompany this work of his with his blessing in the future as well.

H. Kalbfleisch, Treasurer.

Received in the Eastern District treasury:

For the Synodical Fund of the Eastern District: From the congregations in: Paterson \$9.00, Ellicottsville \$2.95. Ashford \$1.44, Wolcottsville \$6.12 and \$4.53, Oakfield \$4.00. From St. Martin's parish in Baltimore \$15.00. From Rev. Sommer's parish \$4.00. Gem. In Nome \$6.00. parish in Verona \$3.00. St. Peter's - Genieknde in Baltimore County \$4.50. Trinity - Parish in Buffalo \$35.36. Pastor Riedel's Gem. \$6.00. Of the parishes in: Seneca \$12.53, Providence \$13.28, Williamsburg \$8.50, Jorkville \$5.20. Im- manuels-Gem. in Baltimore \$58.70. Gem. inNichmvd \$17.0t). From F. Stutz 1 actic of synodal printing crei worth \$25.0<t. Past. C. Körner \$6.00, C. Ncidhard \$3.(X), Pastor Fleckenstein \$4.00, Teacher Braun \$2.IX), Past. Schröder \$10.0i>, teacher Ilse \$1.00, Past. Beyer \$1.00. By Past. Ernst in Canada \$5.25. By Past. Ernst \$1.00, Past.Lochner \$1.00, Past.Sommer \$1.00, Past. Lohrmann \$1.00, Past. Wieget \$1.00, E. Muhly \$5.00, Past. Grätzel \$1.00, Past. Kolbc \$1.00, Past. Stürken \$2.00, Past. Seuel \$1.00, from same offering of thanks for happy delivery of his wife of twins \$5.00. Teacher Bürger \$2.00, Past. Engelder \$1.00, Past. Riede. \$1.00, Past. Lemhuis \$1.00, Past. Gross \$2.00, Past. Grote \$1.00. Surplus of sold theses 54 Cts.

For Past. Brunn's institution: by Klöpfer \$1.00. Gem. in Middleton 28 Cts. Mrs. N. N. in Eden \$5.00. By Past. Ernst in Canada \$5.25. By I. Trapp Sr. \$2.00. Congregation in Eden \$12.00.

For the preachers' and teachers' widows' funds: From G. Mieschler \$2.00, Wittwe Marie Meier \$2.00, Past. Michael \$5.00, Past. Her \$5.00, Past. Kanold \$5.00, Past. Lochner \$2.00, Past. Sommer \$4.00, Past. Cradle. \$2.00, Past. Stürken \$4.00, Past. Seuel \$4.00, Past. Lemhuis \$4.00, Past. Koch \$8.00, Past. Grote \$4.00, Andreas - Gem. in Buffalo \$2.30, I. Trapp Sr. \$2.00, Maiden A. Klose\$1.00.

For the Lutheran Orphanage at St. LouiS: By Klöpfer \$1.00. By Past. Ernst \$1.20. By H. Grün \$2.00.

For internal mission: from N. N. \$4.00. Richmond congregation \$3.00.

For poor students in Fort Wayne: From the comm. in Port Richmond \$12.70. Immanuels comm. in Lockhaven \$7.00, I Trapp Sr. \$2.00, I. A. Trapp Jr. \$1.00, Kindtauf- Collecte at Kederow \$2.10, from Joh. William in Berghvlz for Laewen \$5.00.

For the general synod building fund: from St. Andrew's parish, Buffalo \$2.00; from I. Trapp, Sr. \$2.00.

On the emigrant mission in Baltimore: From the congregation in Berlin, Canada, incl. agio \$6.00, congregation in Williamsburg \$10.00, congregation in Ellicottsville 87 Cts, congregation in Ashford 52 Cts, congregation in Eden \$10.54, congregation in Wolcottsville \$3.00, congregation in Richmond \$2.30.

For Pastor Kahler's widow: from G. Schuster \$2.00, Past. Gross \$5.00, Schmalz \$1.50, I. Albrecht 56 Cts, H. Soeh- ner \$1.13, G. Helm \$1.13, Past. Dubperuell \$1.13.

For the heathen mission; From N. N. \$1.00, Kindtauf- Coll. at G. Ebert for East Indies \$2.25, from the piggy bank of Schmälzens children 80 Cts. By Past. Kühle from the children's festival in

From July 1 to October 20, 1871, I received the following gifts:

1) in money for poor seminarians: by Mr. Grahl K38.38; by Mr. Pastor Kunz H9.00; by Mr. Pastor H. Wyneken -P18.00 (namely from E. H. Schulte K5.00, from Fr. Barlag K5.00, collected at Kranzstäubers wedding. tz!3.50, collected on Vogelfang's wedding P4.40); by Mr. Beisser, collected from his wedding, K7.50; by Mr. Pastor Schumann from Bro. Bartelt K4.00; by Mrs. N. N. from Schaum- burg, as a thank-offering, K3.00; by Mr. Pastor Heid, collected on I. Falkert's baptism of a child collected, K3.50; by Mr. Pastor Wagner of L. Kvhtz H1.00; by Mr. Doll, collected on Mr. Rissmann's engagement, S5.25; by Mr. F. Lö'ers in Addison P8.00; by Mr. Rev. Seuel Easter Coll. of the congreg. at Lyons K4.20, collected from Krukcnberg's Aindtanfe K2.20; by K. A. H. in Baltimore H2.00; by Mr. Eißfeldt O6.25; by Mr. Pastor Dorn from the God box of his congregation H7.00; by Mr. Pastor Brügmann, collected at Feuerhak's wedding, K3.52; by N. N. as a thank-offering for a happily completed journey .P1.00; by Mr. Pastor Lemke H12.80; by Mr. Pastor E. Riede! \$17.00.

2) in linen for poor seminarians: from the worthy women's association in the congregation of Mr. Pastor Westel in Williamsburg, N. I., 7 bust shirts; from the laudable women's association in Richmond, Va. 12 bust shirts, 12 towels, 12 handkerchiefs, 6 pairs of stockings.

3) in money for the household treasury: by Mr. Grahl K13.37; by Mr. Pastor Th. Gvtsch O5.60.

4) in money for the new piano: by Mr. Pastor Jor (unfortunately delayed through my fault) K23.50; by Mr. Pastor Quer! by Mrs. Mihm O2.00; by A. C. Fischer K1.00; by a music lover in New Orleans P10.00; by Mr. Grahl O34.30; by Mr. I. Hoffman" K1.00, by his school children H1.00; by Wilh. Grote K1.00; by Mr. Pastor ,L. Daib K1.00.

Addison, October 20, 1871. I. C. W. Lindemann.

I certify to have received the following gifts of love to date" For the household: from Past. Stock's parish from Wiese IOGall. MolasseS; from Dr. Sihler's parish from Wittwe Meyer 1 sack of potatoes, 2 p. grain; from Past. Zagel's parish from Martin Frosch 5 p. potatoes; from Past. JäbkerS parish from W. Macke 1 p. potatoes, 1 p. rye; from Past. JäbkerS parish of D. Scheumann 1s. Potatoes, 1 L>. Wheat, 1S. Oats, 3 gall. MolasseS. Don Herr Burckhardt in Boston 1 new cooking stove with water tank and warming apparatus, weighing 2000 lbs, werth \$350.00 to \$400.00.

For Karl Francke by some members of Past. Fleischmann's congregation \$6.00. By Past. Sieving by Joseph Dehm in Ha- vana, Ill, for the pupil G. Johannes \$5.00. By H. A. Gehrken \$7.00, by himself \$3.00, John Mäuschke \$3.00 and by H. Käußer \$1.00 for the same. By Pass. Bundenthal's township in Allen County by Wilhelm Griebel \$5.00 for the household. Bon Herr Past. Frank's congregation in Lancaster, Ohio, 2 new buscn shirts, 1 pair of stockings. From Past. JäbkerS parish from Adam Kiefer 1 sack of grain, 1 p. wheat, 1 p. oats; from Daniel Bieberich 1 p. grain, 1 gallon molasseS, j bushel dried apples, 8 gall. Apple butter; from Christian Prange 1 S. grain, 2 S. oats, 1 S. potatoes, Z Bush. Beans, and for poor pupils \$2.00 cash; from Dietrich Bück 10 gall. Apple butter. AuS Past. Zagel's parish from Martin Frosch 35 cabbages; from Johann Trier 2 p. oats, 35 cabbages. From Past. Evers' parish from Konrad Gallmeyer 1 p. Apples, 5 p. wheat, 7 bsh. Corn; from Konrad Scheumann 1 quart of meat; from G. Scheumann 1 quart of meat. From Past. Stocks parish 130 cabbage heads, 1 S. rye, 1 S. apples, 1 S. turnips and red turnips, 3 Bush, white turnips, 41 S. Wheat, 9 bushels. Oats, 14 p. Potatoes, 30 p. Grain, 1 bush. Beans, 2 gall. MolasseS, 41 lbs. of lard. For poor pupils from Mr. Pastor Präger for Georg Hafner \$5.00. From L. Sammetinger of Ohio 1 barrel of vinegar worth \$5.00 for Adam Schmidt. From Past. Sondhaus' St. John's parish near Sulphur Springs, Jefferson County, Missouri, for his son \$5.25.

Fort Wayne, Nov. 2, 1871. Chr. Hrngerer.

Received for the Castle Garden mission:

From Rev. Seuel \$1.00, Klöpfer \$1.00, N. N. \$1.00, N. N. \$1.75, H. Schmidt \$2.00, Drabnick \$5.00, Ellen \$1.00, Rev. Röder 25 Cts, from Mrs. Rev. Weisel's piggy bank \$5.00, from N. N. 40 CtS., Rev. Stutz \$1.00, A. Dohrmann \$3.00, Rev. Glover \$1.00, by Rev. Ebert \$8.00, by Hinsching 40 Cts, by Past. Richmann \$1.00, Past. C. \$4.53, Past. Dammann \$5.00, Past. Hieher \$1.00, Past. C.W. Ernst \$10.00, John Wieck \$1.00, Halstein \$1.25, N. N. \$5.00, Miss Jünger \$1.00, Past. Ebendick P1.OO, Past. Gross \$1.00, Past. v. Brandt \$1.00, A. Goetz \$1.00, W. Silter 75 Cts, W. Heim 50 Cts, congregation in JoungStown \$26.70, one-half of the Offer-Collectr of the congregation in Lyons \$4.20, of d. congregation in Williamsburg \$24.00, Past. Halboth's township \$8.25, by Kassirer Grahl \$59.00, of the township at EllicottSville and Ashford \$1.40, Past. Lemke'S congregation-K5.OO. I. Birkner, Kassirer.

New Aork, October 1, 1871.

The following gifts were received for the Baltimore Emigrants - Association:

By TH.König in Past?Grätzel's congregation \$1.00. Prof.Selle \$2.00. Past. Brand's congregation in Washington, D. C. \$14.14. Of Past. König and his children \$2.00. Mrs. Pastor Engel- brecht \$5.00. F. W. Schuricht \$5.00. John Stuckert 50 Cts. Wittwe Kern \$3.00. St. PaulS congregation in Baltimore \$24.53. I. Trapp \$2.00. congregation in Wellesly, Can., \$11.10. Trinity congregation in Seneca, N. A., \$3.33. congregation in Lock Haven, Pa. \$7.00. Rev. C. A. Graves \$1.00. Auguste Kose \$1.00. surplus of a collecte of the Eastern Synod \$1.30. Emanuels congregation in Baltimore \$37.04. Rev. H. Witte 50 CtS. Rev. Fleckenstein's congregation \$7.50. H. H. Lep- pelmann \$5.00. congregation at Fnmberland, Md., \$12.00, at Richmond, Va., \$8.00. ChaS. H. Herrlich.

17. 19 Second Btr, Baltimore, Md.

For Rev. Brunn's proseminary, through Rev. E. Meyer, received one-half of the collecte levied at the mission feast at Keokuk Junction, Ill, with \$29.75 C. F. W. Walther.

The undersigned gratefully acknowledges the receipt of the artefacts collected in Mr. Past. Hahn's congregation at Mr. Häring's wedding \$8.00. Chr. Ar. Herrmann.

By Mr. Pastor Jske of Jda, Mich. to have received "on Mr. Angerer there \$1.00, and \$2.75, collected on H. Gärtner's infant baptism, certified with thanksC . Schilling.

For the building of our church at Lreland, Lelanaw County, Michigan, I received through Rev. Martin Wyneken of Wittwe Weg- mann \$2.00; through Rev. Rufs at St. Clair as Collecte of his congregation \$7.37.

Heartfelt thanks to the dear donors! May the faithful God be to them a rich recompense!

Leeland, Oct. 8, 1871.

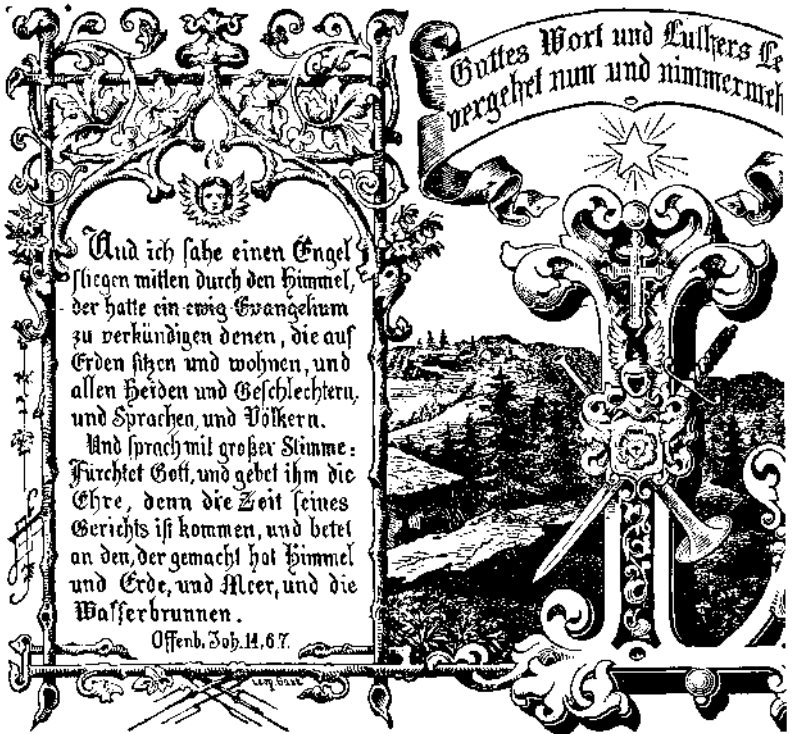
M. Td'w e, Rev.

For the cv. - Lutheran Immanuels congregation in and around Charlottesville, Va. to have subsequently received \$45.75 from Mr. Pastor Fr. Stutz and his congregation in Rondout, N. A., certifies with heartfelt thankstheir treasurer

August Moser.

The "Lutheran" is published twice a month for the annual subscription fee of one dollar and fifty lentS for the out-of-town signers, who have to pay the same in advance and pay the postage. - In St. Louis each number is sold for ten Lenk.

Only letters containing notices for the paper are to be sent to the editor, but all others containing business, orders, cancellations, monies 2c. are to be sent to the address: Ä. O. liurk<ll, Ovmsr ob" 7tt> anck lmtü"tt" 8tree-ts. 8b. l.nuis, Llo., anberenden. - In Germany this sheet can be obtained through **Zustuo Raumann's Buchhandlung** in Leipzig.



Herausgegeben von der Deutschen Evangelisch-
Zeitweilig redigirt von dem Lehrer =

Volume 28, St. Louis, Mo. 1st Dec. 1871, No. 5.

(Sent by F. W.)

Letter from a young man to his brother,

who is about to convert to an Anabaptist sect and boasts that he
also has true "apostles".

Dear brother!

Your answer to my letter did not reassure me, but rather troubled and saddened me. You say that you want to be converted; who should not rejoice in that; after all, the dear angels in heaven rejoice over a sinner who repents, so how should I, as your brother, not rejoice? But the Scripture speaks of people who are converted, but not quite pants. 7, 16. The LORD saith Jerem 4:1. "If thou wilt turn, O Israel, turn unto ME." But you seem to want to turn to an Anabaptist sect. I do believe that you are in earnest, and that you really mean to want to be saved in Jesus alone, but the Lord says: "If ye continue in My sayings, then are ye My true disciples. My sheep hear My voice, and they follow Me; but a stranger they follow not, but flee from him, because they know not the stranger's voice." But your letter testifies that you follow the voice of the self-inflicted apostles of the Anabaptist sect, who seduce innocent hearts by sweet words and splendid speech. Rom. 16:18. Thou sayest, I cannot be saved on Luther, or on a pastor, or on father and mother! I ask you, who ever taught you that you should be saved on Luther, or on a pastor, or on anyone else? No man has taught you that, but you have always been taught that you can be saved in the right faith through Jesus Christ alone. Wherefore then comest thou to such shameful calumnies of thy former teachers and preachers? Your apostles have put this poison into your heart and mouth, and you thoughtlessly repeat it after them, and know not what you speak or do, namely, shameful sin against the eighth commandment, which is ill-suited to righteous repentance and conversion. For when one is in repentance, he is very careful not to-



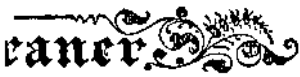
Vergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. December 1871. No. 5.

from such gross sins, and speak in the fear of God. But thou doest infant baptism is of no use to you, you have not received the Holy much worse, and slanderest thy God, and makest him a cursed liar. Spirit. Admittedly you have received it from God's side in baptism, For thou wilt be baptized again. You know that you were baptized for baptism always remains baptism, namely the bath of in the name of the Triune God. What has happened there? God regeneration and renewal of the Holy Spirit, for God's word and hath made a covenant of grace with thee, washed thee from thy command makes baptism baptism, your faith or unbelief takes sins, clothed thee with Christ, born thee again, and adopted thee as nothing from it and gives nothing to it; have you not believed hitherto, his child, made thee righteous and blessed, Titus 3 John 3; so that or more correctly: If by unbelief thou hast hereafter lost the Holy baptism is called the covenant of a good conscience, 1 Peter 3:21. Ghost, which thou receivedst as an infant in faith, which God For where God pardons sin, and justifies the sinner, and adopts him wrought in thee by baptism, believe now, if God give thee grace, and as his child, there is also a good conscience, which can and ought the Lord will stand by his covenant, and keep and restore to thee to comfort itself in faith of its Saviour, and of the covenant of grace that which he promised and gave thee once for all in holy baptism. in him. Of this covenant God saith Isaiah 54:10. "The mountains But thou callest infant baptism an open thing, and puttest it in one shall depart, and the hills shall fall: but my grace shall not depart class with confirmation. God forgive you this shameful blasphemy, from thee, neither shall the covenant of my peace fall away." What since you know quite well that baptism is instituted by God, while God promises once, He keeps; He cannot lie. Now though thou hast confirmation is only an ecclesiastical ordinance, not necessary to not kept the covenant, yet his covenant abideth fast; from his side salvation, but like many other things useful and good, and therefore thine unbelief cannot break it. Rom. 3, 3. He cannot deny Himself, kept by simple righteous Christians, where it is once instituted. How 2 Tim. 2, 13, though by our unbelief we hinder the fruit of His grace a sensible man, however, can get so excited, is incomprehensible; in us. If then you have broken your baptismal covenant, but now put how a Christian, who, moreover, boasts of a peculiar listen to the voice of your faithful covenant God, which calls to you: enlightenment and holiness, as all enthusiasts do, can call infant "Return, return to your heavenly Father, as the prodigal son baptism an upset thing; And all who fall into the hands of these returned in like manner to his father, and like him he will receive enthusiasts learn nothing faster than to blaspheme infant baptism, you; but do not blaspheme him by being baptized again. For in so and think this to be great divine wisdom; the reason of this is doing thou sayest nothing but this to thy faithful Lord: Thou art as precisely that God makes "fools" of those who in their conceit think faithless as I am; I cannot trust thee in the first covenant which thou thyself wise, although their wisdom reaches no farther than the madest with me in baptism. If you want me to trust you, you must end of their nose. Oh, how it grieves me, my dear brother, that you make another covenant with me. Oh, my brother, see to it that you have allowed yourself to be caught by these unfortunate people, and do not, seduced by your high apostles, take the curse instead of the blessing! It looks here as if God were led by the nose by such false, hands of such false spirits are "bewitched" by the poison of false conceited spirits, and cared not. But it is written, "Be not deceived; doctrine, Gal. 3:1. For what reasons do these enthusiasts have for blaspheming infant baptism, and tearing apart the church of God by factions and divisions? You say there is nothing of this in the Bible. If you mean that there is no special command in the Bible, show me the special command about any particular age at which baptism is to take place.

chem shall be baptized! The Lord commands that the nations beIn both, faith must be worked from above, but precisely because made his disciples through baptism; I would think that a nation wouldnatural corruption is not yet as developed in a small child as it is in include children as well as adults. Yes, where is there a prohibitionan adult, a child, humanly speaking, is easier to bring to faith than against baptizing the children? And if the Lord did not wish thean adult. And because Christ promises to give faith to the children children to be baptized, He must forbid it^ for the apostles, that is who are brought to him, we Lutherans baptize little children quite the real apostles of the Lord, could not know otherwise than that theconfidently and with great joy. How your Anabaptists can baptize children of Christians also should be included in the people of Godadults with a good conscience is not yet clear to me, since they by baptism, as formerly the children of the Jews were included bycannot know from any adult whether he believes, for hypocrites circumcision. But you say: How can a child believe, since it does notunfortunately abound, and will not be lacking among them. Yes, who yet have its mind? This is a strange thing, that the children of theknows how often you will have to be rebaptized. For that will not be Anabaptists should be born without understanding, that is, theyso difficult for the devil. To arouse doubts in you as to whether you should not really be human, while all other human children bring intoreally believed at your rebaptism-God be merciful and protect you the world the same understanding as all the other faculties of thefrom this abomination-then you must let yourself be baptized again, soul. What year have the Anabaptists fixed, that the good Lordand as often as the doubts come back. So you want to throw your should hardly be guided by it? It is possible that the children have true baptism, since you were brought to the Lord as a child at his no consciousness of this, but for this reason one cannot deny themcommand by our dear parents, at the feet of your dear Savior, and either understanding or will. Why then cannot God also give themtake upon yourself the ungodly rebaptism of your false brothers? faith, even if they have no actual consciousness of it? But these areGod have mercy. I also do not see how these people even think of all human thoughts. Scripture tells us that children can believe. Thisbaptizing. According to their enthusiasm, baptism must be quite is proven by Psalm 8,3, whereupon the Lord Match. 21, 17. refers touseless, and Christ must have instituted a fool's farce. For surely the Pharisees. Psalm 22:10 says, "Thou wast my confidence, whenthey must maintain that children without faith and without baptism I was yet at my mother's breasts," etc. When Ps. 71:5, 6 says, "Thoureceive the kingdom of heaven. For, as you say, they cannot art my confidence, O Lord, O Lord, my hope from my youth; in theebelieve, because they have not yet understanding; and they must have I trusted from my mother's womb," this is proof enough for a not be baptized, because they cannot believe. But now the Lord Christian that children can believe. As also the example of John theChrist Marc. 10. says to the adult disciples, who lead the people who Baptist proves, Luc. 1,44. But the Scripture also tells us that thebrought the little children: Verily, and thou knowest that this is a children who are brought to the Lord Jesus, that He may bless them, strong affirmation in the mouth of the Lord, Verily I say unto you, really believe. In Marci 10 the Lord commands that the children beWhosoever shall not receive the kingdom of God as a little child shall brought to him; he is unwilling, and forbids that they should benot enter therein. This means, then, according to the interpretation refused. He saith, that the kingdom of heaven is of such children asof your high apostles, and of those who let themselves be are brought unto him, not by nature, for they, like all flesh that is bornenlightened by their light, that whoever does not receive the of the flesh, are not in but out of the kingdom of heaven, yea, childrenkingdom of God, that is, without faith and baptism, as a little child, of wrath; but because he receiveth them, because he giveth themwill not enter it. I beg you, my dear brother, consider what you are the kingdom of heaven. Now they cannot receive it without by faith-doing if you join this mob! You will not only forfeit your old covenant for it is impossible to please God without faith. But by nature no oneof grace, which your faithful Saviour, out of causeless mercy, has faith; God must work it. When Christ therefore commands theeestablished with you in your earliest childhood through holy baptism, children to be brought to him, and promises them the kingdom ofand in which he gave you his righteousness, by which you can stand heaven, he says and promises that he will give them faith, by whichbefore God, and the forgiveness of sin, and redemption from death alone they can receive the kingdom of heaven. And upon thisand the devil, and eternal life, in short, himself and the whole command and promise Christians bring infants to the Lord inkingdom of heaven, free of charge and without your merit, this baptism, and beseech him that he may give them the kingdom ofcovenant of grace, the greatest treasure of all, the most certain heaven, and at the same time the faith by which alone they canconsolation in life, and indeed the only consolation in life, the only receive the kingdom of heaven; for since at his ascension heconsolation in life and death that you can have, you not only throw instituted baptism for all nations as the means whereby they mayit at the dear Savior's feet through your rebaptism, renouncing him, become his disciples, that is, be received into the kingdom ofbut you also want to help as a true servant of Satan, as much as heaven, therefore by his command and promise we bring ouryou care to, that the dear little children of the kingdom of heaven are children to be baptized, or by baptism to him, that he may bles deprived, for whom Christ died, whom he especially took into his them, and receive them into his kingdom of heaven, and know thatfavor and love, whom he earnestly commanded to be brought to he doth not lie; but doeth that which He hath promised. Children, ofhim, and threatened those who wanted to resist it. For he who course, cannot believe by nature, any more than adults.

deprives the infant of the means by which, according to Christ's order, the infant attains to blessedness, deprives also, as much as is in him, the infant of blessedness itself. Do you not shudder in the depths of your soul at such a dreadful abomination? And yet you still boast of a peculiar achievement.



piety, and I don't know what else! For otherwise you would not join this sect, but be content with your baptism and what you learned from God's Word and the Catechism in your youth, and only fervently pray to God your Lord that both Word and baptism, through the gracious help of the Holy Spirit, may become more and more fully effective in you.

You allow yourself, dear brother, to be seduced by the outwardly seeming life of your sect. For nothing seduces an earnest man, who is not yet founded in God's word, and yet would like to be saved, more than outward seeming holiness and piety. For it is in the nature of all men that there is no other way to salvation than a holy and pious life. Then he thinks, when he sees such an outwardly pious life in the people: Surely these people must be on the right road; I will go to them, learn from them, and go with them on the same road to heaven! This thought or delusion brought Luther into the monastery, and has always filled the monasteries with monks, and still fills them today. Now I do not mean to say that all sectarians are hypocrites; God shall protect me from that, for I know well that the true church of the faithful is scattered throughout the whole world, where only God's word is still preached; surely there are true children of God in your sect, too, whom God's grace will know how to preserve even in the midst of the errors among which they live. I only want to tell you this, that you should not look at the outward life of a community in the matter of your soul's salvation, but at the doctrine which it leads, and examine whether it is in harmony with God's word. For it is not the life of other people that you see, but the word of God alone, which you hear, that can make you blessed. If true godliness were to be seen on the top, as butter on bread, the knowledge of his own could not be ascribed to God alone, who looks not at what is before the eyes, but at the heart. Therefore the Lord and his apostles warn us Christians that we should not let ourselves be seduced by such an outward appearance into false doctrine, to which we are by nature far more inclined than to the truth. Therefore the Lord speaks of the sheep's clothing in which the false prophets come to us, who are nothing but ravening wolves for our souls. That is why the apostle Paul speaks of people who seduce innocent hearts with sweet words and splendid speeches, and even though they seem to leave the right doctrine in place, they introduce a doctrine that brings trouble and separation, so that they prove to be servants not of Christ, but of their own belly. 1 Tim. 4, 2. He speaks of such as are liars in glibness; Col. 2, 18. 23. of such as walk according to their own choice in the humility and spirituality of angels, who have a semblance of wisdom through self-chosen spirituality and humility. In short, the Bible is full of such and similar warnings. For the devil cannot deceive a Christian by blasphemous life and speech, but must shine outwardly in life and speech. Read also 2 Cor. 11:13-15: "For such false apostles and deceitful workers pretend to be Christ's apostles. And this is no wonder, for he himself, Satan, disguises himself as an angel of light. Therefore it is no great thing if his ministers also disguise themselves as preachers of righteousness, whose end is according to their works."

Behold, this and more is what the Scripture tells us to do



Warning against the false spirits; we should take this seriously, and not immediately be so smitten when such a man comes along with a peculiar holy nature and sweet words and splendid speeches, and also makes much of Christ, regeneration, repentance and conversion and sanctification, etc., in his speeches, but in fact and truth understands nothing thoroughly about it, how the poor lost man becomes righteous before God. But there they concoct law and gospel, justification and sanctification, works and faith, all into one another, and if a man then allows himself to be miserably seduced by them, they make of him a twofold hypocrite and self-grown saint, who in the end, with all the peculiar enlightenment which he has gained in his conceit, has no understanding of the truth, which he thinks to have in his conceit, has learned nothing else than to rail at Luther and the faithful Lutheran preachers, to ridicule innocent or edifying ceremonies and ordinances, which he does not understand, in his haughtiness, and to advance his nasal wisdom for divine wisdom with great importance, namely: "Infant baptism is an upset thing, for how can a child believe when it has not yet its mind." A cow could get that far without much study, if only it could talk. No enlightenment by the Holy Spirit is needed for this; unbelief and natural understanding fall to it of their own accord. A penitent, humble man, who does not trust his natural understanding in spiritual and heavenly things, and therefore, in the enlightenment of the Holy Spirit, hangs on the word of God alone, grasps this with joy, takes comfort in it for his own person, in life and death, and praises the Lord and praises his causeless mercy for it, namely:

001 That the Lord Jesus is the propitiation for the whole world, even for the sins of little children, and hath purchased for all, even for little children, remission of sins, and salvation from death and the devil.

002 That we should be made partakers of all these things by grace, without works, through faith alone, for Christ's sake; and that again the whole world, even the little children, who are still especially dear to him, and of whom, as if to punish the Anabaptists specially, he expressly says, Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God.

003 That for this purpose he has the means of grace, namely the word and the sacraments, but these also

as the only means of grace to which we alone have access, through which he at the same time gives us the goods we have acquired, and works faith, through which alone we can be made partakers of them, for he who does not believe will be condemned.

And you would exclude little children from this blessedness by rejecting infant baptism, and yet you know no other way from God's Word how they might come to Christ and his salvation?

The Lord help thee that thou mayest be rightly sober, and come to thy right mind again, which desire and request

Your

Loving but deeply saddened brother.

(Sent by G.)

Dear Cousin Christian!

You probably still remember how last year during our joint visit to your brother-in-law B. in K. we also came to speak about pastoral conferences, and with what mistrust you were filled against these conferences at that time.

It was especially a point that was heavy on your heart and about which you suspected the pastoral conferences. You thought that these conferences were mainly to blame for the frequent change of preachers in our synod, of which your congregation in particular knows a thing or two, since you have had your third pastor for five years now. And it would probably come about with us, too, that, as with the Methodists, the preachers would be replaced at conferences. You know that at that time I tried to mistrust you, but unfortunately I did not succeed. Yes, I confess to you now that you also infected me with distrust on the point "of the many changes of preachers". Since then I have often read the long series of advertisements in the "Lutheran" under the "Church News" about the calling away and introduction of preachers. As much as I had always liked it in the past that our pastor attended the conferences diligently: since our meeting I only thought of the conference with anxiety, - I feared the change of preachers.

Then I got No. 1 of the current year's "Lutheran," and in its new, beautiful skirt I naturally looked at the old dear house-friend even more closely than before. I had not paid much attention to the conference announcements before (that was for the pastors); but this time I read them all, and thus also the following: "The St. Louis Districts - Pastoral Conference holds its meetings this year in Springfield, Ill.," etc., "the objects of discussion: 1. ----- .; Second Thesis On Ministry Changes, by Pastor Fick."

I tell you, Christian, this announcement fell like an igniting spark into the powder of mistrust that lay in my heart, and it would have taken little to cause a real stupid explosion. You know me, Christian, and you know a little of how many a time I have had to beg forgiveness before God and man for the sake of this stupid hothead. Now, in my heat, I was close to making a noise in our congregation, and to begging our pastor to leave the change of office at the conference in peace.

But I thought of something else and thought: S. is not a hundred miles from P., the state capital of Illinois you would have liked to have seen anyway, in the Lutheran congregation there you have you many countrymen; how would it be if you went? perhaps you might spy something of the conference secrets. Thought, done. I went to Springfield, found a friendly welcome with our dear countryman V., and soon heard, to my great joy, that the conference proceedings were being held publicly in the church, where everyone was allowed to listen. So on Thursday morning I set off for the church in good time so as not to miss anything.

I would have liked it, of course, if the pastors had started right away with the "change of office"; but at the conference No. 1 came before No. 2, and so private pastoral care was duly dealt with under No. 1.

Already during the discussions about private pastoral care, the cold mistrust in my heart began to disappear. In the discussion on this subject it was shown how a faithful and pious pastor, as a spiritual physician, must also use all his diligence to heal properly the great and serious damage to the soul caused by carnal security. For this, however, it is above all necessary that a pastor knows the actual seat of this pernicious disease and knows how to apply the right means against it. The seat of this evil, however, is to be found nowhere else than in the human heart, which is completely depraved by nature. Carnal security, however, is not only found in publicly godless worldly men who do not care at all about their salvation, but also in those who outwardly keep themselves respectable, go to church, to Holy Communion, and thereby eat without baptism. They go to church, to Holy Communion, and live without repentance and faith, thinking that for the sake of their outwardly pious life they could not lack anything; as for their blessedness, they could sleep quite peacefully. And since security, according to its root, is still to be found even in true Christians, a faithful pastor must take diligent care that security does not again reign in his awakened church members. Especially in these times, godly pastors should take their pastoral office all the more seriously, since now and then, even in better congregations, carnal security threatens to break down to great sorrow. In short, Christian, what I have heard in a few hours about private pastoral care has not only made me take a look into my own heart; it has also made me realize what it means when our dear Luther says at the end of his preface to the Small Catechism: "Therefore, see here, pastor or preacher, our office has now become a different thing than it was under the pope*"); it has now become serious and salutary," and so on.

Christian, let us thank God that he has delivered us from the pope and the rationalists and has once again provided us with pastors who earnestly "care for the harm of Joseph" and who use all their faithful diligence to heal it. But since this spiritual cure of the soul is not accomplished by human art and wisdom, let us not fail to pray diligently and earnestly for our dear pastors, that they may be given strength and wisdom from Christ, our dear Lord and Savior, for their highly important and difficult ministry.

And now some of the negotiations about "changes of office". Do you perhaps think, dear Christian, that there was some discussion about which transfers among the pastors should be made again here and there in the near future? Such thoughts must certainly come to one's mind, if one has set one's mind on such things being fixed at the pastoral conferences. - But things turned out quite differently at the conference in Springfield. There it was first shown that according to God's word (1 Cor. 12, 28., Ephes. 4, 11., 1 Cor. 4, 1. ff. and Acts 20, 28.) the sacred office of preaching is of divine foundation, and that it is God himself who calls men to such office, and sets them in it, that they may serve the church in God's stead; and that, on the basis of the passages given, not only the holy apostles and prophets, as directly called, but also the bishops; the pastors and teachers, as indirectly ordinarily called by the church, are appointed stewards of God's mysteries. From this it is also evident in the most definite manner that

*) even when it was among the stinking rationalists.

only God, who sets his servants and stewards in one place, can move them again or call them elsewhere.

You will of course think: If my cousin Heinrich cannot tell me anything else that he learned at the conference about the change of office, then he could have saved his paper and his effort. For I have long known from my catechism that the holy office of preaching is God's foundation, and that therefore a preacher of the gospel cannot be employed and dismissed like a cowherd.

I know, Christian, that the right doctrine of the holy office of preaching and of the calling to the holy office of preaching is not an unknown thing to you. I know that the true doctrine of the holy preaching ministry and of the calling to the holy preaching ministry is not an unknown thing that the so-called scientific theology of the nineteenth century must first find. But on the basis of this right and pure doctrine of the divine word, it was just shown at the conference in Springfield how grievously those preachers sin against God and their congregations who lightly and for earthly considerations desire or enter into changes of position. They sin grossly against God by reaching into His regiment and wanting to know better than He does in which place the gifts are best used. Such preachers sin against their congregations, not only by giving them grievous trouble and causing the weak to lose sight of the divine order of their calling to the ministry, but also by hindering, as much as is in them, the inner prosperity of the congregation, and so on.

What is to be thought of such preachers, who for earthly reasons, e.g. because of their low income, try to get away from the position given to them by God, was read out from a booklet, in which it said among other things: "Where preachers leave the sheep commanded to them by God for the sake of a low income, then they have to pucker up high, if they want to escape from the company, which St. Paul describes in Phil. Paul Phil. 3, 19. describes, namely, that the belly is their god, that their honor is put to shame, and that they are enemies of the cross of Christ. And let it not fail much that they are brethren of them which make a profession of godliness and of the holy ministry. The ministry of preaching is a trade: A little trade, says Luther in the margin of 1 Tim. 6:5, that they may seek honor and good, and not serve God alone." Further, it is said in the same book that this kind of preachers do like the sun crackers. Where the sun shines, and where they intend to make money, they untie the sack; but if a cloudy cloud comes in, and the merchandise is more valid at another church, he ties it up again, and departs, God granting that it may remain a mother or bride, on whom the Son of God has spent so much, where she wills.

It was also discussed at the conference that a faithful preacher should not seek to leave his congregation for the sake of an unhealthy region; for the Lord of the church, who had called him there, could keep him and his people healthy even in the most unhealthy region. But if he should find his early death in such a place, it would be something delicious to die in this way in the service of the Lord Jesus. In addition, however, it would be quite unchristian and unloving if a pastor, in order to get away from an unhealthy region, took steps on his own authority. He himself wanted to escape the hardship and danger, but someone else might perish there. My heart warmed, dear Christian,

when it was mentioned on this occasion how some of our former pastors, who were very richly gifted by God, had joyfully followed the call to such places, where, according to human judgment, they were likely to run into the jaws of early death, who also, after a short labor, have entered into blessed rest in heaven and now wear glorious crowns of honor.

Much has been said about the frequent change of preachers, and it has also been mentioned how this and that dishonest, carnal considerations might be involved in such changes. But of this, Christian, I am thoroughly convinced that such pastoral conferences are certainly not partly to blame if levity is really now and then perpetrated by individual pastors when a change of office occurs. I even now have the fear that perhaps those pastors who rarely come to conferences do not take it too seriously with regard to changes of office. And you, Christian, will from now on certainly be one of those who like to see their pastors attend the conferences quite diligently. I, at least, would from now on suspect my dear pastor that his faithfulness to his office would begin to weaken if he were to miss even one conference without the most urgent need.

My next endeavor will now be that our congregation invites the Pastoral Conference to hold its meetings here. And if that happens, Christian, you will hear about it in due time, and I am already looking forward to your long-promised visit with me.

In the meantime, I'm going to be
Your cousin Heinrich, united in the Lord.

"Synodical Conference."

As dear readers know, several local faithful Lutheran synods wish to unite under the name of "Synodical Conference". To this end, representatives of the Ohio Synod, the Norwegian Lutheran Synod, the Wisconsin Synod, and the Missouri Synod held a convention in Chicago on January 11 of this year and the following days, and drafted the constitution of the ecclesiastical body to be formed. At the same time it was decided that on the fourteenth to the sixteenth of November of this year a preliminary assembly should be held once again and that everything that was still necessary should be prepared for the final meeting. This preliminary meeting was then held on the aforementioned days within the congregation of Dr. SiHler at Fort Wayne, Ind. In addition to the members of the above-mentioned synods, members of the synods of Illinois and Minnesota were present, altogether 67 preachers and professors, 2 congregational deputies and 9 school teachers. Pastor Sieker, President of the Synod of Minnesota, Pastor Erdmann, President of the Synod of Illinois, and Pastor Wolbrecht, member of the latter, appeared as representatives of their Synods, with the declaration that they had given their hearty consent to the plan of the Synodical Conference to be formed. There were two main items on the agenda of the meeting this time. The first of these was the discussion of the wishes which some synods had expressed concerning the proposed constitution of the "Synodical Conference". All these wishes were recognized as justified and the Constitution was amended in accordance with them.

and decided that the same in the now (quite insignificantly) changed form should first be published by the secretary in the papers of the Synods concerned and presented to the Synods, and that the Synodal Conference, God willing, should enter into life on the basis of the same. The second main subject was a memorandum which Mr. F. A. Schmidt, Professor of the Norwegian Lutheran Synod in Decorah, Iowa, had been commissioned to write by the Convention in Chicago and which he presented to the Assembly, in which the reasons are explained why the Synods concerned have not joined one of the already existing associations of Synods to form a Synodal Union, but why they intend to found a separate ecclesiastical body by coming together to form a "Synodal Conference". The memorandum was first read word for word without interruption, then sentence for sentence read out again and evaluated, finally, after the necessary changes had been made, it was accepted as the expression of the conviction of all those present, and it was decided that this memorandum be published in pamphlet form in German and English by printing, that in the preface the history of the Synodal Conference be briefly given, and that the names of those present be signed as the representatives of the memorandum. We speak the truth when we affirm that this convention at Fort Wayne was reminiscent of that picture of the Church which St. Luke presents in the words, "The multitude of the faithful were one heart and one soul." (Apofgt. 4, 32.) It was not a question here of first establishing unity, much less of outwardly producing the appearance of such unity by all sorts of enforced common resolutions and formulas, but of merely giving expression to the unity already existing. Those who were present were glad to recognize that it was not the council of men and church politics, but rather a true unity of faith and confession that had brought them together, so that what had been united inwardly might also appear to be united outwardly by the bond of peace. To be sure, it has hitherto seemed justified when the enemies of faithfulness to the Lutheran confession in doctrine and practice have scornfully declared that this faithfulness only causes division; but God, who demands nothing of his stewards but that they be found faithful, has helped so far that now everyone must recognize that faithfulness to his holy word does not divide but truly unites. We do not at all conceal from ourselves that in the various synods advocating the "Synodal Conference" there are still quite a few infirmities which threaten to disturb the unity, but by God's grace all these synods are on the same right path to the One Right Goal; they are as little ashamed to admit their deficiencies as to acknowledge the goal to which they have to aspire: God, then, who promised that he would make the sincere succeed, will also make those succeed who give honor to the truth, although to the willing must be added the accomplishing. The revised Constitution is now to be presented to all Synods which approve the plan of a "Synodal Conference", which wants to be Lutheran in doctrine and practice, whereupon the representatives delegated to it by the Synods will meet on the second Wednesday of the month of July 1872 and, the Lord willing, will constitute themselves on that day into the "Evangelical Lutheran Synodal Conference of North America". As the place of this first official meeting is, according to a friendly invitation of the congregation, the following



According to Mr. Pastor Badings, Milwaukee, Wisconsin, has been chosen for this purpose. We confidently hope that God the Lord, who has helped us so far in grace, will continue to help us according to His great mercy for the sake of Jesus Christ, His only begotten Son, our Lord and Saviour. Amen. W. [Walther]

To the ecclesiastical chronicle.

The obligation to the symbols, which is demanded of every Lutheran preacher when he takes up his office, has often been badly condemned by the local sects as a compulsion of symbols and conscience, and yet the sects do the same. Yes, in the "Christlicher Botschafter" of Nov. 15 we read that the "Evangelische Gemeinschaft" (the so-called Albrechtsleute) demands of every teacher in their theological institutions that he sign the following declaration not only when he takes office, but also annually thereafter in the presence of the trustees: "I hereby solemnly promise to observe and maintain the constitution of the biblical institute" (that is what they call their seminary for preachers) "as a school of biblical theology in conformity with the teachings and church order of the Ev. Gemeinschaft, and I will not teach anything that is inconsistent with the doctrines and church order or that could undermine them as long as I am employed as a teacher in the Institute." The first part must also be signed by the Trustees. We do not censure this, but we declare that it is contradictory and unjust hereafter, if the sects hold out that even in the Lutheran Church every teacher is strictly bound to the doctrinal confession of the same. W. [Walther]

The General Council, on the occasion of its last meeting on Nov. 2 and the following days, did not pronounce itself on the "four points", despite the request of the Michigan Synod, but referred the matter to the District Synods. The Iowans, however, have not abandoned their "wait-and-see attitude" toward the Council, but rather have declared that, in spite of their distant standing at the door of the noble assembly (to which they seem to be moved by the troublesome inspection of the Missouri Synod), they "mean to go through thick and thin with the Council," at least so reports the "*Lutheran*" of Nov. 16. This may seem puzzling to some, but not to us; rather, this behavior is genuinely Iowaish.

W. [Walther]

Canada. From the "Luth. Volksblatt", which is published by pastors of our Synod in Canada, we learn that the Missouri Special Conference there has decided to propose a three-day free conference in Berlin (Canada) for the discussion of doctrinal differences to the pastors of the Canada Synod; which Pastor A. Ernst in Elmira announces on behalf of that Special Conference by proposing that the free conference take place on January 16, 1872 and the following days. May God grant the dear brethren in the neighboring country grace and prosperity in their godly undertaking for the sake of Christ! W. [Walther]

Insurance companies. The "Happy Messenger" of Nov. 7 speaks about them as follows: "In our days it has become fashionable to put one's trust in men and to take flesh for one's arm, and thus to depart from the Lord with one's heart. The various insurance companies also fall into this category."

insurance companies, both fire and life insurance. If one is in **The Roman Idol**. The royal Commissarius General-distress and embarrassment, the insurance companies are Superintendent, Dr. Wiesmann, reported Sept. 16, at the opening of supposed to help out; if the house burns down or one dies, the firethe Westphalian Synod, that from a Catholic pulpit the following was and life insurances help. In itself there may be nothing wrong withrecently said verbatim: "To him our songs exult, to him the millions of this, and people may often be helped by it in time of need, but it isChristians cry in a thousand voices" (why not in a million voices) ": only too often a snare, a security, and mistrust of God. - That allhonor and praise to the holy Father, eternal glory and honor to him such institutions are unsafe was again proved by the last greatwho sits on the throne of God; Hosannah!" - An ecclesiastical weekly, Chicago fire. The great majority of fire insurance companies have"La Semaine religieuse de Tournai," in Belgium, chastises the failed, and the insured receive little or nothing. It is the same withindecision of the Catholic ministry, gushing out the following sentence, life insurance as a whole. It may well be that they help some people"The living Christ is he to whom it has been said: I am with thee all the out in times of need, but if, for example, there is a plague or someday; he that heareth thee heareth me, he that despiseth thee other contagious disease that kills thousands and thousands, howdespiseth me; - he in whose infallible mouth the incarnation of the will they survive? They must fall as well as fire insurances. - WeWord continues on earth, the holy old man, ^whose throne is turned believe that a Christian should put all his trust in God, do his duty,into a Golgotha." This was quite calmly accepted in Belgium without and then let God rule as the ancients did before the modernany contradiction. For the infallibility of a man necessarily presupposes insurance companies became God's representatives on earth. Forthe impartation of divine attributes.

(Münkel's Neues Zeitblatt.)

a man who has no faith in God, it may do to engage in human inventions and speculations. For our part, however, we trust our As is well known, **a kind of usury** is often practiced by those God to continue to provide for us and our descendants, as he has who rent houses. The "Pilger" relates the following incident of a Berlin usurer in this manner: "A few days ago, a well-situated citizen and done hitherto."

The old New-York Synod, which still bears the misleading titleandlord celebrated his birthday in a solid manner; various gifts of "New-York Ministry," as if only the pastors were represented in itarrived, among them a small, well-suited and locked box, which the and the laity excluded, passed a very dangerous resolution duringpostman delivered. The recipient opened the box joyfully, but who its last session. For, as in the course of the last few years a numbercan describe his shock when he saw a rope pulled out of the box, to of congregations have broken away from this body for the sake ofwhich a note was attached with the unflattering motto: "Take this the confession, it was made a law, in order to prevent suchhope, you old miser, as a reminder of the fate awaiting you, for you occurrences in the future, that no congregation, without theshall hang once more as punishment for the eternal increases with permission of the President of Synod, should alter its constitution.which you have afflicted your tenants".

Now the synod may decide what it pleases; it may fall into false The Episcopalian preacher Dr. Morgan Dir recently gave a doctrine as it pleases, yet no congregation, and if it must reject the**testimony in the** Trinity Church in New York about the **corruption** doctrine of the synod, may separate itself from it. How does this**that is** presently prevailing in our country. According to the "American agree with God's word, e.g. Titus 3:10.? And so much must the NewAmbassador", he spoke about Gal. 5, 24: "Those who belong to York Synod admit, that it may at least fall into error. The ideas whichChrist crucify their flesh together with their lusts and desires", as are now held in the New-York Synod of synodal fellowship mustfollows: "Who belong to Christ? Those who have crucified their flesh indeed be peculiar. Synod of synodal fellowship. Unity in faith and irwith their lusts and desires. Where then are they to be found? I speak the conduct flowing therefrom does not seem to be demanded, butthis question with

only acceptance of the same constitution and the same church of a secret anxiety; for I ask thus, to-day, in this country and in this government. "The great Union man Hoffmann in Berlin will say, "Just age, where men's first and last thought seems to be 'to have what like us. Thank God, however, that here in America such desires to they lust after, to do what they lust after, to read what they lust after, bind the congregations have but little prospect of being actually to go where they lust after, to believe what they lust after, to talk carried out! For if a congregation wants to separate for the sake of what they lust after. In this fatal age, where vice flaunts itself in conscience, no one, and least of all such a paragraph, can force it to scarlet at every corner, where the drunkard strolls along, the object remain in its present union. But this is the way it is when the people of a light joke for the neighbors; where the whore presses up against are not primarily concerned with the truth and unity in it, but with as us on our own doorstep; where money is wasted like water on large a group as possible. If a congregation leaves the Generalobjects of the most useless luxury; where the moral feeling of the Synod and excludes itself from the Council, it is received with joy.people sinks like the mercury in the weather glass before the But if another wants to separate from the Council and go to theoutbreak of a storm; where low souls and inferior spirits hold the Missouri Synod, they try to keep it against its will. Why? Yes, "that is most influential offices; where the voice of the common, ignorant, quite another thing." (Wisconsin Parish Journal.) and dissolute mob elects our rulers; where religion is driven from the schools, and the youth grow up in the habit of lawlessness, and in a spirit of rebellion against the authority of parents; where the

life of those who profess Christ is indistinguishable from the profession of the children of this world; where no one is afraid to read the blasphemies of unbelievers and the ravings of freethinkers; where people choose their church as they would choose a club or society, and accept a preacher as one dings a servant; where no one seems to feel that he is under a law, and has a master who is able to corrupt body and soul for ever; where the only inclination of the time is caprice, the only passion pleasure, the great aim - money! In this time I ask: Where are those who belong to Christ? Where are those who are crucified? Where are the crosses? Where are the humble who tremble at his word? Where are the simple, who renounce their own wisdom and righteousness? Where are the meek whose walk is in heaven?" Excellent!
W.
[Walther]

A screw loose in the Odd Fellow Order. The Columbus "Lutheran Church Newspaper" of November 15 writes, as follows: In the November number of the "Odd Fellow" we find an interesting essay, entitled: "The Puritans in Our Midst." In this leprosy it is bitterly complained that in some lodges of the Order quite ugly machinations of "the temperance men" occur, which are especially directed against the freer views and against the way of life of the German brethren. The injustice of these proceedings of the Puritan Brethren towards the other, more free-minded Odd Fellows, is now sharply rebuked in the article referred to, so sharply that the writer, in his zeal, forgets the customary caution of the Brethren to cover up their infirmities, 'and quite clumsily chats out of school.' We leave here the conclusion of the article touched on: 'I am well aware of having here used language which is nothing less than fine, and not befitting a good Odd-Fellow. But I ask: Who can be indifferent when he sees that religious tendencies hostile to our noble principles are forcing themselves with all their might into the heart of our beloved Order and threatening to deal it a death blow sooner or later. (The above sentence is obviously erroneous, but we copy it as we found it). Verily! One might exclaim with Orsina in Lessing's Emilia Galloti: -Good Odoardo, he who does not lose his mind over certain things has none to lose.* Therefore, in conclusion, I would advise those puritans, if they hold the pillars of Odd Fellowship only somewhat sacred, to desist from their absurd charges before it is too late. For already one begins no longer to be proud of an Order which contains such sectional elements; but soon one will begin to be **ashamed of it** if its machinations become still more rampant." Well - that is not bad at all, that the Odd Fellows (or "the foolish fellows" as the Prussian Minister von Eulenburg calls them in his answer to a Lodge in Berlin, which asked for permission to establish itself) once begin to be ashamed of their Order. It would have deserved this long ago.
E. S.

Lack of Preachers. The lack of preachers is now being loudly complained about in Germany as well as in America. The "*Lutheran Visitor*" of November 10, published in Columbia, South Carolina, also complains about this. After reporting how urgently, but in vain, English-Lutheran preachers are desired in Kansas, Louisiana, Florida, Arkansas, etc., it continues: "Can our readers, young and old, find a preacher?"

Old, these sad and indeed us as Evangelical-Lutherans accusing facts unmoved in experience? God plants the Lutheran seed through the land, but the church neglects it, and so it dies out. We are invited to go out and take the land, but we hesitate, put it off, nay, some downright refuse to go. Recently a preacher said to us: 'I desire a position,' - 'Do you want to go to Florida?' - 'No!' was the reply. Another said to us: 'I am embarrassed, and you are the cause of it.' - In extreme consternation, as we never molest anybody, we said: 'How so?'--they said my profession was not to split bars, but to preach Christ.' - "Well, wasn't I right?" "Tell me where to preach. - "You're the man for Mississippi." "I can't go there. - And as the old, so the young, We should have a hundred young men of various education for the sacred ministry, and we have not twenty of them in the whole General Synod (of the South). We are therefore inclined to ordain any pious man of good English education, well grounded in the truth of Christ, as understood by the Evangelical Lutheran Church, to any field where he has a call. We must have more preachers." - Such complaints are, of course, serious accusations against the English-Lutheran church community here, and an urgent call for the German-Lutheran to also take care of this field, which has been neglected due to laziness, avarice and rent-seeking.
W.
[Walther]

All sorts of things

How to improve books for the public schools here, of which we notice a curious example just now. In the edition of the *Elementary Spelling-Book* by Noah Webster...ster of 1857 it still says on page 82: *Christ is the mediator between an offended God and offending man*, that is, Christ is the mediator between *an* offended God and the offending man. This sentence is omitted in the new edition of 1866 Probably for the sake of the Jews. In the first edition, page 101, it still says: *God will condemn the wicked and cast them into outer darkness*, i. e., God will condemn the *wicked* and cast *them* into outer darkness. In the new edition this sentence is also omitted! Probably for the sake of the Universalists, who, as is well known, deny the damnation of the wicked. On the same page, however, the pagan sentence is retained in the new edition: *God will forgive those who repent of their sins, and live a holy life*, i. e. God will forgive those who repent of their sins and live a holy life. - Is not this a sad progress?
W.
[Walther]

From New York the "American Ambassador" reports: "The income tax on spirituous beverages consumed in this city is \$2,300,000. This sum is, of course, very far below that which it cost to manufacture these beverages and which those who drank them spent on them. One consequence of this intemperate consumption of spirituous liquors is that the police had to arrest 75,692 persons last year, who were roaming the streets drunk and noisy.
Infanticide. Also the "Christian Ambassador" of 20 Sept. speaks about this terrible ameri

cani's sin. He writes: "It is quite appalling how generally infanticide is practiced in this country. Most of these criminals want to be so 'decent' that they declare it an offence against 'good morals' to call attention to these things. They don't want to hear many of Jesus' speeches from the pulpit anymore (because of this). Of course, this is hypocrisy. There is a lot of talk in American circles about women's rights, they would do better to study what women's duties are. The terrible curse from which the American republic suffers is not the 'disenfranchisement' of women by men, but their disenfranchisement by themselves. We know of quite a number who have fallen victim to their murderous handiwork. There are also certain women who pretend to be physicians, go about the country and give lectures on things calculated only for women's ears, in which they teach how fornication can be practiced in a clever way inside and outside of marriage, without (as these disgraceful women say) getting into "misfortune. We know of cases where English churches have been granted to them for this purpose. In this way thousands of hearts are poisoned and many families made unhappy. The condemnation of these infanticides must be terrible." We must add: Is it any wonder that in America such more than heathen abominations flood the land, since one sends his children to such schools where it is forbidden to expound to them the holy ten commandments of God? If there were just as many Christian parochial schools in the place of the religionless schools, America would then certainly not be "given to do that which is not fit" in a perverse sense. (Rom. 1:26-28.) So long as the church in America holds to the system of religionless government schools, there is no hope of improvement, no help. These schools are the root of the tree of our ruin; to them the type must be laid, or all other measures are lost. W. [Walther]

Church News.

On the Sunday after Trinity, the 29th of October, Pastor J. J. Kern, who, with the approval of his congregation in El Paso, Woodford Co. Ill, had accepted a call to the newly formed three congregations of the Lutheran Church in and near Chatsworth, Livingston Co. Ill, was installed in his new office by the undersigned on behalf of the Reverend Büniger.

In order that the dear readers of the "Lutheran" may become more familiar with the new field of work and at the same time find cause to praise God for the above-mentioned introduction of a worker in this field, I will add the following: It was last spring, before the session of Synod, when, at the call of a faithful Lutheran, living not far from Chatsworth, I visited this new field of labor for the first time. Fifty Lutheran families I found residing on the north side of Chatsworth, some of whom, however, were already half, and some entirely, seduced by the Methodist Albrechts and Mennonites. Sir, perhaps all of them, not only those in the country, but also those in the town itself, where there are about 25-30 Lutheran families, would by and by have been entirely swallowed up by these sects, especially by the Albrechts, if the gracious and merciful help of God, through the establishment of the holy preaching ministry, had not been given to them. They would not have been granted the help of God through the establishment of the holy preaching ministry. - Many faithful souls, especially among the East Frisians, had for years used their little Lutheran catechism, Luther's and Heinrich Müller's postils and Stark's prayer book, in addition to the Bible, for their own and their children's edification daily and especially on Sundays; For this had been urgently recommended to them by their pastors when they left the old fatherland, so that they would rather build themselves up from pure books if they came to a place in America where their church could not be found, than that they should join the sects. - God bless all the faithful ministers of Christ in the old



Fatherland, who by such faithful counsel guard their dear sheep, that even in this new world, amidst the tumult of sects, they may not fall away from the church of the pure word and confession! - This faithful counsel proved to be a marvelous means of salvation for them, so that they were never moved to the wonderful penitential bench at the Methodist meetings; but sad! their children grow up without a thorough knowledge and instruction of the pure doctrine of our Lutheran church, and therefore they succumb all the more easily to the attempts of the sects. -

These dear people were happy - and who could blame them? - when some years ago men went around with a list and collected for a Lutheran parsonage in Chatsworth; some of them gave 10 to 15 dollars; for it was said that a Lutheran pastor should be appointed as soon as the parsonage was built. When the parsonage in Chatsworth, mostly built by the Lutherans, was ready, a new list for the annual salary of a Lutheran pastor came soon after. Each Lutheran signed according to his ability, some 15, others 20 dollars; but when the new Mr. Pastor arrived, it was a Methodist Albrecht. With such giddiness our brethren in the faith have been baited for years in Chatsworth and vicinity. It is no wonder that some among them have fallen away from the faith of their fathers; but it is a wonder that God has yet kept most of them steadfast in the pure Lutheran confession. -

According to this, member reader, you can get a small idea of the joy of these people, which not only shone on their faces, but which also poured out in tears of thanksgiving to God, when the introductory sermon was heard last Sunday, first in the morning in the country and then in the afternoon in the city, before a large crowd of listeners. For now their own shepherd stood in their midst; now they were no longer to be visited with the preaching of the Gospel merely monthly, as before, but were to be fed with the pure word of life from the mouth of their own shepherd every Sunday. What a great happiness for them! But, dear reader, be moved hereafter also to beseech the Lord of the harvest to send ever more faithful labourers into his harvest; for this new field, where we have placed this servant of Christ, is so large that he cannot fill the whole field. Not only do Lutherans live on the north side of Chatsworth, where two rural congregations have been formed, but also on the south side there are more than 50 Lutheran families, most of whom are not yet seduced by sects, and these also ask for the preaching of the gospel. In addition, the new pastor has already visited Gilman, at the intersection of the Toledo, Peoria & Western R. R. and the Chicago Branch of Illinois Central, and has announced services; furthermore, at Dansord's Station, on the Chicago Branch of Illinois Central, he has found 40 Lutheran families and has already preached to them; and finally, in Dr. Wilson's Settlement, Ford County, Ill., there are many Lutherans who have already set up two preaching places among them and who implore the new pastor to serve them with the preaching of the gospel. In short, his field of labor extends over three counties, namely Livingston, Ford and Jroquois. Therefore, not only the newly called pastor has requested me, but also many of his dear congregation members have urgently asked me to express their heartfelt thanks to the synod in their name for the sending of a servant of Christ; but at the same time I would also like to present the synod with the request that it should further see to it that its newly called pastor is provided with a working assistant as soon as possible, because otherwise it must become impossible for him to serve and visit all these preaching places.

May God, the Father of our Lord Jesus Christ, strengthen this newly called servant of Christ through His Holy Spirit, so that his sowing, planting and watering in this field may be abundantly accompanied and blessed with His prosperity, so that here too much fruit may grow for eternal life! Amen.

Dwight, Nov. 2, 1871, C. H. G. Schliepsiek.

Address: Rov. ck. ck. Learning,

Ltiatsvoi-G, InvinAst-vn 60" III.

By order of the Reverend President of the Eastern District, on the 13th Sunday after Trin. Mr. Pastor F. W. Oestermier was solemnly installed by the undersigned as duly appointed pastor of the Lutheran St. Paul's Parish at Tonawanda, Erie County, N. Y., according to our Agenda.

God bless the work of this servant of his for the gathering of his flock, and grant that shepherd and flock may be blessed!

I. Her, pastor at
Martinsville, N. Y.

The Rev. Ernst Richter, last pastor of an Evangelical Lutheran orphanage near Boston, having received a call from the Evangelical Lutheran congregation to the Emmaus Church at Dorsey Prairie, was ordained the first Sunday after Trin.

by order of the honorable President of the Western District, by the undersigned, with the assistance of the Rev. A. Reinhardt of Bethalto, installed in office.

May the faithful God richly bless shepherds and flocks in heavenly goods through Christ!

H. Fick.

Address: Usv. L, Uioüter,

vorso^, ^luckison Co, III.

Church dedications.

On the 17th Sunday after Trinity, the Lutheran congregation of Town Lowell, Dodge County, Wisconsin, had the great joy of dedicating their newly built church, a beautiful brick building, to the service of the Triune God. In the morning Mr. Pastor Strafen preached on Ps. 26, 5-8, in the afternoon Prof. Th. Brohm on Gen. 28, 16.17. The singing choir of the congregation of Mr. Rev. Strafen's congregation, under the direction of teacher Fürstenan, contributed much to the solemnity by singing appropriate pieces.

To God the Lord be praise and glory, that he has given will and accomplishment to this church building!

Friedrich Wesemann.

On the 20th Sunday after Trinity, the Lutheran congregation of St. John's in Ellisville, Missouri, had the joy of dedicating their new church to the service of the Triune God. Pastor Pennekamp preached the sermon. In the afternoon, Mr., Stuck, lüool. Hattstädt in the English language. The church is 62 feet long, 32 feet wide, with a steeple 84 feet high. A "StvsI Composition LoU-\$2.00, Beißer \$1.00, Eichhorn \$1.00, I. I. Eschenbacher \$1.00, Feinauer 50 Cts., L. Eschenbacher \$3.00, Fischer \$1.05, A.Götz \$2.00, from Mrs. A.Götz as Dwlfcopfer for recovery of her sick family \$5.00, from I. A. GM 50 Cts, M. Götz 10 Cts., L. Gehringer \$1.00, A. Grammel 60 Cts., F. Grammel 50C1S., Grimm 50 Cts., Hecht \$1.00, Helmreich \$1.00, Jung \$1.00, W. Kernstock \$1.00, Knörr \$1.00, H. Koch 30 Cts., Krauß \$1.00, Kuch \$1.50, Auguste Laderoch \$1.00, Mauser \$1.00, Marklensen \$1.00, Jul. Möller \$2.00, C. Müller 75 Cts., E. Müller \$1.00, M.Ncumeyer \$1.00, Pfeiffer 50 Cts, A. Pfund \$1.06, H. Pfund50Cts, P. Pfund, Reuter each \$1.00,1st C. Schmidt \$1.00, J.G. Schwab \$1.00, B.Staudacher \$3.00, I. G. Sturm 50 Cts, L. Wegener \$1.00, Weqqel 50 Cts., Weiß \$8.00, Zei- linger \$1.00, Ziegler \$1.00, F. Zill \$1.00, I. L. Zill \$1.00, Collecte at dedication of I. G. Arnold'schon house \$4.56, Collecte at baptism of Zill's child \$4.00.

But may the Lord, who gave us this church, be with us also in the future, that in this place the lampstand of his gospel may always shine brighter!

Ellisville, Mo. in November, 1871, August Schuessler.

Mission Feast.

Also this year the Lutheran congregations of this area celebrated a mission feast by God's grace, namely on the 14th Sunday after Trinity in the congregation of the undersigned. Pastors Wangerin, Köhler, Holtermann and Heiniger, the latter from the Illinois Synod, came with many members of their congregations to the general celebration of the feast. Prof. Brauer from St. Louis gave us the great pleasure of preaching the sermon in the morning, and Pastor Köhler lus Sigel edified the congregation in the afternoon with a lecture on the history of missions. With great joy and the conviction that such mission festivals contribute to the further building of our own congregations and to the closer fraternization of the synods connected with us, we will often think back to this beautiful day.

Effingham, Effingham Co, III,

G. A. Feustel.

Conferenz - Ads.

The next conference of the teachers of St. Louis and vicinity is to be held, beloved God, at St. Louis on the Thursday after Christmas. Leonh. Grüber.

The one day St. Louis Localconference, meets the first Wednesday in December at Concordia - Seminary here. E. D. C. Böse, Secretary.

Price reduction of Walther's Postille.

The dear Christmas feast is approaching and with it the custom returns that we, who have been so richly given by God, also give each other gifts. What could be more suitable for such a Christmas gift than the excellent postilion of our dear Prof. Walther with its many powerful testimonies of Christ, the Son of God who appeared in the flesh? But - as one often hears - the price is too high, not in comparison with the beautiful decoration, but in relation to the small means of many who most urgently wish to possess this delicious book themselves or to be able to venerate it to others. This is the reason why the undersigned Commission has reduced the price from A3.50 to A2.50, in order to ensure that the desired widest possible distribution of this blessed gift of God is not impaired in any way. The postage for a single copy is 50 cents.

The Committee for Printed Matter.

On their behalf:

M. C. Barthel.

Our new calendar for 1872

is ready and can be sent. As to its contents, it contains a narrative, and a not inconsiderable number of smaller notices. It is to be had at Mr. M. C. Barthel's, corner of Lafayette & 7th streets, for 10 cents. The dozen costs 90 cts. with postage.

Orders for single copies can only be executed if the amount is enclosed.

Liturgies for a children's service

for the Celebration of the Holy Christmas, presented by Rev. F. Lochner for the benefit of the schools of Trinity Lutheran Parish, Milwaukee, Wis, to be had at F. Eißfeldt, 280 East Watcr-street, Milwaukee, the piece at 5 cents, the dozen at 40 CtS.; postage per piece 2 cts, per dozen 4 cts, for 2 dozen 8 cts, for 4 dozen 10 cents.

Received in the Northern District treasury:

For physical instruments in Addison: By Past. A. Crull's parish \$8.00. From the parish in Frankenmuth \$10.00.

On the synodical treasury: By Past. E. G. Ch. Markworth \$2.00. Past. Multanowski \$2.00. Past. Dicke \$1.00. Teacher I. Wcge- ner \$2.00. For teacher salaries: From Past. Hattstadt's parish \$20.60.

To the Synodal - Building Fund: Collecte m Hillsdale \$2.50. From Past. Sievers' congregation in Frankenlust: Bon Mr. Appold 5t) Cts, I. G. Arnold \$2.00, Beißer \$1.00, Eichhorn \$1.00, I. I. Eschenbacher \$1.00, Feinauer 50 Cts., L. Eschenbacher \$3.00, Fischer \$1.05, A.Götz \$2.00, from Mrs. A.Götz as Dwlfcopfer for recovery of her sick family \$5.00, from I. A. GM 50 Cts, M. Götz 10 Cts., L. Gehringer \$1.00, A. Grammel 60 Cts., F. Grammel 50C1S., Grimm 50 Cts., Hecht \$1.00, Helmreich \$1.00, Jung \$1.00, W. Kernstock \$1.00, Knörr \$1.00, H. Koch 30 Cts., Krauß \$1.00, Kuch \$1.50, Auguste Laderoch \$1.00, Mauser \$1.00, Marklensen \$1.00, Jul. Möller \$2.00, C. Müller 75 Cts., E. Müller \$1.00, M.Ncumeyer \$1.00, Pfeiffer 50 Cts, A. Pfund \$1.06, H. Pfund50Cts, P. Pfund, Reuter each \$1.00,1st C. Schmidt \$1.00, J.G. Schwab \$1.00, B.Staudacher \$3.00, I. G. Sturm 50 Cts, L. Wegener \$1.00, Weqqel 50 Cts., Weiß \$8.00, Zei- linger \$1.00, Ziegler \$1.00, F. Zill \$1.00, I. L. Zill \$1.00, Collecte at dedication of I. G. Arnold'schon house \$4.56, Collecte at baptism of Zill's child \$4.00.

For the Lutheran Hospital in St. Louis: Collecte aufH. Stelzried's wedding \$7.00.

On the emigrant mission in New Kork: From Past. Schumann's congregation in Freistatt \$5.60. K. Duclos in Saginaw City \$1.00. A part of the Mission Fest - Collecte in Watertown \$10.00. By Past. Schumann's congregation at Freistatt \$4.00. Past. Karer's congregation at Hadley Hill, Mich. \$2.50.

For the orphanage near St. Louis: from Past. Hattstadt's parish: from Mrs. R. Gottfried \$1.00, Mrs. Nieder- meyer \$2.00; for pictures sold \$2.10. Collected infant's baptism at C. Heinzelmann's in Grand Rapids \$10.00. Coll. at H. Stelzried's wedding \$7.00. From Frankenlust: Coll. at I. G. Sturm's funeral \$1.65, from Bro. Z'll \$1.00. From the women's association of the parish in Grand Rapids, Mich., \$10.00.. By Rev. Hattstädt: from L. Rummel \$1.50, Teacher Simon \$2.00, from Mrs. M. Gottfried \$1.00, Mrs. Niedermeyer \$2.00, collected at Kämmer- lein's wedding \$3.32.

Firr dic heathen mission: From Passft HMstädt's-Gemeiude. \$2.35, G. Mohr 50 Cts.

For Past. Btunns Anstalt: By K. Duclos in Saginaw City \$2.00. By Past. Partenftlder of N. N. \$1.25, collected at the infant baptism at Joh. Zube \$3.75. By L. Freitag in Adrian \$1.00. A part of the Misfionsfest Collecte in Watertown \$15.00. By Past. Partenfelder's parish \$10.00. Of Past. Hattstadt's congregation in Monroe \$5.51.

For the new professorship in Addison: from Past. Hattstadt's congregation in Monroe \$12.25. Past. Crull'S parish in Grand Rapids \$10.00. Past. Biichele'S congregation in Grafton \$32.00. Past. Stamm's congregation in Kirchhayn \$5.20. Past. Multanowski's congregation in Waterford \$6.00. Past. Moll's congregation in Mequon \$1.50. Past. Partenfelder s congregation in Bay City \$10.00. Paj5 Jske s congregation in Jda \$5.00. Collecte m- Frankenlust \$8.00. Of Past. Stamm's congregation in Kirchhayn \$4.00. Of Past. Schum'ann's parish in Freistatt \$14.40. parish in Frankenmuth \$16.00. Past. Aulich's parish in Howards Grove \$13.00. Past. Crull's branch congregation in Town Caledonia \$4.00. Harvest Festival - Collecte in Plymouth \$10.00, in Sheboygan Falls \$6.75. Reformation Festival - Collecte in Past. Lochner's congregation in Milwaukee \$27.40. Of Teacher Weigle's school children in Milwaukee \$5.50. Of Immanuels-Gem. there \$11.08. Of Past. Bauer's Hefi. spirit congregation \$2.50.

Contributions to the widows' fund: From the pastors: Denke \$5.00, Multanowski \$4.00, Rolf \$4.00, Dicke \$4.00, I. M. M.Moll \$2.00, Stellhorn \$8.00, Chr. Bauer \$1.00.

For inner mission: from Rev. Nennicke's St. Peter's parish in Granville \$2.27. Mrs. Schneidewind \$1.70. W. Weise in Sheboygan \$1.00.

For the Hermannsburg Mission: From theJmma- nuels congregation in Milwaukee \$9.89.

For the Huntington congregation: from Past. Preger's St. Peiri Parish \$4.50. For the college student Wambsganß: From the community in Freistatt \$2.25.

For Mrs. Pastor Röbbelen: From I. M. Arnold in Frankenlust \$2.00. For the Watertown household: by Past. Hudtloff \$5.00. G. Brumder \$5.00. For poor students in St. Louis: collected at A. Boelder's wedding in Bloomfield \$2.35. For I. I. Walker Coll.



In an English evening service at Grand Rapids, Mich. k5.00. Collecte at Bcllin's funeral k3.00. Of Rev. Chr. Bauer's congregation at Swan Creek k1.75.

To the synodal treasury: From Past. Rennicke K1.00, from whose St. Peter's parishor .D3.43. From Past: Left parish N3.25'. Gem. at Waterford, Wis. o6.40. Kindtanf-Collecte at Middle- berger at Saginaw City K3.1l>. AuSFrankenInst: Cell. at M Forster's wedding .D13.23, at Kasten's infant baptism K1.05, at Keitte's funeral K5.O3, at Eichhorn's infant baptism H7.26, at Meyer's infant baptism.D2.13, from Mrs. Ammon -Kl.IX), C. Selle S2.35. A part of Watertown mission festival cvllecte K29.69. From Rev. Karrer 69 Cts. From Rev. Stecher's congreg. in Sheboygan K10.93. Past. Hügli's Gem. in Detroit .D17.00. l. Laubenstein in Sauk- villr- WiS., vt.00. Thank offering from Mrs. Langner !k1.00. Bon Past. Stamm's congregation at Kirchhayn P15.54, at Cedar Creek G'16.54. Reformation feast coll. of congregation at Grand Rapids H24.00. From Immanuels congregation at Milwaukee H10.75. Past. Bauer's Gem. in Swan Creek H1.80. Past. Schumann's Gem. in Freistatt O37.54, dehen Filial S4.36. Past. Crull's branch in Caledonia K2.00.

To the preachers' widows' fund: From Mrs. Diebel in Saginaw H1.00. Mrs. Eva Schmidt 50 Cts. Fr. Zill in Fran- kenlust K1.00. Harvest Festival Coll. from the congreg. in Frankenmuth M0.40. DeSgl. from the congreg. in Adell K12.50. From Past. Jske's Gem. in Jda H5.75. Kirchweih-Cvll. of the Gem. in Frankentrost S13.32. Of Past. Bauer's Holy Spirit parish O9.14.

For the money received to the best of the abramnten
Gkaubrnsgenoffen I will quittance in the next number".
Milwaukee, Nov. 11, 1871, C. Eissfeldt, Cassirer.

Received for the seminary household: From Messrs. Millers Leonhard" <L Schuricht here 20 sacks of the best flour; collected by Mr. Pastor Wendt at Mr. Siveke'S wedding H5.60; from the parish of Mr. Pastor Swensen from C. Jost 4 gallons of apple butter, from A. Elbert 3 gall. do., from C. Fricke 5 gall. do., from Mücke 3 gall, Kamp 4 gallons, Lacke 2 gallons, H. Dickmann 2 gallons, F. Meyer 6 gallons, Vorderstrasse 3 gallons, Poggemöller 9 gallons and 1 bushel of dried apples, C. Trampe 3 gallons and 4 bush, dried apples, from N. N. 1 pot of apple butter, from l. Alsmeyer 1 piece of bacon; from the Loweller Women's Association 34 gallons. Apple butter; from N. N. P2.00; from Mrs. Köhler of Mr. Past. Lehmann's parish 1 sack of sweet potatoes, 1 pearl of onions, 2 dozen eggs; from Mr. H. Hesse of Lincoln j barrel of Molaffes, from Messrs. L. Kreisler and L. Knuckles 1 barrel. do.; LLK drr-Wmkiude- of Mr. Prefect Erdmanu^ IllliuoiSsSyÄvdes' G'IOIOO as part of a Missionfcst-CoÜecte; by Mr. Rev. Ed. Lehman" Harvest Festival-Collecte of his congregation K7.40; from Mr. Burgdorf-auSRedBud- 23 Pfd: beef and- 9 Pfd. sausages, from Mr. Nagel daselbst 3 Gall. Pig fat; from Mr. l. F. Brockschmidt <L Co. there 12 ^>sack of flour, from G. Peckmann 2 p. do., from G. Dahl 2 p. do., from W. Steinfeld 2 p. do.; from Mr. Lange Sr. at Pleasant Ridge 10 bushels of apples; by Mr. Rev. Heinemann Collecte of his parish P135.60; by the parish of Mr. Rev. Frederking H16.00; by the congregation of Mr. Past. Sandvoß K7.00 and from W. S. D1.00; by Mr. Past. Nachtigall, collected at Friedr. Ruff's wedding, K11.40; by the congregation of Hrn. Past. Achenbach 3000 pf. flour, 2 p. dried apples, 1 p. potatoes; by Mr. Gottfr. Merz from Mr. Past. A. Lehmann's parish 2 bush. Apples, 2 Bsh. Sweet potatoes, 5 gall. Vinegar, 1 shoulder, 1 Bush. Reuben.

For poor students: From the congregation of Mr. Past. Matuschka MO.OO; from the congregation of Mr. Past. Demetro P10.00; by Mr. Bekemcier in Staunton K1.00; by Mrs. Berking of Lowell L3.00; by Mr. Past. Knief HO 4.25 (of which K12.25 is combed on L. Ei Conrad^ wedding) for Drögemüller; from Mr." Past. l. Karrers branch in Oakland K7.25 for Trautmann; on drr.wedding. of- Hrn., Lüdders, in, Adrian.. collected- K5M. for. Trautmann and Pfeifer; by Messrs. Rev. F. Wyneken, collected at Mr. W.'s wedding, -l7.50 for Hein; by.Mr. Past. Pifsel K8.53 from his congregation for Börnicke and O6.00 from the Creter Jungfrauenverein for Trögemüller; Reformationsfcst-Collerte in mrinerGemeinde K4 0.00 for Fort Wayn er pupil l. Krause; - by Hrn. Past. Wolbrecht slllinois synodf Harvest Festival - Collecte of his congregation H16.75; by Mr. Rev. Osterhus, collected at a mission feast, K5.00 for quenching; by Sr. Past. Wunsch K10.00 as Harvest Festival Collecte of his congregation, and H5.00 as Thank Offering of his l. wife for happy delivery; by Mr. Past. A. Krafft S10.75 as a Collecte from St. John's Parish in Henry County, H6.10 from St. James Parish in Fulton Countv, K3.00 from Florida Parish, and H5.00 from Mr. l. Leininger, Jr; by Mr. Past. Dörmann, collected on W. Wolter's wedding, K7.00, as a thank offering from Mrs. Welge -K1.00, from Mrs. Beck K1.00; by Mr. Past. Flachsbart, collected at Mr. Past. Wesche's wedding, P4.15 collected for Kolbe; by Mr. Waltke in.Lowell 6 large woolen blankets. A. Crämer.

For Michigan students and sophomores

Since November of last year, the following gifts of love have been received and distributed by the undersigned: Collecte at the harvest - thanksgiving festival in Frankenlust H18.81; from Mr. Bieth from Detroit for Sch. H1.00; from the women's association of the Detroit Trini- tatis congregation G5.00; Collecte at Reuter's funeral by Mr. Pastor Sievers H2.18; from the women's association of the Detroit Trinitatis congregation H10.00; by Mr. Pastor Bauer's congregation at Sandy Creek P5.6ll, at Swan Creek K4.21Collecte at Mr. Rudolph Flükiger's HocMit in Frankenlust H10.02; by the Women's Association of the Detroit Trinity congregation K10.00; Harvest Thanksgiving Collecte in Frankenlust K35.22.

Detroit, Nov. 6, 1871.

K. L. Mol l.

Having received H4.20 through Mr. Pastor Bysche from his congregation, H. Bruer certifies with heartfelt thanks.

For poor students received H25.00 from an unnamed person as a Christmas gift.

For Pastor BrunnS.Anstalt received from an unnamed person as a Christmas gift K'25.00 C. F. W. Walther.

Report

of the Cassirer of the General Synod of Missouri, Ohio, &c. States, on Revenue and Expenditure for the Period 1st-Ma-i-bis-znm-1st'Nov.-1874.-.

Synodalcassee.

Intake:	
From the Western DistrictZ1900 .....	.00
From the Eastern District	575.16
From the Northern District	1181.79
From the Middle District	2333.05
From the -norwegian synod. - -..	. 500.00
Other revenue	9.25
-----	K6499.25

Spending-

Monthly salaries, pensions 2c. 8218.17	
Repairs etc. at the college in St. Louis	851.60
Repairs etc. at the college in Fort Wayne	952.08
Repairs:c. at the seminar in Addison	243.17
-----	H10265.02

Debt at last report-	22401^28
Remains current debt	26167.05
	32666.30 32666.3H

L. Csmmittee for printed matter.

Total - income since last synod-	83175.45
Total - issue since last Synod	52618.97
Remains current stock	30556.48
	83175.45 83175.45

Sixth Baucasse.

Intake:	
From the Western District	131.67
From the Eastern District	17.08
AüS^the "Northern" listrict^.....	295.79
From the Middle District	1077.20
-----	1521.74

A ü sgabe:

For further expansion in Fort Wayne	2418.50
Necessary buildings at the college in St. Louis 3500.00	
Repayment of debt, etc. for Addison	910.50
-----	6829.00
Debt according to last report.....	8306.14
Remains current debt.....	13613.40
	15135.14 15135.14

v. Missionary Fund.

Intake:	
From the Eastern District	35.30
From the Northern District.....	69.60
From the Middle District	44.45
For land sold, the mission belonging	249.Ä0
-----	398.65
Inventory according to last report...	4517.17
Issue:	
Instruction from Pastor F. Sievers90	.00
Remains current stock.....	4825.82
	4915.82 4915.82

D. Inner Mission Fund.

Intake:	
From the Western District	100.00
From the Northern District.....	107.31
From the Middle District	45.72
-----	253.03
Stock according to last report...	1t>84.20
Issue:	
To various pastors to the Be sten of the inner mission.....	363.00
Remains current stock	1:574.23
	1937.23 1937.23

I'. Proseminar race.

Intake:	
From the Western	District 239.61
From the Eastern	District 49.W
From the Northern	District 115.93
From the Middle	District 148.36
-----	552.98
Inventory at last report...	357.72
Issue:	
Travel money and freight of Brunn- scheu Sendlinge	419.80
Remains current stock	490.90
	910.709b0 .70

John F. Schuricht, Cassirer of the allgcm. Synod.



With heartfelt thanks to GM and the unldcirGcbcr- the St. Petri congregation here certifies the following gifts

for their church building: Bon the congregations of the Hcrn pastors: List 4'13.">(), Rohrlack 45.00, E. Lehmann 4'34)0, H. König 44.20, A. Chr. Bauer 46.00, Hild 49.85, Tramm 4'8.50, Brackhage 440.15, EvcrS 4'2.55, Hartmann 410.00, E. Riedel 420.00, E. N. Sicving 42.45^ A. Michaelis 41.50, Her 4'6-00, M. Mertz 4'4.50. Bon of St. John's parish in New Orleans, La., 414.5"), From Mr. Pastors Jüngel, Schäfer, Heinz each 4'1-0ll. From Fort Wayne: from Mr. H. Kanne and Bro. Kanne 42.50, Mr. W. Meyer 4'5.00.

Huntington, Ind, Oct. 30, 1871.

L. Dulitz.

With heartfelt thanks to God and the benevolent givers, I acknowledge the receipt of the following gifts of love

to pay off our church building debt:

A part of the Collecte levied at the Mission Festival at Rock Island with 432.00; from the congregation of Mr. Past. Tinnenstein in New Orleans 417.00; from the (Sem. of Mr. Past. Biewend in Boston 413.60; Reformation Feast CoUecte of the congregation of Mr. Rev. M. Eirich in Nashville, Ill, 421.00; from the congregation of Mr. Rev. Biedermann at Danville, Ill., 4'22.00. Summa 4105.60.

May the dear Lord Jesus be a rich recompense to all kind givers I
Davenport, Iowa, November 13, 1871.

W. Vomhof, Pastor.

For the "Lutheran" have paid:

The 24th year: The gentlemen: Keisker, W Pottschmidt, H Schön, W Siemer.

The 25th year: Messrs Pastors: A Mennicke 42.50, A Herzbcrgcr, W Drees, CFW Huge, G Reichhardt, M F Wiese, C F Seih.

Further: H Heuer 43.00, A Busch, Keisker, H Muhly, F Ma- scmann, F Dührn, H Fresemann, M Fellwock 414.50, W Huhn, F LiSkcr, Mrs I Kratz.

The 26th annual: Messrs. Pastors: O Hagestad, A Mennicke 4'29.50, I A Hügli 42.50, E M Bürger, F M Große, F W Pennekamp 413.50, A Herzbcrgcr, F Keller 4'8-50, I Karrer 4'6.00, G Baumann 75 Cts., W Drees, W Stellhorn, I S Klep- pisch 435.50, I Herzer 47.50, M Guinther 4'27.50, G Wvlläger, I Moll 4'13.50, H Kanold 42.35, I E Gottlieb 4'16.50, C F W Huge 4'1.50, C L Knapp, M Guinther 414.05, 63 Reichhardt 417.50, G F H Meiser, I A Tarmstädtcr, H EverS 4'25.5"), M F Wiese, C F Seitz, P (Nobel, A C Gräber, C F Ebert, F A Ahner 413.25, E LecmhuiS, W Hattstädt 43.00, C Bauer, A Mennicke 41")00.

Furthermore: A Einwächter 431.80, C Ahlers 75 Cts, 6) Bernhardt 410.00, F Engelhardt 410-00, I 63 Böhm 416.5"), C A Frentzel 45.00, H Heuer 43.00, I Varklage, A Busch, W Schneider 4'75.00, Dittmer, sH Muhlv, I M Goppelt 4'3.")", I Bänm- ner 421.00, Th Eißfeldt 4'18.00, C Koch 415.00, W Huhn 41-00, I F Koch 4'40.00, F LiSkcr, M Fellwock 428.5"), Mrs I Kratz.

The 27th annual: Messrs Pastors: I Trautmann 442.00, I F Biltz 45.50, H Meyer 4'9.35, I P Fackler, W Hattstädt 45.00, O Hagestad, I G Schäfer 415.00, I A Hügli 416.50, F W Scholz 46.00, W Husmann 410.00, H Wunder 4'58.75, A Detzer 417.50, E Wübbcn, L A Detzcr 410.50, I Seidel 416.50, F M "Nroße, H O Schmidt 4'16.50, L (Seyer 410.00, E M Bürger, P Fackler 43.00, S Estcl 46.">0, H Flachöbart, I Nupprccht 411.7"), JFN Wolf, F Küchele 4'16.50, F Keller, I Karrer 46.00, L 63eycr 4'19.5"), ITrautmann 425.00, KL Moll 46.5"), H Lemke 425.00, G Baumann, W TreeS, W Ltellhorn, C S Kleppisch 4'28.50, H Meyer 43.0"), W Kanning, E 63 C Markworth 43.">0, W Lübckrt, E Beck 48.25, C Bock 4'3.00, A D Stecher 4'37.00, A Saupert 416.00, M I Tjaden, F Kaiser, IIC SauU, Th Mießler, E Sitzmann 410.50, G Präger 46.0"), H Witte, F Nuff 413.5"), W Hattstädt 418.60, I G Nichcl 49.25, H BaucrM.OO, B Burfeind 43.00, F König 425.00, I AN Moll 412.0"), rMkvnig 412.00, JHjort, P Banmgar, E Grothe 43.")0, H Kanold 4'21.00, G Landgraff 4'7.5"), P Eirich, J LDaib 4'15.")0, 6) Traulk417.50, F W Eggerking, L J Markhus, A Winter 4'3.00, L Lochn/r 4'12.00, C F Waldt, H Henkel, G Prazer 41.50, E Wetzcl, F Schneider, I AFW Müller 4'1.5"), F Doscher 410.00, E F W Huge 43.00, K L Moll 41-")"), 6) Streckfuß 47.50, 63 lvnng, A Wagner 484.00, G Reichhardt 419.50, 63 F H Meiser, H Führ, I Meißner 5") Cts., I A Darmstädtcr, F W HnSmann 47.00, P Bredow, W Hattstädt 4'5.00, I I Kern 43.0"), E Ahner 44.50, I G Nützet, C ^apper 446.50, W Hattstädt 413.00, C Bauer 44.50, F W Schlechte 49.50, 63 Bernthal 4'10.00, L Lochner 49.00, F Ott- mann 4'19.")0, F H Reichmann 43.00, M F Wiese 41-00, E Tcgt- meier, S Swennungen, C F Seitz, F Jske 410-00, C F Ebert, P Göbel, A L Gräber, M Stephan 48.90, I F Biltz 4'18.75, H Lemke 414.00, E Leemhuis, O Valdeland, I B Backhaus 420.00.

M. C. Barthel.

(Conclusion follows.)

Changed addresses:

Rev. O. Levi,
Lox 248.

^4onioo,

Ivev. ^4. Hn-Idotii, Deru'korn,

(onntv, Jlieli.

4. unr^sris, teacher,
261 Cool 8tr, Boston

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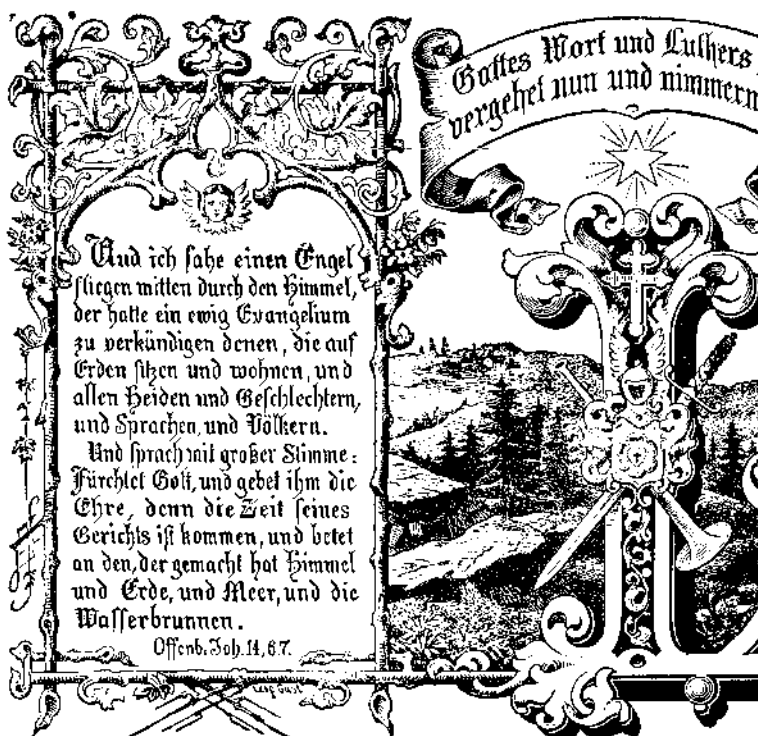
The "Lutheran" is published twice every month for the annual subscription price of one dollar and fifty cents for the out-of-town subscribers, who have to pay the same in advance and bear the postage. - In St. Loni" each number is sold for ten cents.

Only letters containing information for the paper are to be sent to the editor, all others, however, which contain business, orders, cancellations, money, etc., are to be sent to the editor under Acreslie:

6, NartNal, Oorner ot' 7tti ancl.

Im1'u.vett" hitrc-etu, 8t. I.nui.--, anberzuscnden. - In Germany, this journal can be obtained through **Zustus Raumänn's Buchhaudluug** in Leipzig.

Printing Office of the Synod of Missouri, Ohio, et al. St.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigiert von dem Lehren

Volume 28, St. Louis, Mo., Dec. 15, 1871, No. 6.

From one whose ear God opened at Christmas, to hear and sing along with, "Praise be to JESUS Christ!"

It was Christmas Eve in the year 1703. Father Knesebeck, a respected chamberlain of the city of Rostock, sat in his red plush armchair by the bright fireplace. His white head rested against the high backrest. At his sides sat his aged housewife and his daughter. On the table in front of them were two lighted candles, and the Holy Scriptures lay spread out. Everything was quiet. Our life lasts seventy years, and if it comes to the end, it will be eighty years; - with father Knesebeck it had come higher, for 82 years was the time of his pilgrimage. And if now outside around the towers of the old city of Rostock the cold December wind whistled and the weather vanes creaked: he heard nothing of it. For ten years he had gone quite deaf, and had heard no Christmas evangelium and no Christmas carol, but had sat there deaf and dumb, as to-day. And for ten years the two on his side had sighed and prayed that God would be pleased, that the father would hear joy and gladness again, that his bones would be merry. - Now it was time for the holy Christmas celebration. With a wistful look at the head of the father, who sat with folded hands, the dear daughter took the holy scripture, and began Luc. 2: Now it came to pass at that time, that a commandment went out from the emperor Augustus, that all the world should be done. - And every man went to be counted, every man to his own city. Then Joseph also arose out of Galilee, out of the city of Nazareth, into the land of Judah, unto the city of David, which is called Bethlehem: and so she read the whole holy story of the feast. Now the two, mother and daughter, began to sing their Christmas carol in a low voice, as was customary in the house: Praised be thou JESUS Christ.... In the high room it echoed strangely, how the two started. But look, there were no longer two who sang, there were three who sang the second verse- and the third was the old father himself, who interjected with a trembling voice: that thou art born man! For during the reading the angel of the Lord, who in the holy night had sung



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. December 1871. No. 6.

stepped to the shepherds and called: Fear not, behold I proclaim
great joy unto you - it had touched him the angel of the LORD,
money and good earnings are plentiful, but love and friendship are
JESUS the newborn King had called the Hephath upon his aged
hard to find. God willing, you will come next autumn.

servant. He heard and sang, and singing he worshipped and
praised. Then the three celebrated the holy evening so joyfully that
the bright tears of joy ran down their cheeks; and they sang
beautifully: He hath done all this for us, to show His great love. All
Christendom rejoice, and thank him for ever.

How many a Christmas Eve has passed over Father Kneftbeck's
head in this temporality since this one, I do not know. But I do know
that such a Christmas song remained with him during the rest of his
pilgrimage, and I believe that when he was allowed to greet his Lord
himself with the host of angels in his heavenly throne, he was still
able to do so:

Blessed art Thou, Jesus Christ, that Thou wast born of a
virgin, that is true; that the angels rejoice: Hallelujah!
(Christophorus.)

O dear reader, that God would open the ear of our souls on the
coming holy and gracious Christmas, so that we could sing this
song from the depths of our souls with dear Christianity!

I liked it very much in your whole household, especially that you
keep such strict obedience with your children, and yet they are not
shy, but so friendly with you parents and among each other, that was
a particular pleasure for me to watch, and also made my Lisbeth,
who, as you know, is often a little too soft, aware of many things in
her child rearing, I also learned many things from you. There was
only one thing I was sore about, my dear Jakob, and I had planned
to talk to you about it the evening before we left; but you know how
many visits prevented us from having a proper conversation; so I will
have to make up for it by letter.

It is the poor attendance of the Christian teaching in your
congregation on the part of the adults that has struck me, and that
you are also one of the rare attenders. Of course, I should not have
noticed it, for years ago I was also a poor attender of this service,
but since my pastor once properly confronted me about it, I no longer
do, and I owe him a great debt of gratitude for that, as for so many
other things. For now I know from experience what a good Christian
lesson is all about, and I attend it as regularly as I do the morning
service. I owe it to the Christian teaching if I am a little more
grounded in the doctrine and have a better grasp of the whole
context, whereas before the individual doctrines stood so side by
side and I often did not know how to rhyme one with the other. There
was a great lack of clarity, and in the many trials that I had to suffer,
especially in the past, I could not quite grasp the right consolation of
our most holy faith, and was often quite desolate, and it would not
have taken much for me to have done it in the spiritual, as many of
our compatriots do in the physical, who, as you know, like to run from
one doctor to another in sickness, and usually finally fall into the
hands of a quack. I hope, by God's grace, I am now safe from that,
and that, as

(Sent by, F. W.)

Letter from Ernst to Jakob.

My dear old friend and brother!

We are happily back home, I, and Lisbeth and the children, and the
planing goes by the hand, as not for a long time, and my wife turns
around in the kitchen and between the children as nimbly as if she
had become ten years younger. That makes the freshly warmed
friendship and visit. Well, Jakob, my dear boy, you must now keep
your word, and, if God gives us life and health, come to us next
autumn with your whole house: The faithful Lord will well grant us
such Freuds; yea, I think it is his good pleasure, when old

I owe this to the Christian teaching, even more than to the otherwise I am like our dear pastor, who is laughing in his heart, I can see it in excellent and clear sermons of our pastor. The old Dresden his face. It is the exceedingly hearty simplicity of our dear Lutheran Catechism of the Cross also points to this in its preface, when it church with which it has taken the word of the Lord, Matth. 21:16: says: ----- "Therefore "Yea, have ye never read: Out of the mouths of babes and sucklings Nevertheless, it is necessary that, in addition to the words of the hast thou prepared praise," and also lets the young children preach. catechism, the actual understanding of the same be taught to the Our pastor also expresses it now and then, when the boys have people, and at the same time, from God's Word, they be given done well. "Boys," he says, "I am glad, and so is the congregation, reason to hope and believe. God's word, to show the reason for the that you have done well in your work, that you have learned well, hope and faith that is in them. - This is indeed done in the Catechism and that you have been well tested. That's right, that's the way it sermons, but far more powerfully in the Eraminibus. - For since thou thought to be, for you must not think it a small thing that the latter "pour down like a downpour" (and what shall we then say of congregation should let you preach here so publicly, in spite of that the other sermons?) "and with many, especially among the common man there in the pulpit, and that it pleases the Lord, for what I preach people, little of it sticks, the special instruction, which is given by up there is, strictly speaking, 'nothing different from what you have friendly conversation and inquiry, penetrates more deeply like a just preached there before the altar, and certainly no better or gentle rain and thus produces more fruit. shorter." You may imagine, Jacob, that after this the "Lord God, keep

You yourself had to say, my dear Jacob, last Sunday at the end for ever," etc., is sung out of a fresh heart; for one is sure in his of the Christian lesson, "A whole new light had dawned on your heart that to this, as to the prayer after it, in which the pastor through the exam about the difference between the law and the beseeches the Lord to bless the planting garden of his church still gospel, and how one must use it if one wants to have and keep a further, the Lord speaks Yes and Amen. And what shall I now say of clear conscience, and through it the comfort of the justification of the Eramen? It would be wrong, according to my thoughts, to give poor sinner before God without work and merit through faith alone preference to the sermon over the examen, or vice versa, to give had become much more certain to you. Of course, it is no wonder preference to the examen over the sermon. If both sermon and that one of us has a new light in matters of faith, for both of us had examination are of the right kind, then one helps the other, and each received little or no light at all in our youth, but it is astonishing that helps in its own way and place for the edification of Christians. Since we are so boundlessly lazy on average to get it where we could find I have been attending the Christian teaching regularly, I understand it best, namely in the Christian teachings. It is already a glorious the sermon better, and it makes a completely different impression service, which every Christian, I am sure, would gain the longer, the on me than before. And every sermon makes me more eager for the better, if he could only once wrest it from his sluggish flesh to attend examination, where I find what I hear in the sermon further and more it at least regularly for a time. Is it not in these ragged times, when precisely substantiated, fortified, and elaborated in detail. How much people are ashamed of the eternal, divine, beatific truth, and even brighter, though not more beautiful, does the mirror of the law reflect the tender, noble saints may not let themselves be seen in public the image of my old natural man, when every single commandment with it without a cloak and dressed up in modern fashion, - is it not thus gone through according to its depth and scope, how the rule there, I say, a proper act of faith, which refreshes heart and courage and guideline for the Christian's walk lies so straight and clearly and all the senses, when the pastor before the altar turns to them marked out for the eye, how is one ever more thoroughly cured of congregation with the words: "Now let us confess the Holy self-righteousness, and thanks his God that in the wounds of Christ Catechism!" and the congregation, young and old, male and female, is found a refuge from the wrath to come, and in the righteousness rise up like one man, let themselves be quizzed, piece by piece, on of Christ a garment that covers all our shame and nakedness before the six principal pieces, and with one accord and unanimity answer the eyes of the holy and righteous God, and his terrible judgment the pastor's questions loudly and audibly by reciting them? This into nothing but the heavenly blessings of a dear reconciled Father! alone is so dear and important to me and strengthens my faith that And now, when it comes to the sweet gospel in the other main parts I would never want to miss Christian instruction without urgent need of the precious Catechism, and to the exact interpretation of every for its sake alone). I also believe that we. I also believe that we single part of the doctrine, oh my heart - Jacob, how my heart breaks cannot thank God enough that there are still such confessing out in pure thanksgiving to the Lord, that by God's grace, yes, by congregations; they stand out into the present day like monuments God's grace alone, we belong to a church that is built on the of an old, glorious time, and remind today's degenerate generation foundation of the prophets and apostles, since Jesus Christ is the of what it has fallen from. Would to God they could be recalled! Or cornerstone and the church is built on the foundation of the prophets is not a free and open, unvarnished confession of a whole and apostles. Christ is the cornerstone, and which also provides for congregation the most powerful voice? her children, as much as is in her, the most delicious good on earth,

When then the two boys (Forgive me the "s", my dear Jacob, la steadfast heart, and a conscience calm and quiet in God's grace am convinced, in spite of my old schoolmaster, it belongs there, at and Christ's merit, by faith alone! All this is so easily wrought by a least in the saying,) come before the altar, to present to each other, friendly conversation between the pastor and the children, by in order, a principal piece, with the unsurpassable correcting wrong answers, by asking captious questions and

*The writer of the letter must live in a congregation such as there are few. sects, the Pabst sect at the head, and refuting it from Scripture, by The "Lutheran" at least knows only a few congregations in which all members, proofs from the Biblical "confess the holy catechism. If only all would at least come! D. L.



The pastor's sermon is a good example of this, as it is clear from history and other incidents that if one regularly attends such a catechism examination for even a year, one has collected a treasure of divine knowledge that cannot be balanced with earthly gold, at least not for me. In addition, there are many short side remarks on the part of the pastor, which intervene deeply in the moral relationships of domestic and congregational life, which probably could not find their place in the sermon, and which strike all the more surely, the more surprisingly they are thrown at one.

The more excellent the treasure is, which one could raise from the Christian teaching, the more saddening and annoying it is that it is not raised, since the attendance of the Christian teaching on the part of the adults is probably consistently poor. And God have mercy, how needful we would have it for ourselves, and also towards the seductive sects! They live in part from the frightful ignorance that is so often found among the Lutherans. We cannot deny that such ignorance is to be found even in our congregations, especially among the young people. In spiritual things they often know no more than the wooden benches on which they sit. And when some insolent unbeliever or impudent enthusiast spews his filth and blasphemies into the pews where they are working together with them, instead of shutting them up with a stern, sharp answer, they stand there like butter in the sun, keep their mouths shut, or come out with such clumsy answers that one must be ashamed of oneself, and they are glad when they can slink away like watered poodles. Ah, this is a misery! And in this, my dear Jacob, you in your congregation are also partly to blame. For if you yourself attended the Christian lessons regularly, and used your influence properly, as befits a Christian, several would soon follow, and as far as knowledge and life are concerned, the congregation would soon take on a different form. We older Christians, with our irresponsible laziness in attending Christian instruction, are to blame for the fact that things are usually so miserable in our congregations, for where no proper foundation of knowledge has been laid, no healthy Christian life can develop, and where one is not able to give a righteous reason for the hope that is in us, and where in matters of faith one knows neither hut nor hat, there the impudent insolence and sanctification of the sects has free play, and - I would soon have said, good reason. But one more thing, my dear Jakob: You know that children have a sharp eye and a fine feeling, although unfortunately we often treat them very inconsiderately. My dear, do you think that your somewhat older children, like Ferdinand and your sensible Marie, do not notice the contradiction between your words and your actions? It must be very noticeable to them that you urge them with great earnestness to attend Christian instruction, and speak much of its importance, and yet never go yourself. May God in his mercy prevent the thought from creeping into their hearts that Christian instruction cannot be so important after all, since you and most adults do not attach any importance to it for themselves, or, what would be even worse, that the father is actually a hypocrite with his talk. My pastor also reproached me for this when he read the text to me, and this frightened me in such a way that I reproached myself most bitterly, and have never since been absent from Christian instruction. And from this I still have a special domestic pleasure. Sun



In the evening, immediately after supper, when my Lisbeth and my eldest daughter have washed the plates and cups, and cleared the table, we and the children, each with his catechism and hymn-book, sit down around the table, and there I play, as well as I can, the pastor, interrogate a main piece, and go through with my children the doctrine, of which I know, I ask them how I learned it from my pastor, let them learn and recite the corresponding sayings, show them what they are supposed to prove and how they prove it, and also read a relevant story from Caspari or another book, and there we are immensely amused together, especially since the children also ask many questions; Finally, we close with song and prayer. You can imagine that this makes Christian teaching very important to the children. They go with great joy and expectation, are very attentive, and on Sunday evening the Christian lesson is usually the subject of their conversation again, especially if they have done well with the answers.

In short, my dear Jacob, consider whether it would not be better for you and yours, and for the congregation, and more pleasing to God, if you would give up your indifference to Christian teaching, or your indolence, and attend it regularly? Yes, if I am to speak so freshly from the heart, it is quite a desperate contempt of God and His Word, this indifference and indolence. If He commands all the world to preach, He also commands all the world to hear, and if He lays the table for us, who without His grace would long since have to languish eternally in hell, as abundantly as in Christian teaching, and we, instead of coming, sit leisurely behind the stove with a pipe of tobacco and a cup of coffee, or go for a walk, or spend the time, to visit other people, and also to keep them from the house of God, and chat a while about the gold rate, or business, or other useless things, we are no better than the people in the Gospel, who also despised the rich food of the Lord, and against whom the Lord was angry, and swore that they should not taste his supper. Well, no hard feelings, old man; only improve yourself, and you may get a little angry with me for my sake. Your honour is on my side, I know, and it knows how to put you right again. Now I wanted to serve you a funny piece from your little Pathin, the fat Pauline. But you see, the paper is running out, and is the last letterhead in the house. Therefore, still warm greetings from house to house. May the faithful Lord be with you and your whole house.

Your

Ernst.

(Sent in by Pastor Guenther.)

Dr. Johann Gerhard's life,

after E. Rud. Fischer, Vita J. Gerhardi.

"Prayer, study, and contestation make a theologian."

Dr. Johann Gerhard is without any doubt the third among the greatest theologians of our church, after Luther and Chemnitz. As the "third man of the Reformation after Luther and Chemnitz" he has been called even by a Roman Catholic bishop in France, Jac. Benignus Bossuet, called him. And aptly writes the Lutheran theologian Dr. Mich. Walther: "Just as the earthly David had his strong ones and many extremely brave heroes, among whom three stood out above the rest,

which were not attained by the others, as much as they were admonition to the Lord. His mother in particular seems to have had otherwise stout-hearted and strong, namely, Jashabeam, Eleazar, a great influence on him, even in later years. and Samma, 2 Sam. 23; so also the heavenly David, Christ Jesus, saw and held from the time of the so necessary Reformation until now several truly intrepid and exceedingly learned theologians in the orthodox church; three, however, have without all doubt snatched the palm from all the rest, whose very special gifts and deeds none could well attain, namely, the Megalander (Great Man) Luther, Chemnitz, and Gerhard."

No theologian, with the exception of Luther, has received such universal and great praise as Gerhard. He is called: "the great Gerhard, the arch-theologian, the most excellent theologian, the greatest theologian, the prince of the theologians, the adornment of the theologians, the banner and light-bearer of the theologians, the eye of the theologians, the teacher of the theologians, the theologian whom none equals in this century, the pillar of scholars, the light and pillar of the Christian republic, the crown of the academies, the evangelical trumpet" 2c.

It is therefore right and just that this great theologian should also be honored in the "Lutheran".

Second Gerhard as a student.

Until the year 1598 he attended the Latin school of his hometown, which at that time had just quite capable teachers, the Rector Heim. Faber, the Conrector Mag. Fr. Abstorff and the school colleague J. Weidling, who then also instructed him faithfully in Latin and Greek and other sciences.

But because God wanted to make a capable theologian out of our Gerhard, and because the school of confrontation is a necessary school for a theologian, it pleased God to allow him to learn in this school already in his fifteenth year (1597). He tells about it in his diary: "In the fifteenth year of my age, I fell into a severe challenge and great illness, as consumption, dropsy, did not speak to people for a whole year more than yes and no, slept little, ate little, cried constantly, prayed night and day without ceasing. At the end of the year I was delivered by the grace of God. Among my secret things one will still find a written prayer booklet, which I made at that time and well wetted with tears." In reference to this temptation, he made the superscription to the sixth Psalm: "Spiritual temptation from the wrath of God because of sins," and the marginal note: "I once experienced such a temptation, but from the so deep abyss of that temptation my God has delivered me; O Lord, I am eternally your debtor!"

His comforter and advisor in this illness and trial was Johann Arndt, the author of "True Christianity", who was then pastor in Quedlinburg. Under the instructive and comforting encouragement of this great man, he vowed to devote himself to theological studies, provided God would save him from the fiery arrows of this challenge. After all, Arndt had also decided to turn from medical to theological studies after he had happily overcome his illness. Therefore, Gerhard later (1615) wrote of his faithful confessor: "I honor and hold him now over the sixteen years as my spiritual father, since he initially advised me to study theology.

1. Gerhard's parents, birth and childhood.

Gerhard was born on 17 October 1582 in the old Saxon city of Quedlinburg. He came from a noble and godly council family of this city. His grandfather, Andreas Gerhard, was court counsellor to the abbess of Quedlinburg, a learned, clever and godly man. His father, Bartholomäus Gerhard, was also a respected town councillor of this town, in whom especially his charity towards church and school servants is praised. His mother, Margarethe (i.e. pearl), née Berndes, was in truth a pearl (Prov. 31,10.), a model of female virtues.

Even before our Gerhard saw the light of day, while he was still following year (1598) his dear father died. In the same year the in his mother's womb, God's eye was watching over his chosen plague moves into Quedlinburg. Within a few weeks more than 3300 inhabitants are carried off by the plague. Gerhard is also affected by it. He knew that those afflicted rarely recovered. He was not to die, but to live and proclaim the work of the Lord. "It was by a strange commodified and threw a thick shillelagh at him, but the farmhand divine providence," he himself wrote, "that I received a double dose of medicine, because one alone would have been too weak against the strong poisons," namely, one from his anxious mother, the other from the physician, who was called and knew nothing of the medicine already taken. The plague had also taken the Rector and Conrector of his school. Since their positions could not be filled immediately, but

On the fourth day after his birth, on a Sunday, October 21, he Gerhard did not want to interrupt his studies, he moved to the school was brought to the Lord Christ through holy baptism. He was not in Halberstadt, where his mother came from. Here, as in given the names of his godparents, but the name John (i.e. kingdom Quedlinburg, he was an exceedingly diligent student. In of grace and mercy), no doubt in anticipation that something special Quedlinburg he studied the whole of Protestant history in would become of the child, because the hand of the Lord had been with him. (Luc. 1,66.)

His parents made it a point to keep him and his six brothers and sisters") in the breeding and breeding of their children.

*) A sister of Gerhard, Dorothea, became the mother of the theologian Quenstedt.

Latin, and at Halberstadt the history of the Passion written down in Greek verse, so artfully that a great scholar of that time, when he saw and read these hymns, marveled at them.

He did not have to stay long in Halberstadt. His progress was so commendable that experts declared him, the sixteen-year-old, ready for university.

3. Gerhard as a student.

So he moved to the famous university in Wittenberg in 1599. Here he was so fortunate to find in *Mag. J. Kempf* a pious and learned roommate.

In his first year as a student, he devoted himself to philosophical, historical and scientific studies. That he also made good progress could be seen from the fact that in the following year (1600), after he had recovered from a three-day fever, with which he had been afflicted for almost four months, he was able to participate in philosophical disputations. And that was from the Lord, that he devoted himself with such diligence to philosophical studies; for philosophy, if it is practiced properly, is extremely useful and necessary to defend against the attacks of false teachers on the pure doctrine; and Gerhard, after all, was chosen by God to fight against the army of the Papists, Calvinists, Anabaptists, Socinians, and others.

However, he did not completely forget theology, but also listened to theological lectures and attended theological disputations and noted down reasons and counter-reasons he heard in a special book.

However, he did not come to the exclusive study of theology in Wittenberg. A relative, the Saxon vice chancellor, *Andreash Rauchbar*, and others persuaded him to exchange theological studies for medical ones (1601).

For a while, he studied medicine with the same zeal with which he devoted himself to all his studies, so that in a short time he also made great progress in this field. This study was certainly not in vain. He later helped many poor people with medicines, "but without neglecting his office and without remuneration," as he himself wrote.

But God knew how to direct it in such a way that he was soon brought back to theological studies, from which he had been removed for a time. After he had completed the usual triennium in Wittenberg, around Easter 1602, the Vice Chancellor called him to *Hemsendorf* to take over the education of his children, for which he paid him a salary of thirty *Thalers*. Here, however, he did not remain long. Already in September, *Ve "Bicekänzikr"* died, and Gerhard, whom he had endowed in his will with fifty *thalers* and a silk dress, had to accompany the eldest son, *Michael*, to the university in *Jena* at the beginning of the next year (1.603) and supervise his studies there:

Here in *Jena*, where he and his pupil lodged with *Dr. Stromer*, a professor of law, he again remembered the vow he had made as a fifteen-year-old boy, and, urged by his conscience, he resolved to become a doctor of the soul and to devote all his time henceforth to the study of holy things. From his former confessor, *Johann Arndt*, who was now employed in *Brunswick*, he requested instructions for theological study. With great zeal he now set himself to this study. He listened not only to the lectures on the doctrines of faith.

but also studied very diligently in private. In particular, it was the study of the sacred languages that he pursued with great diligence. With this he combined the reading of the church fathers and scholastics. He examined everything in them and kept the good and wrote it down in four large folio volumes according to the exact order of the articles. He never approached his studies without prayer; he regularly attended the services of the Lord. In the same year he became a master and began to teach others.

Very soon, however, he was interrupted in this zeal. Around Christmas he fell again into a serious illness. He saw death before his eyes and wrote his will.

This testament is such a glorious testimony to his life of faith, so heart-warming, that we must share it in its entirety:

"In the name of God the Father and God the Son and God the Holy Spirit. Amen.

"Because the just and merciful God has afflicted me with weakness of body, and I may not know how the faithful God, according to his only wise counsel and divine will, would have it done; so that, in case, when I am called upon by this world to bless my dear mother, relatives and good friends, I will have this recorded for my information, all well-considered and with good sense, since I also, out of the greatness of the illness or otherwise, have suffered a heart attack (which I fear, but ask God to spare me from it according to his holy will). If, for the sake of illness or any other cause of disruption (which I fear, but pray God to spare me according to his holy will), I should pretend or speak otherwise, the same shall be nothing and hereby counted, and shall be attributed to the illness rather than to me.

"And first of all I thank my dear faithful God from the bottom of my heart, that he created me when I was nothing, and that until now he has provided me with all the necessities of life. Likewise, I thank my dear Lord and God, my Redeemer and Savior JESUS CHRIST, for having redeemed me from sins, death and eternal damnation through his holy raisin-colored blood. I also thank God the Holy Spirit from the bottom of my heart for announcing to me the benefits of Christ through the holy divine word and for distributing them through the holy sacraments, all of which benefits are so great that I can neither reach them with thoughts nor words. But pray to the faithful God, that he may please him with such a poor and small sign of my thanksgiving for the sake of Christ.

"I also hereby confess myself guilty before God's judgment of all the sins which I have committed much and variously from my childhood until this present flourishing youth. My outward gross sins are very many and great, but my inward hidden sins of the heart are much more and greater; I have sinned much and grievously against the other table of God's law, but much more grievously have I transgressed against the first table of God's commandments. of the commandments of God. And what needs much telling; in mind, will, and heart I am darkened, corrupt, and depraved, and I know for certain that in me, that is, in my flesh, dwelleth no good thing. But I take comfort in the abundant mercy of God and the exceeding merit of Christ. Since all this would be too long for me to go into now, I refer to my Latin *meditationes* (reflections), which I have written in a small *octavo* parchment booklet, and the consolation which is written and exquisite in it should sustain me in the midst of death. Finally, I pray to the faithful God to forgive me all my sins for the sake of Christ's sweet merit.



Forgive me graciously, keep me steadfast in the knowledge of God, in steadfast hope, in true faith and trust until my last sigh, help me to overcome chivalrously, stand by me in the agony of death, and let his dear angels carry my soul into Abraham's bosom. Amen, amen, amen.

"Concerning my confession of faith, I refer to the holy divine Scriptures, which alone (and especially the canonical books of the Old and New Testaments) I recognize as God's true Word; which divine Scriptures, because they fully and comprehensibly teach and instruct matters of faith and life, and thus what belongs to our Christianity, I believe in my heart and confess with my mouth to be the guide and standard of all divine teaching and Christian works. Such divine holy scripture has taught me and made me certain in my heart that God the Lord is one in essence and threefold in persons, that in Christ there are two distinct natures, but one single person, which consists of and in two natures, indeed nothing else, but the two natures, divine and human, unmixed, unchanged, undivided, undivided, and undivided, not by standing side by side, or by love and friendship, or by mixture or blending, but personally united; Hence the sharing of attributes, which is a natural consequence of union. Of creation I believe that the world was not from eternity, but in the beginning God created all things, all things visible and invisible, by his word and by the spirit of his mouth, and sustains all things by his power. Of the angels I believe that, though they were all created good, they did not all remain good. Of the providence of God I believe that God upholds, governs, and orders all things voluntarily, wisely, and praiseworthily, but is not a cause but a punisher of sins. I also believe that the first man, though created in the image of God at the beginning, voluntarily fell away from God the Creator through the impulse of the devil, and is now wounded in natural things and deprived of spiritual powers; Wherefore sin cometh into the world, which God revealeth by his law (though there be other uses of the law, yet this is the chiefest), but by the gospel comforteth the penitent, bruised hearts, and putteth on them his grace and Christ's benefits, and sealeth them by the holy sacraments; which holy sacraments of the New Testament I regard and believe to be signs, which not only signify, but also confer grace on them that use them in faith. To speak more plainly, I believe especially that in the holy supper the true body and blood of Christ are administered and distributed to us, in a heavenly, supernatural, and in this life inscrutable way, but nevertheless true and certain. Unworthy partakers receive the whole sacrament, but not the grace of the sacrament. Although Christ's flesh in himself is truly life-giving food, even as the gospel is to some, through their own fault, a savor of death unto death. Of holy baptism I believe that it is a holy means whereby we are born again and become members of the body of Christ and of the Christian church. Because also God's promise is sure, and he is not as a man, so that it must not be that we (since we are of



(For if we are to be baptized anew (for we have fallen away from God through sins, transgressed the covenant of our baptism), but we have been given one means to this end, namely, repentance, which, though it cannot be called a sacrament, is nevertheless of such power that it can reconcile us to God, not indeed out of the worthiness and perfection of our repentance, but-because in and in all true wholesome repentance there is at the same time faith, which takes hold of Christ's merit and makes it its own. For I believe with my heart, and confess it with my mouth, that we alone are justified without merit through faith in Christ, not indeed as if faith in him were itself such a worthy holy work as to merit the grace of God and eternal life, but because faith alone is the saving means by which we lay hold of God's grace and Christ's merit, and make them our own. From such faith spring right works acceptable to God, according to every man's profession and station. Now there are three holy stations ordained of God, the holy ministry, the magistracy, and the household. In each of these may every man serve and please God, and it is not lawful for any man to devise his own peculiar worship, for God heartily rejects such subversions of our hearts and our own chosen worship. He who believes all these things from the heart, and by the help of the Holy Spirit also does what he is able, but in addition recognizes his great weakness and abjures God for Christ's sake, even though he dies here in time, yet he has a certain hope that he will again be raised from the dead to eternal life, in which he will live with God and all the elect in unspeakable joy and glory forever. And because Christ our Lord himself promises us that he will not come into judgment, such a one must not fear purgatory, but his soul, if he perseveres in true faith in Christ to the end, will be carried into Abraham's bosom, and no torment will touch it there. Therefore, because I believe all these things with my heart and confess them with my mouth, I have undoubted hope, which neither the devil, nor death, nor the misery of my sin, nor any misfortune shall take away from me, that through death I shall enter into the right life. But I pray the Lord God to keep me steadfast unto the end in his word, which alone is the truth, and if I should ever err or go astray in life and faith, to forgive me all these things for the sake of the precious merit of Christ. Concerning predestination (which was omitted in the previous articles), I believe that God has chosen all true and constant believers in Christ, including me, from eternity in Christ to eternal life. As for the damned, the fault is not in him that they are damned; but he will not the death of any sinner, he gave his Son for all, he loves the whole world, Christ atoned for the whole world's sin, and commanded his apostles to proclaim it to all creatures. Therefore it is said, they would not; and therefore it is certain that God's mercy alone makes the elect blessed, but that the sole cause of the damnation of the wicked is their own will; and that God is not a cause of their damnation by any means. But meanwhile I will not deny, that, as in the articles concerning the person of Christ, God, providence, and others, so also in this there are many mysteries, which in this life are not intelligible to our reason, because we only know the

I have not been able to comprehend, much less explore, the first fruits of the spirit, which I have often repeated in our theological disputations, where I presided unworthily of the exercise, and to which I now also wish to refer. I also thank my dear colleagues most kindly for all the friendship and will they have shown me, with the request that they forgive me for indulging in too much philosophical speculation or for ignorantly approving some false doctrine (which I do not hope for).

"I thank my dear mother that she has kept me studying with great difficulty until now. And because I do not know how I could repay her for such a kindness, I sigh in this weakness of mine to the dear God that he may repay her for all these things temporally and eternally. Because I also give quite a lot of money for books, so she can buy them (however, since Andreas *) has previously read out which ones would be useful to him) and pay with them the little that I still owe for clothes and books. For the funeral she may think as if she equipped me for the wedding, since I am truly required for my dear bridegroom Christ's wedding. The good Lord has left her my dear brother Andreas, whom I hereby wish God's blessing and all welfare; and because he can do it with praise, I urge that he shortly take his doctorate, so that his mother may be able to enjoy her marriage. Mother in her... I pray that God will give him his blessing for this as well. Amen. Likewise I ask that he may give double blessings for himself and also in my stead to the mother and sisters. If he will do this, I pray now in my weakness that God will repay him a hundredfold. I also want to ask him, since he dares to do it, to finish the *collegium politicum* **) that he has begun. To ----- Mrs. Smoke Baroness †) and to all my relatives I wish many thousand good nights, thanking them most sincerely for all their kindnesses, and if I have offended them, asking them to forgive me.

"Michaeln ††) I wish happiness and blessings to his studies. What has happened so far is all forgiven, which I also hope. God grant him a pious, learned and humble teacher; otherwise it is done. God grant him his blessing.

"The gentlemen students here, because most of them are my patrons and friends, I ask them diligently, since my bedside would be here, to do me the service of my last will and accompany me to my bedside.

"I wish Mr. Ordinario ‡), who is always well disposed towards me, also Mrs. Ordinarius, and all in the house a thousand good nights, and I thank him diligently for all his kindnesses; my dear mother will also do her best.

"This is my confession of faith and, as it were, my last will. May the faithful God keep me in the true knowledge, invocation and confession of his dear Son Christ Jesus until my last sigh. Amen, amen, amen.

Mag. Johann Gerhard, of Quedlinburg, with his own hand.
29 Dec. in 1603." (To be continued.)

*) His brother.
**) A lecture on which he gives further orders below.
†) The Vice-Chancellor's Wife.
††) The vice-chancellor's son, his pupil.
‡) Dr Stromer.

Some thoughts on the glory and preciousness of the holy book of the Bible.

After the gift of his dear only begotten Son, the gracious God has without doubt bestowed upon us no greater and more precious gift than his holy written Word, or dear Bible. What the world of the body and the eye would be without the sun, so would the world of the soul and reason be without the written Word of God: a dark dungeon, a kingdom of death. With the dear Bible, however, God has opened up to all men a never-dimmed fountain in which they can draw light for their souls, from which they can draw the water of life, purify themselves with it, strengthen and refresh themselves, and quench their soul's thirst for eternal life.

For three and a half thousand years, up to the time of Moses, God had his holy word propagated in the world only orally; but this could only happen as long as the age of the divine messengers and preachers of truth spanned centuries. And even then, how soon was the light of divine revelation almost entirely extinguished, and become a mere speck! how soon was the clear stream of divine truth, which flowed through the impure mouths of men, dimmed! In the days of Moses, therefore, God Himself began to record His Word for all time, and with His own finger He wrote His Ten Commandments on the tablets of stone, and then commanded most of His chosen prophets and apostles not only to preach to their contemporaries what He had spoken to them, but also to write them in imperishable Scripture for all time to come.

What an unspeakable treasure God has thus given us, who dwell here below on earth, from His heaven!

It is true that the Bible has no standing before the world; it bears the stamp of the deepest childlike simplicity, so that any other book by an astute worldly wise man and skillful historian seems to contain incomparably more wisdom. But precisely without that childlike simplicity with which God's eternal counsels and works are recited in the dear book of the Bible, the Bible could not be what it is intended to be, namely, it could not contain the Word of God for all men, great and small, old and child, learned and unlearned. But through this language of simplicity, the Bible has become, as Gregory the Great writes, a river in which the elephant can bathe and through which the lamb can wade; that is, the Scriptures are such that the child understands in them as much as he needs to know to become blessed, and that the learned researcher finds in them bottomless, unfathomable depths of wisdom.

The Bible certainly seems dark at first sight, but it is like a starry sky in which at first few stars seem to shine, but the longer and more steadfastly one looks into it, the more shining stars appear to the eye, until at last one can no longer count them. Yes, the Bible not only illuminates from the outside, but where it works properly, it kindles a light in the heart of man that shines on him everywhere, illuminating the night of his distress and even of death.

It is true, moreover, that the Bible contains so much that is exceedingly offensive to every man; it seems so incredible, so unskillful to persuade and bring the inquiring reader to believe in it, nay, so dry, as few other books: but it has so powerfully er-

as no book in the world, and still proves to be so. Who can count them, the hungry souls who found perfect satiety in the holy Scriptures, and the satiated ones in whom this heavenly manna missed, nor that. For it is He that commandeth by my mouth, and awakened a longing never known before, so that from now on they it is His Spirit that gathereth it together." les. 34:16. Yes, then we thirsted for it always? Who can count them, those who were formerly bound by sin with unbreakable bands, who have been freed from law of the Lord (that is, in His written word) and speaks of it day and their seats of sin and transformed into zealous servants of God and night, he is his righteousness by the holy book of the Bible? Who may count like a tree planted by the rivers of water, which yields its fruit in its them, the formerly indifferent or sunk in unbelief, whom the holy season, and its leaf does not wither, and what it does is well done. Bible book has attracted and overcome like a heavenly magnet with wonderful invisible power, and in whose hearts this book has planted such a firm, strong, unconquerable faith in it, that in this faith they joyfully overcame all tribulation, and were ready at any moment to lay down their lives for the truth and divinity of this book? Yes, who can count them, the noble blood witnesses, who even in the face of the executioner's axe, the lion's spear and the flame with which they were threatened, cheerfully confessed: The Bible is the Word of God! Heaven and earth shall pass away, but this Word shall not pass away! - and who therefore sealed the despised book with their blood?

The Bible, although it has always had and still has so many enemies and disputes, inside and outside of Christianity, as no other book, still needs no human defense and no human protection. As many as a thousand miracles have been done to confirm it, so many miracles and more it has done and is doing itself. She is her own advocate; of her, in the highest sense of the word, it may be said, "The work praises the Master himself." To prove her divinity, there is no need of persuasion, any more than with Christ. As Philip said to Nathanael, who did not yet know Christ, "Come and see;" and as Nathanael, and all who went to Christ, exclaimed at last, "And we beheld his glory, a glory as of the only begotten of the Father, full of grace and truth: - so also it may be confidently cried to all doubters concerning the Bible, "Come and read it," and if they do not shut their eyes and hearts wilfully, they will soon have to confess, "No man ever spoke thus; this is the word of the Lord!" But not only so, what have all the efforts of the mighty and wise of this world accomplished to drive the sacred book of the Bible out of the world? No more than straw thrown on a blazing fire will do to damp it down. At the present time the Bible is spread through all parts of the world, in almost all languages of the earth in many millions of copies.

Only 800 years ago it cost house and home to come into possession of a Bible; to borrow it for a short time one had to pledge one's possessions, and only 500 years ago the price of a Bible was 500 crown thalers, and when the printing press was invented 400 years ago one could not buy a Bible for less than 60 crowns for a long time. And now? - even the poorest person can have it for a pittance, even from charitable hands, for free.

O that we might rightly know and make use of this unspeakable benefit of this last sorrowful time!

O that we did not waste the noble time by "passing the time" with mere entertainment reading, as they say! O that we would read, as often as we can read, first of all that book of which

To the ecclesiastical chronicle.

Heathen Mission. At a mission meeting held in Ludwigsllrst in September, the mission director Hardeland from Leipzig reported on the Lutheran mission in the East Indies, including the following. The Lutheran missionaries baptized 242 persons in the past year. From other churches (from the Roman and English communities) 93 persons were received into the Lutheran Church. Since the German Lutheran mission in the East Indies is the oldest, and since the first German Lutheran missionaries were such excellent men, the German Lutheran mission in the East Indies is in good standing before others. After it had been suspended for a long time and was restarted in 1840, the rumor spread through the East Indies: "The old Transcendental Mother Mission is back," and many felt drawn to our mission. In addition to this, all the congregations in the south of the country, in the area of the Tamulian language, are unceasingly attached with wonderful love to the treasures of our old mission, namely to the Bible translation and the hymnal edited by Benjamin Schultze and Fabricius - these books are a bond which even the English congregations have with us, and which they do not want to have cut. Thus Mundschi Samuel, the most learned Christian in the English congregation in Madras, came to the Lutheran missionary with the request to preserve the old Bible translation of the blessed Lutheran Fabricius for the heathen and to keep away the English Bible translation; for "we regard Fabricius as our Christian bishop, he has done it so well as we all together cannot". So a longing, a homesickness for us, goes through the English congregations also. It is true that ours are forbidden to draw foreign confessionals relatives over to us; all surreptitious ways are frowned upon. But if the people come of their own accord, with a sincere motive, and profess our Confession with heart and mouth, we must not reject them for the sake of our conscience. In the vicinity of Madura, the Indian city of Athens, several families from the American non-Lutheran mission had turned to the Lutheran missionary Handmann in Tritschinopoli with the request to be admitted into the association of the Lutheran Church; through abuses and grave aversions in the administration of the sacraments, they had first become aware that not everything according to God's Word was going on among them. Handmann kept them waiting, and inquired of their missionary himself about the people, who could bring nothing upon them, but complained that Handmann had not immediately dismissed them altogether. But we know no territorial limits in regard to the inner nature of our church. After 1-1/4 years

After waiting, the Lutheran missionary invited the people to come and also invited the American missionary. He asked to speak to them first and asked them if they had anything against his person. They answered in the negative, but complained about the aversions in the administration of the sacraments, e.g. also about the fact that moldy bread taken out of the travel bag had been used, and they continued to profess the confession of the Lutheran Church; whereas the American missionary asserted that they could not understand the confessional differences in detail. The Lutheran missionary now turned to them and pointed out to them that they could not expect any earthly advantages, but that they would have to contribute and sacrifice to the expenses of the mission, even in an outstanding way, given their personal circumstances, and that, on top of that, they could not expect any proper spiritual care at first, since he could not send them a missionary for the next few years, but only a teacher. But they nevertheless professed the Lutheran church doctrine so clearly and movingly that the American missionary jumped on his ox cart and led away. The people were then granted their wish to be accepted. - The number of our Christians in Zndia, including those baptized and received, was 8930 at the end of last year, so that it may now have risen to 9000 after almost 3/4 years. But these numbers give a very small picture of our missionary activity, and the fruit of our work is not limited to them. God's word is like leaven and permeates the three bushels of flour; who can tell how far the preaching of the gospel of Christ has gone in India? There is a rumor of Christo almost throughout the land, even where no teaching and no baptism has yet taken place.

Pulpit fellowship. The "Sendbote" reports that on October 31, a communal service (?) was held by the so-called "Protestant" congregations in St. John's Church in Cincinnati. "In honor of the celebration, the church was festively decorated with flags, and in spite of the bad weather, a very numerous audience had gathered to listen devoutly to the announced lectures by Nevereud Haedaeus of Columbus, Dr. Summerbell, I. B. Hermann of Hamilton, Granville Moody and Pastor Pohlmeier. - All the lectures were on Luther, his life and teachings, and enjoyed the undivided attention of the listeners, who filled the intermission by the recital of hymns. - So the Nationalist Kröll, the Secretarial Herrmann, the Unitarian Summerbell, and the Methodist Moody in one pulpit. No one was lacking there but the Reform Jew Wise to make the 'mutual admiration feast' complete. I wonder what Luther would say about such a Reformation feast?"

Church schools. Among Baptists, too, there is an understanding that without the establishment of church schools, in which God's Word is taught daily, the youth will inevitably be lost to Christianity. A Baptist writes to the editor of the "Sendbote": "Not one of the many children of our local members is a believer, and the larger ones have almost all lost themselves, one even to the Roman church. The younger children, however, grow up without religious instruction; unless one thinks that the exhortations of the parents and the Sunday school teachers, once a week, are religious instruction or at least religious instruction."



sufficient and adequate to the purpose. Methinks the parents and preachers sin grievously against the youth, that the instruction is not more regulated and zealously pursued." The Redacteur replies to this, among other things: "As far as the neglect of instruction is concerned, the responsibility hits us here in America all the harder, because the children in the free schools get as much as no religious instruction at all. Therefore it is all the more distressing to hear such news as our brother brings, and it is necessary to save the youth. But this is not done by excitement and the telling of anecdotes, but above all by well-ordered religious instruction." In the following, the "Sendbote" states that this is done, besides promoting Sunday School, "by regular weekly religious instruction during the week."

Baptist Love. The following affectionate rhyme can be found in the Baptist paper "Der Sendbote" of 6 December:

"Altlutherthum und Christenthum.

Buffalonian and Missourian
Are the Lutherthümcr two
Now in progress and in swing,
But the doubt lasts long,
Where their Christenthum is then."

What would these Anabaptists say if we denied Christianity to them in this way? Then they would all the more want to prove that our Lutheranism is certainly without all Christianity. But if they so judge and condemn, it is probably to prove that their Baptistism alone is true Christianity!
[Walther]

W.

(Sent in by teacher Röcker.)

"Let the little children come to me!"

Devil (speaking to the school): Thou art
a tasty morsel to me, The Bible I have
snatched from thee, And the philosophies...

Set you free from your Lord God.

Pabst

Youth is the support of the future, therefore I'll use the school.
I'll drive realities, but you'll soon need relics.

State:

Youth must not form the state. Therefore drive them from the
church fields; There is nothing else necessary to man, Than
plenty of bread without worries.

Lutheran:

"Let the little children come to me!" Thus saith the Saviour,
Jesus Christ. Therefore we also hold schools for their piety,
because it is still possible.

(Submitted.)

Acknowledgements.

Members of the Evangelical Lutheran Missouri Synod in the United States of North America have sent considerable contributions for distribution to those pastors of our Synod in whose parishes there are members who have been damaged by the war of 1870-1871. The mediation was done by our dear brother pastor, Mr. Brunn in Steeden near Runkel in Nassau. The undersigned certainly acts in the sense of all recipients when he herewith expresses his gratitude on their behalf for the brotherly and caring love that has been shown to them in such an obliging manner.

The church would like to thank the brethren on the other side of the who takes more than one wife and wants it to be his right, may the ocean, as well as the brother, Father Brunn, for his mediation. May devil bless him with a bath in the abyss of hells. Amen." (O^>. Dorn. God, our Lord, for Whose sake this benefit was bestowed, bless XXI, 1581.)

the givers in all their needs. May such faithfulness be a reminder to us all that we should do the same in similar cases!

Halberstadt, November 1871.

G. v. Kienbusch, Rev.

Filling Stones.

An old, but very timely story. At the time of the first Napoleon, a landowner in Hohenlohe, who at that time lived in Franconia, where his father leased a Schwarzenberg estate, told the following: "At that time, scattered Austrians often came to us in search of night quarters. Even though they were defeated and fugitives, we gladly took them in; after all, they were the enemies of the French, who were hated for their arrogance and robbery. One day a Slovak soldier who had escaped came to us, a border guard, and was put in the stable with us. When it was quite late in the evening, one of our servants went to bed after the other, without a single gesture of devotion. I, the son of the house, stayed up longer, because I had to see to various things in the stable. Finally I also lay down and without prayer. The soldier alone stayed up and seemed to be deliberately waiting until we were all in camp. I soon pretended to be asleep, but still looked at the stranger with an attentive eye. Then he cast a wistful, serious, contemptuous glance at the sleepers around him and spoke several times softly to himself in his broken German: "Lauter Franzos, lauter Franzos! Then he threw himself down on his knees and prayed with deeply moving fervor for another quarter of an hour, after which he also sought his camp. This Loud Franzos was for me a deep embarrassment. I thought that the pious soldier, whose earnestly admonishing image still stands before my soul with indelible features, put us in the same line as the otherwise so unbelieving, God-estranged French. What shame, what insult! And yet I could not help it, I had to agree with him. I had completely forgotten the beautiful children's saying Ps. 63: "When I go to bed, I think of you; when I awake, I speak of you! Since then, when I wanted to be lulled in prayer at times, that soldier always came before me, who perhaps had long since passed from faith to sight." - So much for the old story. We have had to do with the other Napoleon and with his Frenchmen) who are no better - outwardly, that is. But what about inwardly? Must we, too, as saints, be louder Frenchmen, all Frenchmen! - Or do we not want to vow henceforth to be good Germans, holding to the children's saying-truth?

(From Stuttg. evang. Sonntagsbl.)

Polygamy. When an unnamed man by the name of Neobulus Tulrich published a pamphlet in defense of polygamy, Luther wrote a counter-pamphlet in which it says, among other things:

"Who now desires my judgment of this book, let him hear. Thus says Dr. Martinus concerning the Book of Neobuli: "He who follows this boy and this book, and

Women's suffrage. Many consider the agitation for women's suffrage to be quite an innocent thing and do not realize what lies behind it. Nothing less is intended than the abolition of marriage. This was recently revealed by the author of a pamphlet published in Indiana, in which he seeks to show "the uselessness and injustice of the marriage law." He writes: "I wish to call attention to the fact that all enemies of woman suffrage represent it as dangerous to the Marriage Law. They are quite right. Personal liberty" (namely, of the woman) "is the end, the right of women to vote only the means. And as the woman's suffrage will surely come, so the marriage law will surely go." - In a paper called "Revolution," organ of the Union - Women's Suffrage Society, there is demanded for woman, among other things, the freedom to marry and to remain mistress of herself after marriage, the freedom to freely break the marriage yoke again. Henry Ward Beecher, the infamous Puritan pope who married Richardson on his deathbed to the wife of a stranger, is at the head of the American Women's Suffrage Society. G.

The Reformed theologian Bullinger wrote a book "on the origin of error. Of this book a monk, who had seen the errors of the past, once said: "If one had no money to buy it, one should pluck out one of his eyes and pay for the book with it, so that one could read it with the other eye. What this monk in his enthusiasm said of Bullinger's book may be said with full right of the dear Bible book. Much rather should a Christian wish to have only One Eye with which to read the Book of all Books, than Two Eyes without being able to read the same.

Necessity of good education. John the Constant, Elector of Saxony, who died in 1532, spoke the beautiful words: "How to hang two legs over a horse, how to fight off the enemy and wild animals, or how to catch a hare, that is something my horsemen and hunter boys can also do, and they can do it for themselves. But how to live godly, to govern wisely, and to preside over country and people in a praiseworthy manner, for this we need learned men and good books, along with God's Spirit and grace."

A good rejoinder. Offences were once related by a preacher at a wedding at which the Lutheran Bishop of Zealand, Caspar Brochmand, was present. "There you are," uttered a damsel, "that is what our preachers are like." Immediately the bishop told of an indecent lady, and as all waited for the pointed conclusion, he ended by saying, "But it by no means follows that our damsels are like that."

The True Faith's Attitude. When the infamous Papist Dr. Eck, during the Imperial Diet held in Augsburg in 1530, exclaimed in the presence of several princes: "You Lutherans, you Lutherans, I am surprised that you swim so against the current! Do you also think that your cause will endure, and where will you then remain?" then the Lutheran-minded Prince Wolfgang of Anhalt rose up and said: "Our cause is good, and we are not against it."



is God's. In him we trust; he will receive it well, come what may, and if we should go down over it" - Behold, dear reader, this is what true faith does. He does not hold to the cause of God because he hopes that it will then go well with him in time, and that he will come out on top; rather, the true believer thinks, though I may go down over it, if I hold to God's cause, yet I know that God does not gamble, and that therefore I shall win with him in the end, even if it be only in that world.

Unholy Apology. In his sermons on catechism, old Dannhauer relates that when a drunkard once wanted to excuse himself before the court by saying that he had committed his crime while intoxicated and without proper reflection, and that therefore it was really the wine that was to blame, the judge answered him, "Yes, and since the wine did the wrong, I will have the bottle he was in unstoppered." "So," adds Dannhauer, "one day at the last day, the general, supreme judge will do the same, and will punish the bottle for the wine, that is, the man for drunkenness.

Princely words. If my Lord Christ had spoken such a word: "Behold, in this stick, in this stone, or in this wood, you have my body and my blood," I would have believed it, and my reason should not in the least make me turn away from it, and if my Lord Christ had commanded something even more impossible, I would still believe it, if only his word were given, God granting, my reason saying what it will. He is almighty and true, therefore I have not to speak into his word, and the question is not how it is, but whether it is Christ's word and command. If it be his words, I will hold my peace, and let him do it: he knoweth how to do it.

Elector August I of Saxony.

Church News.

Rev. P. Karrer having received a call to the Evangelical Lutheran congregation at Maple Station, Allen County, Indiana, and having been dismissed from his congregations in and around Napoleon, Ohio, the same was installed in his new office by the undersigned, at the supplication of the honorable Mr. Vice-President of the Middle District, on the 24th Sunday after Trinity.

May the Lord promote his work through him!

S. F. C. F. Stock.

Address r D. Lurrer,

After Mr. Pastor Georg Heintz had given a proper be-

In the morning Pastor Sprengeler preached on Psalm 26, 5-8. After the sermon Pastor Sprengeler gave the confessional address, which was followed by the administration of Holy Communion. In the afternoon, Pastor Sprengeler preached on I John 5:4-10. The celebration concluded with a historical lecture on missions, which the undersigned gave at the request of his congregation.

Jesus Christ, the arch-shepherd and head of his church, be praised and exalted!

Dryden, Sibley Co, Minn.

C. Dam.

On the 24th Sunday after Trinity, the Lutheran congregation of Trinity in Centerville, Ill. had the joy of consecrating their newly built church, a rather nice brick building with tower and bell, to the service of the Triune God. The pastor loci, Mr. F. W. Holls, gave a short address to the congregation in front of the church, after which the hymn "Nun danket alle Gott" was sung to the accompaniment of the trombone, and then the church was unlocked by the pastor loci in the name of the Triune God. Pastor Holls held the consecration prayer and the undersigned preached in the morning service on Haggai 2:10. His topic was: The glorious promise with which the Lord welcomes us today in this new house of God; for it shall be for us 1) a place of great glory, 2) an ever-open fountain of peace. In the afternoon, Pastor C. S. Kleppisch from Belleville preached on the subject of the holy Christian church under the image of the city of Jerusalem, based on Psalm 87, and showed 1) how highly it is esteemed before God, 2) how it is being built up and spread.

All songs were accompanied by the Carondelet Trombone Choir and hymns were sung at both services by the Belleville and Centerville Singing Societies. Carondelet, Mo. the 4th Dec. 1871. c. F. W. Sapper.

On the Monday following the 19th Sunday after Trinity, the Lutheran St. John's parish at Town Rockland, Manitowoc County, Wis. had the joy of dedicating their newly built little church to the service of the Triune God. Rev. Engelbert, of Nacine, Wis. preached in the forenoon on the consecration gospel; the undersigned in the afternoon on the gospel of the preceding Sunday.

May the faithful God help that through His pure Word and Sacrament this house may also become a gateway to heaven for many! - E. C. Gcorgii.

Conferenz - Ads.

The next conference of the teachers of St. Louis and vicinity is to be held, beloved God, on Thursday after Christmas, in St. Louis, at Mr. Albach's schoolhouse.

Leonh. Grüber.

The Cleveland Specialconference will meet, God willing, on the 9th and 10th of January, 1872, at the home of Rev. H. Wyneken, in Cleveland (west side). I. Rupprecht.

Our print shop

is unfortunately not in a position to supply any other work apart from that which it has to carry out directly for the Synod, such as journals, school books, articles for publishers etc. This would only become possible if the Venerable Synod were to accept the plan of an extension of our printing house. Therefore, all those whose relevant orders have not been carried out, will explain the matter to themselves from this point of view.

W. [Walther]

The report of this year's proceedings of our Synod of the Eastern District

has just left the press. Since the main subject of the discussions concerned the question of whether the mere formal legal recognition of the symbols of our church already makes a community a truly Lutheran one, this report, because of its so timely content, should be well worth buying, reading, examining and considering. Price 35 cents.

Having received and accepted the call from the Lutheran congregation of Crown Point, Ind. and having been peacefully dismissed from his former congregations, he was solemnly installed in his new office by me in the midst of his congregation on the Lützen Sonntag nach Trin. by order of the Reverend President Schwan.

May the Lord our God be kind to him and promote the work of his hands!

Gottlieb Traub.

Address: Uev. Lsint?, Lox 168. Ororvn Doint, Inck.

Church dedications.

Dear Lutheran readers will recognize that the Lord has his small group of believers here in Minnesota by the fact that houses of worship are built for the "glory" of the Lord and consecrated for his service. And I will report such a dedication of a place of worship to the dear Lutheran readers.

On the 17th Sunday after Trin. the St. John's Lutheran Church at Dryden, Sibley Co., Minnesota, had the great joy of dedicating their newly built church to the service of the Triune God. It is a frame church, 50 feet long, 30 feet wide and 18 feet high, with 10 pointed arched windows; it has a beautiful pulpit, altar, font, sacristy and chancel. The dedicatory prayer was offered by the undersigned. Mr. Pastor Schulze

The following gifts were also received for the Lutheran Hospital in St. Louis:

From the Virgins' Association of the Immanucls District in St. Louu 428.75. From the congregation of Mr. Pastor Strafen, Collectl at the Harvest Thanksgiving 413.75. By Mr. Pastor Wünsch 42.00 From Mr. Gottfried Merz 1 Bnshel of apples. From the Virgins' Association of the Trinity District in St. Louis 413.85. You half of a Collecte of the three congregations of Mr. Pastor Holls ü Centerville, Ill, 419.00. F. W. Schuricht, Kassirer.

For poor students received by Mr. Härtel from the Sing chsr of the congregation in Cape Girardeau, Mo., 45.00. By-Hrn Pastor Böse in St. Louis, at the wedding of Mr. H. Horstmeier! collected, 43.00. From the branch congregation Pastor Flachsbart'S zr Scotts Iron Works, Mo., 410.00. By Mr. F. W. Schurich from Mr.H.Weusel in St.LviiiS 6Busenhemdchn. For Brunn sche: Through Rev. Büngrer from Mrs. Wolfram in St. Louü 41.25. C. F. W. Walther.



For the college household and for poor students in Fort Wayne.
the following additional gifts of love have been received by me to date: From
Past. Stock's congregation 4 gallons of apple butter; from Past.
Zagels parish of Ch. Plagge 70 cabbages, 6 sacks of grain, 4 gallons of apple
butter, of Karl Westenfeld 35 cabbages, 2 st. bacon, 2 potatoes, of Anton
Hoggemann 6 p. grain, 4 Bsh. Beans, 2 gall. Apfelbutter; from Past. Jäbker's
parish from Christian Grafs 1 quart beef, from A. Reckse 1 quart do., from Ernst
Eickhoff 104 lbs. lard, 3 S. grain, 1 S. wheat, 1 S. rye, 4 Bush. Beans; from
Past. Bode's parish from Anton Kuhlmeier 2 gall. Apple butter, 2 p. potatoes,
2 p. oats- 10 Bush. Grain; from Pakt. Bundenthal's parish of Valentin Mayer 13
p. grain, 1 p. wheat, 1 p. potatoes, 34 cabbage- heads; from Past. Fritze's
parish from H. Christländer 1 quart of beef. By Past. Eirich, collected at C.
Ninne's wedding in Minden, Ill, for the Eirich brothers, Emil Petersen and Louis
Schulze \$15.00. By Past. Sondhaus for the latter's son, at I. H. Ebler's wedding,
collected, \$6.05. By Rev. Bünger from N. N. for the same \$2.00. For A.
Däscblein from A. Schmidt in Amelith \$3.00. From G. Schmidt there \$1.00.
From Mrs. Wittwe Wittmann in Frankentrost \$5.00. From M. Hertzner there
\$2.00. From the laudable Women's Association in Dr. Sihler's parish 2 quiltö,
4 pillow zicchen, 2 pairs of stockings, 9 handkerchiefs. From Past. Evers' parish
from Konrad Scheumann 1 quarter beef.
Fort.Wayne, Nov. 30, 1871, Chr. Hengerer.

For the "Lutheran" have paid: The 27th year:

Furthermore: Simon Aettcr 25 CtS., C H Pohlmann 411.25, I H Blecke
419.50, I F Hoffman, 492.00, A F Loge 425.50, H Pritzlaff 435.50, S M Becker
43.00, H Bvupel, G Oetter 46.00, I C Ulcich 420.00, C Strobel 419.50, 6)
Schmidt 47.50, W Küchlin 436.00, I Dreyer, I G Böhm, C A Frentzcl 421.00,
I C Ulrich 412.00, H Heuer 43.00, A Busch, C Harsch, F BlasinS, C Schröder,
G Winkler, H Muhly, H. Hesse 422.50, I C Ulrich, I Hafner 419.50, I Bauilner
422.50, F Reinhardt, G Wollä'ger, F Eißfeldt, C Hartmann 75 CtS., I AhrenS,
I Eicheuauer, W Schuster, L Erb 49.00, Th Eißfeldt 430.00, I u. B
Lanhenstein, I Müller, C Eißfeldt 48.90, P Th Bürger 430.00, P Muntzcl, H
Meyer, O Davison 414.00, F Rotber, N Schmidt 46.00, I Lux 413.50, W Paar
420.00, I C Ulrich 420.00, C W Trettin 46.00, I L Backhaus 410.50, E Eißfeldt
493.10, G Bartelt 415.00, I Ahlcnstorf 417.00, J TNeigenfind 410.50, S Nidel
418.00, CKoch 410.50, M Fritze 75 CtS., I M Goppelt, E Betz, I Edelman, W
Wennhvlz 424.00, F Fathauer 451.00, G Grätzer 47.50, S Garbisch 415.00,
JMaier, HKors 4'25-50, LLchenbauer 412.00, GBurgdorf 49G0, A Tamköhler
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**Herausgegeben von der Deutschen Evangelisch-
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Volume 28th, St. Louis, Mo. 1st Jan. 1872, No. 7.

(Sent in by Rev. P. Beyer.)

Christ's coming.

Night and darkness lay upon the earth; Darkness compassed the land.
Heathen hordes lived ungodly, Blindly groping against the wall. Of the sun's
rays of truth, Of the eternal star's light Was not a ray with them all: They knew
not God.

Israel, prepared by him, to know him for glory, Which he led by the hand As
his precious possession, Long it hung on outward forms, Took the shell for
the kernel, Seeking salvation in Moses' standards, Not in Christ his Lord.

Then through the dark curses God's light broke from heaven afar, And like a
thousand sunbeams the morning star shone.
God himself came from the throne of heaven As a child, like ours, God's and
Mary's son Ward power, glory and kingdom.

The people of the covenant stand amazed, Doubting first the glory, Hearing
the words of his mouth: Day is come, up, now is the time!
And lift up then the eyes, On the hands believing. Christ provides what all
need, protection from the law's resentment.

Even the fears of the heathen, their night scares away the light, Because they
also receive the word that speaks to the far-flung: God is love in the Son,
mercy, forgiveness he promises. Good and faithful is his crown, His gift
peace and rest.

And then? See, the people join in this chorus of rejoicing: Praise and glory
shall resound to Thee Up to the eternal throne, Jesus, to Thee, the fullness of
God, Who dwells with us in the flesh, That she may still God's zeal, That he
may spare poor sinners.

* * *



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Januar 1872.

No. 7.

Night and darkness now lie again On the earth's wide round:
Satanas and his limbs shake at salvation's foundation. Jews,
pagans, Christian crowds again grope against the wall
Without God, as they once were. And with Christ unknown.

And the people who know Christ go on pilgrimage among
them, Suffering mockery and scorn; They even call
tribulation gain. But from the bottom of the heart sighs come
with violence, And they cry with one mouth, Lord, come
again! O Lord, come quickly!

(Sent in by Pastor Guenther.)

Johann Gerhard's life,

after E. Rud. Fischer, Vita J. Gerhardi.

"Prayer. Study and challenge make a
theologian."

(Continued.)

A few days later, January 1, 1604, he wrote the sixth of his "Holy Reflections," which is entitled: "Consolation of a Penitent Sinner from the Passion of Christ." We see from this, as well as from his testament, how gloriously the Holy Spirit had his work in him, what glorious fruits the cross and temptation brought him, how well he was prepared for death.

Although he was prepared for death and ready to die, he did not refrain from using the proper means to restore himself. The physicians tried this and that, but none of them worked. At last God blessed a bloodletting, so that after three weeks he recovered.

What kind of student Gerhard was, by the way, is shown by the above-mentioned booklet of edification that he wrote during this time, before, during and after his illness, his "Holy Reflections, for the Awakening of True Godliness and for the Promotion of the Growth of the Inner Man. In the preface, he speaks of the reason that moved him, the twenty-one year old student, to write this booklet: "In order to awaken the godliness that is needed in this so exceedingly cold time, I have written this book.

To stir up the old age of the world, which is almost extinguished, and to give an incentive to those who are sluggish in the way of the Lord, and to remind myself and others of my duty, I have written this little book of sacred reflections as a sideline. -----

Here you will not find difficult investigations, but earnest exhortations to a holy life; here you will not find buffoonery jokes, but spiritual riches of the inward man; here you will find nothing for the exercise of sagacity in disputing, but something for instruction in the way of humility."

After attaining health, he went with his pupil in the month of May (1604) to the University of Marburg, which was then in a flourishing state. In particular, it was the great theologian Balthasar Mentzer who attracted him to Marburg. With his usual zeal he pursued theological studies here. It was of great benefit to him that Dr. Mentzer and later also Dr. Winckelmann drew him daily to their lunch table and thus he was given the opportunity to gather rich treasures of knowledge in contact with these men.

Such a diligent and godly student must of course have been extremely popular with the teachers and others. Mentzer, in particular, became deeply fond of him, and was also warmly loved again. "Of our Mentzer," he later wrote once (1615) to his friend I)r. C. Meissner, "I have heard nothing for a long time, except that he is recovering from his illness. God preserve this light and pillar of the church, to whom, as I gladly confess, I owe more than to my parents."

When Mentzer undertook a health journey in March 1605, he knew of no dearer travelling companion than his Gerhard. For him, however, the journey was of great benefit. In addition to the pleasant, stimulating, instructive conversation and the physical recreation so necessary to him, he also had the opportunity to meet many learned people, to visit many public and private libraries, and to become acquainted with many rare old books and manuscripts.

When he returned to Marburg with his paternal friend, he found the city in great turmoil. The Landgrave Moritz wanted to destroy the Lutheran

University into a reformed one. Since the Lutheran professors could not comply, they were relocated to Giessen. The Landgrave intervened with his soldiers against the citizens who did not put up with the imposition of the reformed doctrine and resisted. Our Gerhard, however, went with his pupil back to Hemsendorf, not to stay there longer, but to resign his office as court magistrate. He was able to do this with a clear conscience, for he had supervised the young Rauchbar's studies with all loyalty for over three years and had supported him to a great extent. The widowed Chancellor, who was well aware of this, dismissed him peacefully and, in addition to his regular salary, gave him a gift of 26 Reichsthalers.

He was not lacking in applications for new court master positions; however, he did not accept any. He also did not lack applications of a higher kind. The Superintendent of his hometown Quedlinburg wrote to him that the Senate wanted to appoint him Rector of the school. Johann Arndt, who was then in Brunswick and had been called to Halberstadt, wanted him to be his colleague here when the Brunswickers dismissed him to Halberstadt, so that he could one day become his successor. Dr. Mentzer and the other professors in Giessen - who had gotten to know him well enough in Marburg - would have liked him to become a professor in Giessen.

After he had resigned his Hofmeister office, he undertook a journey to Magdeburg, Brunswick, Wolfenbüttel and Gröningen, and was willing to go to the University of Tübingen or Rostock, but out of love for his mother, who wanted him near, he returned to Jena at the end of October, where he again found friendly reception in the house of Dr. Stromer.

But now he not only listened to lectures, but also began to give private lessons and lectures himself, and with such applause that an older professor, who looked askance at it, thought he had to express his disapproval. When Gerhard began these lectures, he had not even become an adjunct of the philosophical faculty, as was the custom. However, this happened soon after, towards the end of the year. That he did not begin these private lectures and disputations out of arrogance, not in order to push himself forward and be heard, can be seen from the fact that he had not even preached yet and that it required the "gentle coaxing" of his teacher and friend, Dr. Joh. Major, as he himself testified in the funeral sermon.

His first sermon, however, was preached in the village of Kunitz near Jena on Dec. 13 (1605) on 2 Petri 3,10., the second in the same village, March 14 of the following year, on the anointing of Christ in Bethany, the third and fourth only in Jena on Rom. 6, 3. 4. 5. Col. 3,1-5.

On the advice of Dr. Major, his mother and other friends, he went there. Immediately after his arrival in Coburg, he was asked to preach on June 11 (1606) before the Duke in the newly built chapel at Oeslau, the ducal pleasure palace, on Romans 8:14. After the sermon was finished, the chancellor Scherer and the court preacher Gnüge proposed to him to take over the superintendency of Heldburg together with the professorship at the grammar school of Coburg instead of the archdeaconry of Coburg, and urged him to decide immediately.

But that didn't happen so quickly. He had four objections in particular. Firstly, he protected his youth (he was not yet 24 years old); but the Duke's envoys did not accept this. Secondly, he objected that he was used to university life. He was told that in the office he had been offered he could diligently pursue private studies and work out writings, and that he would also have to hold theological disputations at the Coburg Gymnasium every month, in which the Duke would see to it that the pastors would also participate. He further expressed the fear that by accepting this profession he would arouse suspicion against himself among his teachers in Jena, as if he were only seeking external comfort and fleeing the university work. He was told that there was no reason for this fear, since if he followed this call, he could serve God just as well as at the university, where, moreover, he had not yet been assigned a specific position. Finally, he objected that he did not yet have his mother's consent. The envoys, however, believed that this consent could be obtained immediately, and in order to reassure him, they promised him that the Duke would write to the abbess of Quedlinburg that she would persuade his mother, if she were perhaps not in favor of accepting the appointment, to give her consent; which the Duke did.

Since all objections had been taken away from him, he finally accepted the calling; he at least wanted to try whether his shoulders would be able to bear such a burden of office. And he was very serious about carrying out the ministry entrusted to him with all the strength that God could give. After he had preached in Heldburg, he went to Coburg the following day to take part in the discussion about the establishment of the grammar school, whose leadership he was now to take over, and to preach.

Since the duke wanted him to become a doctor of theology, he traveled back to Jena. There came days of not little work for him.

But the process of becoming a doctor was as follows: After he had entered his name in the Candidate's Book, the *tentament* was held, during which a sentence and a doctrine of faith, among other things, were given, and the trial lecture to be given was also determined. These lectures he held on Ephes. 4, in which he defended the doctrine of the ascension of Christ against the attacks of the Reformed. More than 300 students attended these lectures, which he began on July 28. On August 10 he had to preach on Matthew 7 about the false prophets. On the fifteenth he held the Doctordisputatiön on the Lord's Supper controversy. Although the Jena theologians were convinced of Gerhard's ability, which they had already known from before, he still had to pass the *examen rigorosum* on August 18, according to university custom. In this strict examination, scriptural passages were presented to him for explanation.

4. Gerhard as superintendent at Heldburg.

Around this time, Volkmar Scherer, chancellor of Duke Johann Casimir of Coburg, offered Gerhard the archdeaconry and the position of professor of theology at the Coburg Gymnasium. At the same time he had the prospect of a professorship of the Hebrew language in Jena. Whether or not he would have liked to remain at the university in Jena, he nevertheless, since the chancellor urged him to make up his mind and, if possible, to come to Coburg at once, set out on his journey.

he had to give speeches and answers about individual articles of faith, about concilia, theological disputes and also about pieces from practical theology. On November 13, in the presence of Coburg, Eisenach and Altenburg princely envoys, Dr.. Piscator, after Dr. Piscator had given a speech on the important topic: "Whether the Calvinist Sacramentarians can be recognized as brothers by the Lutherans? Gerhard, too, had to deliver a speech on the proposition of the Reformed, by which they believe they can deny the impartation of attributes, namely: "To the flesh of Christ are imparted either all, or some, or no divine attributes." *) The costs for this doctorate - 650 florins - were paid by the Duke.

In the meantime, after he had completed his doctoral work, before the solemn graduation had taken place, he had traveled to Coburg, and soon after to Heldburg, in order to be ordained on August 24, on the Sunday of Christ's Tears, by Melchior Bischofs, the General Superintendent of Coburg, in order to take up his office there in the name of God. "May the most gracious God grant," he wrote in his diary, "that I may produce much fruit in this my profession." The solemn inauguration took place on September 6, in the presence of 26 preachers who belonged to the diocese and who shook hands with him as their superior. From now on his job took him often, almost every week, to Coburg. Not only did he have to help advise the heavy matters at the Consistory, but he also had to lead the learned disputations in the Gymnasium, which were held every month and in which the preachers also participated. †) He also held them with the greatest regularity. Before four years were up, all the articles of faith had been gone through. Every time he was in Coburg, the Duke drew him to his table. It is easy to imagine that these arduous journeys to Coburg, during 9 whole years, attacked his health.

Around the time he took up his office in Heldburg, the "pious and learned" wife of Duke Johann Ernst of Eisenach, Christina, daughter of the reformed Hessian Landgrave Moritz, was there for a visit. By order of his duke, he had to preach a sermon to this princess at Heldburg Castle. The princess was so attracted by this that she requested another sermon from him on Luc. 8,10. To the sermon she attached a three-hour disputation on the election of grace and Holy Communion. As Gerhard noticed how eager she was to learn the truth, he promised her to continue the negotiations in writing. His duke was against it. But as the studious princess, in a note, begged him for further instruction, he asked the Chancellor Scherer for an opinion. "Now it is," he writes to the same, "that I cannot find in my conscience how to answer once before God that I should not give my answer to this writing, and I cannot, in my simplicity, understand to what end my gracious lord forbade such a thing to me. It is God's command that we should give an account to every one who desires the ground of our faith, and what reputation will it gain with the pious and learned princess if I do not keep my promise, if I do not instruct her in doubtful points that have been submitted."

*) This speech is found in the *Locis*.

†) A proof that in that time negotiations about the fief were main matter at conferences 2c.



In response to the report he received, he answered her letter and explained the Lutheran doctrine to her in detail. So serious was the experience of truth to her, so much was the occupation with theological questions a joy, that she continued the correspondence with Gerhard for five years, that she implored him to write a book in which he would list all the articles of faith that are necessary to know and believe for salvation and prove them with sayings from the holy Scriptures of the Old and New Testaments, and in which he would also explain the sayings cited by the opponents of the pure doctrine, whose names, however, he was not to mention. Gerhard complied with this request and worked out several pieces, especially on the election of grace and Holy Communion, and sent them to her, but was unable to complete the book because of much work, although the princess had already made arrangements for its printing. In 1608 Gerhard, who had become so dear to her, had to preach before her again on the important question: "In what way does Divine Providence cooperate in the evil actions of men? This was in Eisenach, where Gerhard had come on the occasion of the wedding of Pastor Himmel, to which she, the princess and her husband, had invited him.

It was no small workload that lay on Gerhard. "The frequent sermons, my dearest, wear you out," Arndt wrote him only a year after he took up his office. A large number of his writings were written at Heldburg. Many theological opinions were obtained from him. The superintendent's business was also not small, and we have already heard of the journeys to Coburg and the work done there.

Also the journeys, on which his duke took him, were not without work. Three times he took him to Dresden (1609, 1612, 1613), where he also had to preach (1609). In 1610 they traveled to Cologne, where he had to preach, as he did on the way. Here, in Cologne, they visited the church of St. Ursula and viewed the relics kept in it. When the priest, with special solemnity, brought forth a relic held very high, which, according to his pretence, was to be a piece from the crown of thorns of Christ, and presented it to the duke to kiss, the latter refused, saying, "How should I kiss that which has injured and insulted the body of my Saviour!" - whereupon the priest had to fall silent. In 1612, the duke traveled to Frankfurt am Main for the coronation of the emperor; Gerhard also had to accompany him there and preach two sermons before the Saxon Elector Johann Georg.

In 1613 the duke, who had the welfare of the church of his country at heart, organized a general visitation in his Thuringian and Franconian possessions, and knew of no more capable man to place at the head of it than Gerhard.

But he did not prolong the visitation unnecessarily, but, in order to save the country the costs, visited at least two, sometimes even more parishes in one day. He did not proceed superficially, but thoroughly. This is proven by the visitation acts, which the conscientious man wrote down in detail with his own hand. From these it can be seen that during the visitations he not only inquired about the behavior of the listeners, but also of the preachers with regard to doctrine and life, was eager to settle disputes between pastors and parishioners, consulted about the maintenance of the church servants, and that the pastors and the parishioners were in good hands.

I admonished those who were in the midst of an evil rumor, and in I would not know how to humble myself that such a division of the short, I did everything in each parish as the office of a good visitor work would have taken place in the first beginning of the office, let requires. The visitation lasted from July 22 to November 5. When alone now that two others would have to be held in addition to the it came to his parish, it was not passed over, but a visitation was current superintendent. He wrote to the Coburg councils on also held here; the court preacher, Martin Gnüge, was assigned to December 29: "The heavy burden of this high and noble office and him. How impartially this was done, we can see from what he wrote my few and insignificant qualities are always before my eyes. down in the visitation acts of his own person: "The superintendent Another reason was that by accepting this office he seemed to have has so far sometimes helped amen with medicines, but without lost all hope of ever working at a university, where his heart had neglecting the office and without payment; but since it is abolished, always longed to go. he will gladly abstain from it.

In vain were the ideas which the two Giessen professors Mentzer and Winkelmann made to the Duke; in vain they pointed out the great services which Gerhard could render at a university and which would also benefit his country, in vain they pointed out his weak health. In vain Gerhard himself asked the Duke to leave him in Heldburg until he would be appointed to a university. The duke did not change his mind.

5. Gerhard as General Superintendent at Coburg.

Since Gerhard's already weak physical strength became weaker Gerhard was sent the letter of appointment and he was once again and weaker due to the many works, especially due to the weekly besieged. He now accepted the appointment, but expressed the trips to Coburg, the Coburg councillors were already intent on hope that he would be dismissed in peace when he was appointed moving him to Coburg in 1612. Therefore, in a conversation to a university. With regard to this, the Duke remarked very nicely in attended by the Duke, they suggested to him that he should only a postscript to the letter of appointment: "However, the present work as a professor at the Gymnasium. But he modestly and appointment has passed from us due to certain concerns and decidedly refused this proposal, for important reasons. Among other motives, and future matters are to be placed in God's hands and things, he stated that he did not want to be suspected by the old what then may require the best and welfare of the state of the general superintendent there, Melchior Bischofs, as if he himself General Superintendency of the Church entrusted to you, may be wanted to become general superintendent soon and oust the old more edifying to the common mind, and may also be more tolerable man from his office.

to your conscience and physical strength.
(To be continued.)

But the duke did not rest until he had his Gerhard in Coburg. The old General Superintendent became weaker and weaker and could no longer preside over his office. One had patience with him; but because no improvement in his health could be hoped for, and the deacons could not do all the work, he was honorably dismissed from his office and retired. Gerhard was now to be his successor. In the month of June (1614) the duke's councillors therefore began to negotiate with him and left nothing "untried to induce him to accept the office. But the year was drawing to a close, and still he refused.

We can best learn his reasons from some of his letters To the Chancellor, Dr. Ernst Fomann, he wrote on July 14: "I have indeed experienced up to now how the work of preaching, due to narrowness of the chest, weak voice, constant flow, dry heat of the body and low strength, is so repugnant to my nature that a strong affection for serious accidents then arose and it is easy to consider that preaching in such a large congregation and wide church would be unbearable for me. And whether it be objected here again that

the work of preaching could be entrusted to another, I cannot find in

myself with what conscience I could omit the noblest part of the office (1 Cor. 1:17), and that in this place, since we are close to the

papacy, whose bishops, as highly reproachable, have justly advanced that they set aside this part of their office. Since it would

also be impossible to remind the congregation by means of them in fixed boxes with iron bars, and they put good, strong bolts punishments and warnings, such a thing could not easily be done.

Therefore, another person, who is charged with preaching, could be Inspection to the fullest. And although such substitutes are

sometimes adjunct to old superintendents, to whom a part of the restlessly he walks to and fro in his box, how treacherously he work, especially in preaching, is assigned, yet they do not have to

do it.

Our catechism says that the law, the holy ten commandments, are also given to us as a bar. - Now what does that mean? What is the use of a bar? And what does the law do as a bar?

I will make this clear to you by means of an example, dear reader, if you are satisfied.

Think of going with me to a circus where they show wild animals, lions, bears, tigers. They don't let them run around free. They have

also in front of the doors of the cages. Now, why do they put up the bars? Is it so that the wild beasts will become tame and pious? Nay, they

are not so foolish. There are other means of making them tame, but they are not made tame by the bar. Or just look at the tiger. How

restlessly he walks to and fro in his box, how treacherously he squints in all directions, how his red tongue thirsts for blood, how his

paws claw, how he devours all the spectators with his eyes-howls and roars with rage that he must not come out and tear up

everything! Has the bolt made him tame? No, indeed not. The bolt does not turn the tiger into a lamb; he is a tiger and remains a tiger,

and becomes a tiger all the more, only becomes wilder and more wicked than before. But why does one put the bar in front of him

then? Solely so that

(Submitted.)
The law as a bar.

He does not break out, so that he cannot let out his malice. The bolt does the tiger no good itself, does not make him good; but it is still a good thing about the bolt. It does other good, much other good.. Just think what would happen if the latch were not there, if the tiger thirsted out and thirsted to his heart's content to cool his little mouth. But there's the latch in his way. It holds him. And therefore the latch is put up.

Now notice: What man wants with the bar with the wild beasts that, just that God wants with his law with man. The law is to be a bar. This is not all that God wants with the law, indeed, it is not even the main thing, but it is nevertheless one of the things that God wants with it, and actually the first: the law is to be a bar for the wild beasts "For the wild beasts, you say? But where are there wild beasts among men? There are enough, more than enough. Where are they then? In the heart, in the heart of all natural men. There's the lion the wrath, the tiger..: Bloodlust, 'tis the wild bear, the treacherous hungry wolf, the cunning fox, the false cat, the poisonous serpent the insolent sow, the lustful goat, the stingy hamster, the gluttonous glutton, the lazy ass - and who can count them all the evil, nasty beasts, the wild, carnal lusts, urges, desires and passions, that dwell in the small room of the heart with each other and all would like to break out and cool their little moths !

Now God the Lord puts a bar before them, and his holy law is this bar. The word: "You shall not kill! Thou shalt not commit adultery! Thou shalt not steal! Cursed art thou if thou doest it!" - That is the bar.

Now tell me, what does God actually want by putting His bar in front of the hearts? Does He want to make people better through this? Does He really expect that by saying, Thou shalt not kill, anger will become pure love, the roaring lion will become a gentle lamb? Why, the circus-men would be wiser than the great God! Nay, he knows as well as they do, this shall not come to pass, this cannot come to pass. Of course, there is no doubt about it; God wants love to dwell in the heart instead of wrath. But He does not expect this from the law. He has a quite different means for this. By saying "Thou shalt not," He does not intend to bring it about. He knows that this is impossible for the law, because it is weakened by the flesh. He knows best of all that there is no law that can make alive, i. e. give strength to do voluntarily what it demands, as we men once are

He knows it, and we know it too, if we want to know it. If you look at yourself, you will find out what St. Paul found out about himself. He wrote in Romans 7: "Sin took occasion in the commandment, and in me was all manner of pleasure. For without the law sin was dead.... But when the law came, sin came to life again.... And it came to pass, that the commandment was unto death unto me, which was given unto me for life. For sin deceived me, and by the same commandment killed me. . . Sin became exceeding sinful through the commandment." And in another place, "The law worketh only wrath." What then did Paul learn? He learned that it was not the good that might still exist in man in the commandment of God that caused him to take a holy delight in God's law, but rather that sin took occasion in him to take all kinds of evil delight against the law.

Law to excite. He learned that instead of sin becoming dead through the law, it was the other way around. He learned that instead of sin, which had been alive before, becoming dead through the commandment, sin, which had been dead without the law and therefore did not stir, became alive when the commandment came, and that it was not only not dampened, killed, or improved by the frequent and constant hearing of the law, but only became more alive, more evil, and more poisonous. He learned that the law, far from bringing about in us the love of God which it enjoins, and making us enjoy the love of God in reward for it, was, on the contrary, by deceiving the devil and sin, stirring up and inciting the wrath against God which was slumbering in him, and for this, as a just punishment, gave him a taste of the terrible wrath of God; in sum, that instead of giving life, it drove him all the more to death.

This is what Paul learned about the effect of the law as a bar, and this and nothing else is what all Adam's children learn who take care of themselves. He who is not so blinded by Satan that he imagines that he has fulfilled the law of the holy God and earned life and salvation by refraining from a few gross works of sin and by doing a few outward things that God requires; He who has his eyes open in the least realizes with himself that he is not made better by the bar of the law, but that, on the contrary, the law, with its prohibition, makes the existing but dormant evil desire all the more alive, impudent, wild, hot, and fiery, so that it now thirsts all the more ardently for what is forbidden, and desires wickedly and blasphemously, O! God would not be with his law, so that the law would stir up the natural man's hidden enmity against his Creator and bring it to an outbreak, thus revealing in a terrible way what is in the heart.

Behold, this, ah-this is what the law does, when it is put up as a bar to the sinner.

But, you will perhaps say, would not God do better to leave out the bar, which only makes evil worse? Dear reader, it is true that the law does no good to man even for his person, to whom it hurls its prohibition into his conscience with a curse; it does him no good inwardly. But it is a good thing about the law, even if it is only a bar. It does good to others, it prevents many a terrible work of sin, it protects many thousands from the grossest outbreaks of sin. Just think for a moment what would happen if there were no law of God with its curse and terror everywhere, if all the bestial lust and passion of men could rage freely and unhindered, because every bridle and reins were missing! What a terrible war of all against all would that be? Who could live on earth then? Nay, thanks be to God a thousandfold that his holy law is there, even if it served for nothing else than an outward bar. Thanks be to God, who says: Thou shalt not kill, thou shalt not steal, and sees to it that at least the grossest misdeeds find their punishment here through his governor, the authorities. Now it is possible to live on earth, now human society can exist. Not everyone can be prevented from committing gross misdeeds by this, but some can be defended and frightened by it. How many irascibles there may be who had already clenched their fists for murder, when all at once the bolt intervened: "Whoever sheds the blood of man, his blood shall be shed again - and they lowered their already raised arm. How Man-

When a man had already stretched out his hand for another's good, his conscience said aloud, "Thou shalt not steal," and he withdrew his hand. How many of those who walked in adulterous ways in the night and in darkness might have turned back, because they felt in their conscience, "God will judge fornicators and adulterers. This did not help them themselves, neither inwardly nor in the sight of God, for he who refrains from the evil deed merely out of fear and fright, while at the same time the evil desire burns all the hotter in his heart, and his heart curses God for resisting him, is certainly not helped by it; but it has helped others, and has protected and saved his neighbor's life, limb, wife, child, possessions, and goods. And that and nothing else is why God needs his law as a bar.

But that this is really God's intention with the law, St. Paul says in express words: "But before faith came, we were kept under the law, and shut up." In other words, this means nothing else than that the law served us as a bar. And not merely the police or ceremonial law. For when Paul speaks of the law in such a general way, as he does here, he never means one piece, but always the whole law, and therefore also the law of the ten commandments. In the New Testament and through the Ten Commandments, God looks to the outward welfare of civil society, so that He allows it to do this service.

The same is spoken by the holy apostle, 1 Tim. 1:9. "To the just there is no law given, but to the unjust." Here we first hear for what purpose the law is given. After the foundation, namely, the apostle says, "the law lieth upon them, lieth upon their necks, as a burden, or as a yoke, which hindereth them to leap freely, and to go right and left whithersoever they will. But what is this but another expression for the same thing, namely, that the law is a bar? - But we learn here also to whom the law is given as a bar? Not to the righteous, but to the unrighteous. The righteous, as the just, do not need it for this purpose. For them the law serves something quite different.

But do not misunderstand this word, dear reader. Do not say: If the law is a bar only to the unrighteous, that bar is none of my business. I am righteous; I believe in Christ." Blessed are you if you believe in Christ with all your heart; then you are certainly righteous, and then, of course, the bar has nothing to do with you as a righteous man, if and in so far as you are a righteous man. But it does not in the least follow from this that the law has nothing whatever to do with you as a person. For how art thou righteous? According to the new man, for the sake of the new creature that believes in the Savior of sinners. But what about the old Adam? Do you not know that you still have him hanging by the neck? But he is and remains unrighteous. In the heart of the old Adam are and remain the wild beasts. But where the wild beasts are still found, there also still belongs the bar. So the law is given to the unjust. But for this very reason it is given to all men as a bar, because in all, even the best, there is still the old Adam. Therefore, if at any time thou feelest the wild beasts stirring in thy heart, then confidently take hold of the ban and curse, and quickly thrust out the bar. This is by no means forbidden to you, and is a means not at all to be despised, even if it does, of course, bring the buse

It doesn't kill the spawn.

But finally notice, dear reader, if you are still one of those people who have had nothing, nothing at all, of the holy law of God up to now, except that at times it drives through your conscience as a bar to your great annoyance, and by its threat keeps you here and there from gross works of sin, but at the same time only stirs up the desire to sin and the aversion and enmity against God all the more vehemently inwardly, if you have had nothing further in the law up to now - oh! then be afraid of yourself! For there thou hast an infallible sign, that hitherto thou hast been nothing but an unjust man, a natural man, and a child of wrath. But wilt thou remain a child of wrath? It is impossible for you to want that. If then thou hast ears to hear, hear: the law shall not be a mere bar. The great God also wants to do something else with his law, something else to you that will benefit you more. His law is now also to become a mirror for you, which first shows you something very sad, namely, that you are a great sinner. But then it will also drive you, for which God will give you grace, to the Savior of sinners, to Jesus Christ, so that you may receive forgiveness of sins, life, and salvation from Him. But of this another time.

H. S.

Reflection on ceremonies.

"Useless ceremonies!" Of course, what's useless must go. And under the title of ceremonies is now generally thrown away what the heart has no understanding for. For example: blessing the house, praying before and after meals. Or, how many Christians still pray to the prayer-bell? For, in the first place, they have no time, and, in the second place, they say, it is essentially a ceremony. As for the old, they took their hats off their heads, praying the Lord's Prayer, or: "Grant us peace. The youth nowadays - their caps sit so tightly on their heads, as if they had birds underneath, which would fly away quickly if they took off their caps. Ay, 'tis true that 'tis an ill thing with birds. There have always been many of them, Hanberend Meyer zu Grashausen too. He and his servants had no time for ceremonies, and could not stop work, he said. Well, but all at once, the one shoved at this, the other at that, and be that as it may, he must have caught a violent cold while washing sheep, enough, Hanberend goes - deaf. No superstition helps, and no blessing helps. Fortunately one finds him, who points him to the right doctor, and says: Jacob, you must pray. Jacob prays, and righteously." And what happens? He faithfully reported it to his priest. Once upon a time, but years had passed, he was lying in bed in the morning. All is quiet around him. Suddenly, think of his frenzied trembling, he hears the prayer bell! God's hour has come, and calls his Hephata. But he feels as if he were dreaming like Jacob at Bethel, and there were all the angels of God descending to him. But no, it is the prayer bell. Like the dear voice of his God, it beats on his ear and in his heart. He can hear, he can hear! Now he straightens up, takes his cap off his head, folds his hands to his God, prays for the first time with the prayer bell. And how he praises and glorifies! - From then on, until his gentle and blessed end, he was able to hear, to pray, and to do so he held his hat in his hand with devotion. And I think that will be dear to him, that he has learnt to pray with a bare hand.

He is not afraid to stand before the holy God, when he sees them in the upper sanctuary casting down their crowns before him who sits trusted. It is better that man should stop it here. Here it can be on the throne, and saying: Lord, thou art worthy to receive glory and temporal, there it should be eternal. Better a Passion-time honor and power. Would not the gentle reader also be with them? celebrated here, than a Passion-eternity lamented there, that is, Let him give honour to whom honour is due.

For so it is also with other things, which they call ceremonies, as, for example, with the bowing of the head at the name of Jesus. Namely, it is a matter of the glory of God. It is said that at the name of Jesus all the knees of those who are in heaven should bow, that is, even the angels should bow. I think, in fact, that we should immediately fall on our knees at the mention of the most holy name. That would be our duty. But now let us be content with bowing our heads. To whom this is still too much, or a "ceremony," well, he can hardly call Jesus a Lord by the power of the Holy Spirit. There is then no more to be asked: But he that can call Him a LORD hath his intimate joy in this anointed name, which is more sweet than the perfume of the ointment poured out in the house of Simonis the leper, and fresher than the sound of the bright thrush in the dewy forest floor, and mighty that the devils gnash and stagger back howling, and the angels in the eternal tabernacles sing praise after praise to Him-and man red with shame, silent, bows his head.

O a beautiful "ceremony"! The congregation stands together in the house of God, and as the holy name is sounded, all heads bow down in celebration, in worship, as in the rich field, white for harvest, when the evening wind softly passes over it, and the forest of ears bends and bows, shuddering. - A few empty heads of straw always stand here and there straight as a poker in the air. But they are also empty before they are threshed. When they are first threshed, who knows, they might be a little more limber.

Oh no, such ceremonies come from the spirit. So I cannot blame the old, good souls if they adhere to the custom of their ancestors - that in the morning, on the day when they want to celebrate the holy night meal with Christianity, they fast completely, so that the blessed food from the Lord is their first food of the same day. Nay, this is a laudable discipline. There they may learn to understand still better:

Oh, how my soul hungers, friend of man, for your goodness,
Oh, how I often long with tears for this food, Oh, how I thirst
for the drink of the Prince of Life, Always wish that my bones
unite me with God through God.

After all, body and soul are to be nourished! It is, of course, a strange thing that one must advise "fine, outward discipline," fasting. But what can it help! We do not please those who smell piety in all such "ceremonies. No, they shall make us very fresh and cheerful. But if this new generation laughs at the old generation, which is still fasting and preparing itself for the sacred meal with reverent trembling and restraint, let it beware. The old generation speaks, approaching the altar:

Both laughter and trembling can be sensed in me now.
The new sex, since it is not yet the end of all days, may have to speak again:
Both weeping and trembling, they may smell in me now.

The trembling is what it's all about. Once must be trembled, or without Easter. There are children of the world to whom it is a pestilence or "ceremony" to laugh at when God-fearing Christians put on gay clothes in Lenten churches or on Christian Friday, with which only by heart, too dear to God, what moves the heart is to be shown. And there is also cause for this, for if this is done on green wood, what shall it become on dry? - I must say, when one is accustomed to the congregation dressing in black on the Lord's days of suffering, it is like a magpie walking in, when such a one comes lightly into the church with colorful skirts and ribbons. There's no earnestness in it. But I know, where the whole congregation is together in mourning clothes - unanimously all black, as in a house of mourning, where a son lies in his coffin, yes, there even a hard man gets a shiver through his bones, and trickles through him, when the mourners now slowly rise:

O world, see here thy life hovering on the trunk of the cross!
Thy salvation sinks to death, The great prince of honours
willingly lets himself be weighed down With bands, blows,
scorn and mockery. -

Oh, sometimes the same people who are so upset against these ceremonies for God's sake make ceremonies enough themselves for the sake of the great lords. They are quite happy to take a cross as a medal on their chest, although they do not otherwise make much of the sign of the cross. When Duke Heinrich Julius was buried in Wolfenbüttel in 1613, not only did the nobility of the country with mourning staffs in their hands and Mr. Basilius Sattler and the rest of the clergy in white choir robes precede the coffin, and there were not only the satellites with black halberds and timpanists with black-covered timpani, but the Kapellmeister Michael Prätorius and two of his companions carried high black crosses before the corpse. That was a ceremony, too. I wish it were still common, as it is in other countries, that not even a corpse is taken away, but the cross goes before. That is a ceremony, and yet also an edifying sermon, when the dear cross precedes the funeral procession through town and village and field and forest. What this means no one needs to explain, it is soon learned. It is the sermon:

JEsu, go forward on the path of life, And we will not
tarry to follow Thee faithfully, Lead us by the hand to
the fatherland.

He who does not like such things suffers inwardly, has heart disease, and may beware. For him, the usual church service and altar service with chants and responsories will have far too many ceremonies. If it were up to him, there would be no need for a crucifix and lights on the altar, and the altar would be so bare and bare, like the one in the church of St. Michael in Lüneburg, that a Christian would be miserable. And according to this the whole service would have to be. Doctor Luther, of course, was of a different opinion. The Crucifix was so dear to him that he said he believed that many of them had been blessed in the papacy, whom, since they were

who have wrestled with death and want to die, the Crucifix has beenAnd we can still do it. But the Lord saith Rom. 14:11: As surely as I held up to them and said to them: "In Him put thy hope. - "Theylive, every knee shall bow unto me. All? Yes, the time will come verily know not the Pabbacy aright, who alone dispute the oldwhen, without requiring further proof, the emperor will fall on his ceremonies, and wish to confirm their Gospel by discarding theknees beside the street sweeper, and a professor beside the harmless church customs." So said Doctor Luther, when they begancobble's boy, for the Lord will judge by fire, so that the ankles of the in Switzerland to remove from the churches the altars and imagesstrong will shake, and the loins of the wise will shake. He is the Lord. and hosts and pericopes, also the priests' vestments and organs, and when he heard that in Anhalt they retained the old Passion If I were mayor or a city councilor, I would see to it that such chants during the week of martyrdom. A ducal dowager ofceremonies as the orphan boys singing the hymn of God through Brunswick-Luneburg, however, also did the right thing. I meanthe streets in Currende, where such had fallen asleep, would be Elisabeth Magdalene. Her husband, Duke Franz Otto, the eldestreestablished. That is a resounding sermon, which penetrates more son of Ernst the Confessor, had already died in 1559, so she was athan one to the heart, just often when it is needed. Or I would never young widow. But not young in wisdom. Her preacher Prunner tellslet that go, that the musicians of the town in the evening blow the thus: "Whether Your Princely Grace was probably not unaware thatchorale from the high tower into town and field. How deserted, and this convent's ceremonies and intentions must have thewithout such song ornaments, stand at this time so many towers, appearance and afterglow of a papal being with some, however,from which in old times the watchmen very high on the battlements she remembered what the dear man Lutherus once declaredwith trumpets and bright tines above the throng of pointed houses against her father about such ceremonies. Her father was namelyand small people between them, let the church songs sound! Like a Elector Joachim II of Brandenburg, and the wife of Duke Julius ofholy host from on high they descended, and it was as if in them the Wolfenbüttel, Hedwig, was therefore her sister. The court preacherLord spread his hand at evening over the city and the wings of his Prunner continues in his report: "Especially, however, I rememberhosts, for otherwise the watchman watches in vain. The wanderer that her princely graces said to me several times that they did notof all on the road, still far from the gate, heard already the holy song, want to drop any of these church customs in advance, because theycarried silently to him, over the fields, stood still, listened, folded his hoped that as long as such ceremonies would remain, the Calvinisthands. It was like a gentle homeland greeting to him. (Christophorus.) arrogance in public church office would also remain. There this princely woman had a right eye. Just as Doctor Luther also said when^ he was once at Eisenberg in the church where they had abolished the old chant and text at the altar service. There he said, "I am to the people who always do one thing over another in ceremonies. These are the very things that the doctrine of time will do." This is the truth out of reverence. The Calvinists saw us as still half in the pabstical, and their forerunners and invading snappers still do. That could not be helped. But let us rather hold what we have. They have always had a great importunity, and of course it was on German soil that they first introduced French ways and customs. This came over from the reformed courts of Nassau - Orange, Palatinate to the Hessians. But of this much could be sung and said.

The other day, a reformed professor was in Hanover, in our King's Court Church, on the kneeling benches. Does he not know the apostle's words: "For this reason I bow my knees to the Father of our Lord Jesus Christ? He who knelt in prayer with the elders of the church at Ephesus on the seashore knew well what was proper. Our forefathers were on their knees at the confession, the litany, and our knees should not be too stiff either. They sang:

Hail to me a thousand times, who ever loved me, Jesus, who atoned for that with which I grieved thee, Oh, how well I feel when I kneel and lie by the cross where thou strivest, and workest for my soul.

To the ecclesiastical

Life Insurance. In the "Pilgrim" of Read- ing there is an article with the heading: "Why a Christian must not participate in the so-called life insurance." This article concludes: "I maintain that life insurance is a hopeless lottery with life. No matter how much the defenders of life insurance may protest against this assertion; no matter how boldly they may claim that such a gamble on life does not take place with life insurance any more than with bequests or legacies, which only come into effect through the death of the testator or testator, they must nevertheless admit that with life insurance the size of the profit is largely determined by the life span of the insured, so that, for example, a person who dies a year after the death of the testator or testatrix does not win any more than he does with a bequest or legacy. Thus, for example, he who dies one year after the insurance policy has been taken out gains proportionately far more than he who dies thirty years after it. Thus the life span plays a greater role in this game of chance than even the money invested. That is why some insurance companies point out so emphatically in their circulars and pamphlets that they only accept 'first-class lives'. Now, my dear fellow, imagine a Christian who is anxious to look after his life some day, when it is demanded of him again by the one who gave it, for a sum of money! Imagine a Christian who knows that his heavenly Father has written all the days of his life in his book, that the beginning, the progress, and the end of his life are in the hands of him to whom he says: 'Thou Lord of my days - Thou Lord of my life'; who consecrates his life as his highest earthly possession to him who has bought it dearly: and who now uses this his life as a commodity with which money can be won! Imagine a Christian

who allows himself to be led in the yarn of the insurance agents, in order to have his life, this his sanctuary, assessed as to whether it is a 'first-class life'! Oh, how the vile idol Mammon can beguile a Christian heart, so that it forgets its Christian dignity altogether!" - God bless the writer for this beautiful fearless testimony. W. [Walther]

The new article of faith in the infallibility of the pope has so far made few Catholics in America misgivings about their church. At least almost all those who at first protested against it, as it seemed, with great earnestness, as against a ridiculousness and a distastefulness, are now cowering. Recently, however, a respected American Catholic has decided to renounce the newly fabricated article of faith and has declared his intention to join Döllinger. This is namely the Catholic writer Mansfield Tracy Walworth. He is the son of the well-known chancellor and judge of the high court of the state of New York of that name, who was a Protestant. He, the son, converted to the Roman Church in his younger days mainly because he desired a church that really had the one old unchanging faith, which he thought he would not find in any Protestant community at that time, but in the Roman one. Now he sees with horror that he was mistaken, and that the Roman Church is continually changing its faith. Walworth says that shortly after his conversion to the Roman Church he himself wrote a book in defense of it, in order to induce others to join the "never-changing church. In this book he declared it to be a lie if one claimed that the Catholics regarded the pope as infallible. That it should now be otherwise, therefore, angers the poor deceived man very much. He writes: "When I wrote that book, I denied the infallibility of the Bishop of Rome and professed the infallibility of the assembled bishops of the world when they define articles of faith. I had full liberty to do so then. But if I did so today, I would be declared a heretic and denied a Christian burial!" - How many a convert to the Roman Church may feel that way now! But, alas! when a man has taken this fatal step, he must then say yes to many things with his mouth, to which his mind, heart, and conscience say no; but this must soon so devastate his conscience, and so stifle all honesty and love of truth in him, that he cannot now manage to return to the abandoned and perhaps already often despised truth in shame and repentance. But then the peace and tranquillity of the soul are lost forever, and how many may then finally die a miserable death in mute despair! Luther rightly says: "It is easy to get into the sects, but difficult to get out again.

W. [Walther]

"Peace Conference in Minnesota." Under this heading the following highly gratifying advertisement is found in the Wisconsin church bulletin: "At the request of the pastors of the Synod of Minnesota and the Honorable Synod of Missouri, a joint conference will be held at St. Paul, Minn. in the congregation of the Rev. J. H. Sieker, commencing January 10, 1872, to which all concerned are hereby most kindly and urgently invited. It is, however, necessary that all who intend to attend this conference register with the local pastor well in advance, so that accommodations can be provided. - Head



The subject of the negotiations will be the question: How should the congregations and pastors of two confessionally faithful synods, in one and the same field, conduct themselves against each other according to God's Word? - On behalf of the above-mentioned pastors: I.H. Sieker, President of the Minnesota Synod." Let us intercede, dear brethren, that the Lord may bless this conference of peace!

W.

[Walther]

Canada Synod. As we have already informed our readers, the pastors of our Synod who are in office in Canada have made a proposal to the members of the Canada Synod to hold a conference with them in order to settle the pending differences. From the "Church Gazette of the Synod of Canada" in the issue of December 1, we see that some in this Synod are concerned that some of them might accept the invitation to that conference; therefore, such are already being warned and threatened. Thus, for example, it says in the number referred to, "The brethren who want to go are breaking ranks, are volunteers without call, are acting as an independent Free Corps, and very easily could meet the fate of a Free Corps. "

W.

[Walther].

The Bible in the public schools. In Hunters Point the children of Catholic parents have virtually rebelled against the reading of the Bible. It has gotten to the point that these children raised a hissing and screaming during Bible reading and one among them shouted to the teacher, "Let him take his Bible and go to hell." The rebellious children were expelled from the school. From this they uttered life-threatening threats against the principal of the school, and at night smashed all the windows and some of the window-frames. - One would almost like to say that one cannot blame the Catholics for acting in this way, for they know quite well that if one reads the Bible, one must come to the realization that the papacy is of the devil. From such events, however, one also sees what loyal citizens the Papists are, and that, if their insolence is not controlled, they will ruin the Union. W. [Walther]

Church News.

After Mr. Pastor G. Markworth had followed a regular call of the Lutheran congregation at Wyandotte, Michigan, he was introduced into his new office by me on behalf of the Reverend Presidium on the 24th Sunday after Trinity.

May the merciful God bless the work of His servant for the salvation of many souls!

W. Hattstädt.

Address: 8c;v. (4. Isarlcvortü,
Lox 275. 4Vvaut1ottö, 2li<:li.

Mr. M. Halboth, hitherto pastor of the Lutheran Trinity congregation at Wyandotte, Mich., having followed a regular call to the First Lutheran congregation at Dearborn, Mich. was installed in his new office there on the 25th Sunday after Trinity by the undersigned on behalf of the Presidency.

May the Lord make him a blessing for many! H. Lemke.

Address: lisv. 21. haldotü,
Dk!av1)orn, Vavm; Oo., 2Iic4i.

On the 21st Sunday after Trinity, Rev. H. Ernst, having received and accepted a call from the congregation at Blue Island, was introduced by the undersigned on behalf of the Lord Vice- Presbyter Rev. Francke.

Likewise, on Wednesday, November 8, Pastor Martin was installed in his present congregation by order of the President, Pastor Bünger, with the assistance of the Rev. Ernst by the undersigned.

The Lord crown Beldrr Ärbrrt'mit'Srmem-Srgelv!

E. Riedel.-

Addresses: Uov. 8. Li-usb,
Lluo IMuck, III.
Uov. .1. 6. 8. Llartiu,

Li one, 6ook Oo., 8l.

After the Rev. W. Vomhof, hitherto pastor in Davenport, Iowa, had received a regular call from the congregation near Mount Carroll, Illinois, and had accepted the same with the consent of his congregation, he was installed in his office by the undersigned on the second Sunday of Advent by order of the Reverend Bunger, President of the District.

May the Lord give his servant strength and joy to faithfully feed the new herd entrusted to him, and may he bless his work!

C. A. Mennicke.

Address; Usv. "W. Vomhof,
2louut Ourroll,
Oarroll Oountv, Ill.

On the 25th Sunday after Trin. the Rev. C. H. W. Strker, of Narrowsburg, N. I., was duly installed by the undersigned and by the Rev. I. Her, in the some congregations can be gathered in the surrounding area. God bless the shepherd and the flock!

May the Lord be his sun and shield for him and his dear congregation! at Fort Dodge was able to celebrate a double feast of joy. For on the forenoon our dear teacher, I. P. Rademacher, formerly of Hartem, Cook Co, Ill, was publicly and solemnly installed, with commitment to the Confessions of our church. In the afternoon the newly called assistant preacher, Rev. G. Barth, who had recognized the calling received from my congregation as a godly one, and had accepted it with the approval of his congregations near Chicago, was solemnly installed by order of Praeses Bunger, and according to the precepts of our agendas. The great expansion of our mission field made the appointment of a second assistant preacher absolutely necessary. The area, which is traveled from here, covers approximately the third part of Iowa. The number of preaching places is between 40 and 50.

Address: 6V. O. 8. ktaerlrer,
6lur6n "6 Ontrs, Lrlo 60.,

On the second Sunday in Advent, Rev. B. Burfeind, formerly of Clayton, Adams County, Ill, was installed by the undersigned in his new congregation at El Paso, Woodford County, Ill, by order of the Most Reverend Presidency of the Western District.

May the LORD grant him much grace and wisdom, and give blessing and prosperity to his planting and watering!

I. I. Kern.

Address: Hov. L. Oui-loinll, M Daso, Issooakoi- 60th, Ill.

Church dedications.

On the List Sunday after Trin. the St. Lucas congregation at Kewaskum, Wisc. branch of the Rev. Schilling, had the joy of dedicating their beautiful new church, a brick building, to the service of the Triune God. Mercy! I. F. Doescher, Pastor.

The 25th Sunday after Trinity was a day of joy for the Lutheran congregation of St. John in Ebelsville, Wisconsin, the main congregation of Pastor Schilling. On that day, their new, magnificent church, built of fieldstone, was consecrated to the service of the Lord. The addresses are: Itsv. 3. D. Onanier, ^Venverl^, Lreiner 6o., Iowa. ev. d. Lnrtili, l'ort Dockte, lovn. 3. D. Rnernaelier, teacher, lburt Dockte, Iowa.

May God grant that these churches may be and remain true houses of God, in which His holy Word may be proclaimed continually, pure and clear, and with proof of the Spirit and of power, and the holy sacraments may be administered according to Christ's institution, for the salvation and blessing of many immortal souls! I. Li st.

On the 24th Sunday after Trinity, the Evangelical Lutheran congregation in Pekin, Ill. had the great joy of being able to consecrate their newly built church to the service of the Triune God. In accordance with the invitation issued by the congregation, many participants from the neighboring sister congregations also attended this celebration. The guests from Peoria arrived by special train, three cars full; from Past. Sieving's congregation also arrived by special train with one car full. Thus, also from the congregations of Secor, Limestone, etc., faithful members had come to the celebration. Limestone, etc., had also gathered for the joyful celebration. The following pastors arrived: Sirving, Recker, Loner, Eggeeking and the undersigned. The dedication took place after the usual manner in our Synod. The undersigned preached in the forenoon, Pastor Sieving in the afternoon, and Pastor Loner in English in the evening. The church was packed each time. The singing choruses of the congregations at Pekin and Peoria contributed much to the elevation of the celebration by singing suitable pieces.

The church thus consecrated is a frame building. It is completely built in gothic style according to a plan supplied by Mr. Past. Stephan's plan. Its length is 60 feet, its width 36 feet, its height at the sides 18 feet, in the inner vault 26 feet. The tower in the front is 85 feet high; it carries a bell that weighs 1225 pounds. The interior of the church is likewise friendly and lovely, everything is finely arranged and splendidly executed. The eye is especially captivated by the fresco painting, which is truly ecclesiastical and therefore quite beautiful. The dear congregation in Pekin, which numbers only 30 and a few voting members, has indeed spared no sacrifice to present their church as a lovely dwelling place of the Lord, even on the outside.

On the 9th of January our Special Conference meets in the apartment of Pastor Rolf. _____K. Schu l'z e.

The Fairfield Specialconference will meet, God willing, on the 9th and 10th of January, 1^72, at the residence of the Rev. K. Mees, in Columbus. L. E. Knies.

The honorable Pastoral Conference of Northern Illinois will, God willing, hold its next meetings at the congregation of Rev. Krner at Chicago from the 9th to the 9th of January, 1872. G. Traub, Secretary.

The Iowa Specialconference will meet, God willing, from the 30th of January to the first of February invluslvs at the home of Rev. H. Kaemmerer in Iowa City. I. L. Osterhus.

Lutherthum vor Luther und das neue Rmische durch Luther aufgedeckte Pabstthum, by D. August Pfeiffer. Samt Louis, Mo. and Leipzig. 1872.

Paul Heid.

It gives us great pleasure to be able to report to our readers that Mr. Dette in St. Louis has renewed his zeal for spreading good books by again selecting and reprinting the book of the above title.

With this book it has namely the following meaning. About 200 years ago, a Jesuit priest named Engel published a small map in doggerel verse, in which he spoke about the

Lutherans, in order to embarrass and ridicule them, demanded three things: 1. to state exactly which pope and at what time he had first fallen away from God's word; 2. to name those who had believed like him before Luther, and 3. to prove whether any man had ever been saved by the Lutheran faith. The Jesuit thought that he had thus presented to the Lutherans such difficult and captious questions that no one would dare to burn his fingers on them. So the great theologian Dr. August Pfeiffer took up the matter and answered those questions so thoroughly in the book in question, so strikingly demonstrated the apostasy of the Papacy from God's Word, and showed the correctness of the Reformation so convincingly that the Jesuit answered so lamely that now everyone saw how he had caught himself in his own trap. Everything that Dr. Pfeiffer has written has, so to speak, hands and feet, and is written in a spirit of faith, including this writing, "Lutherthum vor Luther." Whoever wants to read something thorough about it, should get hold of it; he will not regret it. Even now, the Jesuits often raise the question: You Lutherans, how old is your church? Where was it before Luther? and they think they have thereby said and asked something quite clever, to which we Lutherans must remain indebted for the answer. But Dr. Pfeiffer has sent such questioners home in such a way that they can only throw stones of blasphemy around them, as the Jews once did. Joh. 8, 59.

Dr. Pfeiffer was a professor of Oriental languages first in Wittenberg and then in Leipzig, and finally became superintendent in Lübeck, where he died in 1698. When he was still a five-year-old boy, he took such a hard fall from the top floor of the house that he was thought to be dead and arrangements had already been made for his burial; but when the eldest sister was busy dressing him in his death garment and accidentally pricked his finger with a needle, the supposedly dead man moved, withdrew the pricked finger and, to the inexpressible joy of his family, returned to full consciousness. -

The thickness of the book is 261 pages in small octavo. The printing is excellent. The same can be obtained (bound for 75 cents, sent by mail free for 85 cents) at the address of the publisher Mr. Fr. Dette, St. Louis, Mo.

W. [Walther]

For Mrs. Past. Kleinegees: From Past. Flaxbeard's branch parish in Iron County, Mo., \$5.00.
To the seminary household in St. Louis: Collected at Fried. Kull's infant baptism by Past. Schlechte in Shelby County, Ill, \$4.70.
For Past. Wunders congregation in Chicago: by Past. Manaelsdorf's parish in Bloomington, Ill, \$54.00. Past. Bad's Gem. in Shelby County, Ill", \$29.05.
Mr. I. D. Block in North Topeka, Kansas, \$5.00. F. Meyer in Barre Mills, Wis. 90 Cts. Past. Hahn's Gem. in Staunten, Ill, \$25.00. Past. Matuschka's Gem. at New Melle, Mo., \$45.00.
For the Manestee, Mich. congregation: from the Virginians' Association of Trinity Distr. in St. Louis, \$40.50. from Past. Frederking's congreg. in Prairietown, Ill. \$7.75. Past. Mangelsdorf's Gem. in Bloomington, Ill. \$54.00.
For the burned churches in Wisconsin: Wedding Collecte by Past. A. Sirving at Lincoln, Benton Co, Mo, \$17.35. by Past. Mangelsdorf's comm. in Bloomington, Ill, \$54.00.-L. Ra-schcke., Cassirer.

Received at the Middle District Treasurer's Office:

To the synodical treasury: from Ch. G. in New Haven K1.00. Past. Buehl in Massillon -D1.00. G. Mueller in Fort Wayne .P5.00. Past. Jabkers parish in Ludams county, Ind, A1 5.00. Past. Strietcrs Gem. in Peru A4.07.' Past. Jox's Gem. in Logans- port O23.50. Past. Detzer's Gem. in Delaware P7.30, in Defiance H25.00, in South Ridge K31.00. bequest from the late Mrs. Cecilia, widowed Sruel in Cleveland O50.00. from Rev. Sitzmann's Gem. in Pomeroy O10.00. Past, Sauers Gem. in Jackson County H27.15. Past. King's Gem. in Cincin- nati G47.00. Past, Horst .P1.00, whose branch parish O6.20. Past. Frank's parish in Lancaster O9.00. Past. Hochstetter's congregation in Indianapolis O88.83. Dr. Sihler's congregation in Fort Wayne H42.34. Past. Schoenberg's Gem. in Lafayette H22.25. Rev. Rupprecht's Gem. in Union Township H10.00. Rev. Kniech's congreg. in New Dettelsau K12.50. Of some members from Past. Mres' congregation in Columbus K30.00. From the women's club of the same congregation.P15.00. From Past. Merz' congregation in BrownS- town K15.10.
To the preacher's widow's fund: From Past. Lothmann's parish in Liverpool O10.25. A part of the wedding collection at Zollinger's in New Haven 'H5.00. From Past. Buhl in Massillon S1.00. From Past. Bauer's former parish at Fort Wayne SZ.OO. Past, Ueischmann's Gem, at Kendallville ~H10.00. Mrs. Pastor Jor at Logansport .D5.00. Past. Steinbach's congregation in Fairfield H1 l.16. By Past. Frank m Lancaster P25.00. Rev. Zage'l's Gem. at Fort Wayne P12.92.
For inner mission: From H. Zippelmann in Cincinnati K15.00. From the mission fund hxr congregation of Dr. Sihler in Fort Wayne.D20.00. From Mrs. GeilMver in Aurora K1.00. Pastor Schöneberg's congregation in Lafay "IK3.0(i. To emigrants - MissiW in New York: From Past. Jüngel's congregation at JonesvilllW3.00. From the missionary treasury of the congregation of Dr. Sihler Dmrt Wayne K12.00. From A. Jsselhardt in Aurora H2.00. M
To the Emigrant - MissWä in Baltimore: From the School Children of Teacher Zitzlaf^~ÄvspSville K8.00.
For the Leipzig Mission: From Teacher Zahn's School Children in New Have. H2.53.
For the Hermannsburg Mission: 'Half of the Mission Feast Collecte at Massillon H10.50. Half of the Mis- sion Feast Collecte at Farmers Retreat H41.50.

Received in the treasury of the Western District:-

To the synodical treasury: from Rev. Pissel's congregation at Mat- teson, Ill, \$13.00. From N. N. at Chicago, Ill, \$2.00. Rev. Tirnenstein's congregation at New Orleans \$55.00. Trinity District at St. Louis \$20.15. Collecte in Past. Meyer's congregation in Leavenworth, Kansas \$9.50. Past. Meyer himself \$1.00. Collecte in Past. Katthain's comm. at Hoyleton, Ill, \$5.00. Collecte in Past. Nacktigall's parish at Waterloo, Ill. \$9.40. Collecte in Heinrich Lücken by Pastor Bergen at Jacksonville, Ill, \$5.00. From H. Haupt by Past. Harmening atDessen, Mo., \$1.00. Christmas aabe from an unnamed person by Prof. K11.18. Coll. on I. Ott's infant baptism at Lanesville O2.25. Walther \$100.00. From Past. Döderlein's congregation in Chicago \$10.35. Past. Biltz's Gem. in Lafayette County, Mo. \$25.00. Past. Horn's Gem. in Geneseo, Henry Co. of Ill, \$20.00. Past. Riedel's Gem. on Sandy Creek,Grove Jefferson Co, Mo, \$4.20. Past. Gräbner's Gem. in St. Charles, Mo." \$27.50.inLogansport K17.50. Past. Schwensen's Gem. in New Bielefeld, Mo., \$14.15. Past. Matuschka's Gem. in New mile, Mo., \$14.50. Past. Streckfoot's Gem. in Washington County, Ill, \$49.70.
To the college maintenance fund: from the Dreieiniqkeits District in Louis \$11.00. ImmanurIs-Distr. there \$22.00. Past. Riedel's comm. in Homewood, Cook Co. iii. \$6.60.
To the Synodal Missionary Fund: one-half of the Missionary Fixed Collectefor by Past. Seuel in Lyons, Iowa, \$17.10. From Joh. Blum by Past. Vetter in Cole County, Mo. \$1.00. From Past. Matuschka's Gem. in New Melle/Mo., \$20.00. For inner mission: From G. Deterding in Chicago \$2.00. Mrs. Balbon there 40 Cts. Gratitude offering from E. Lampe there \$1.00. From Teacher Jung's school children in Collinsville \$7.75. From Trinity - Distr. in St. Louis \$1.05. From Bro. Löhrdmg- mWmrdvtp county, Ill, \$3.00. H- Drterkmg in Chicago \$1.00. From Joh. Blum through Past. Vctter in Cole county, Mo., \$1.00. Of Wittwe Harter by Past. Bartling in Chicago \$10.IX).
For Past. Brunn's institution: by G. Deterding through Past. Wagner in Chicago \$1.00. H. Gaps by Past. Bergen in Jacksonville, Ill, \$5.00.
For the Hermannsburg Mission: From Past. Streckfuß's congregation in Washington Co, Ill, \$25.00.
To the SDno^al - Building Fund : By Past. Matuschka's Gem. m.New Welle, Mo., \$70.5G.
On the Emigrant - Mission in New York: From I. Ehrmann through Past. Wagner in Chicago \$5.00. From H. Kem- mann in St. Charles, Mo. 50 Cts.
On the emigrant mission in Baltimore: From G. Fischer through Past. Körner in Chicago \$1.10.
For the seminary in Addison: a portion of the Harvest Festival Collecte in Past. William's comm. in Break Neck, Butler Co., Pa. \$2.50.
F or " rrne S t udent eu.; Vsw Mrs. N. N. mSchaumburg, Ill, \$3.00. I. D.57. Block in North Topeka, Kansas, \$3.25.
For poor students in Fort Wayne: By Mrs. N. N., Schaumburg, Ill, \$3.00.
For needy preachers: s Welhnnachtsgabe von

For the heathen mission: from Rev. King's congregation in Cincinnati H5.00. From the pagan bag of Otto King 75 Cts.
For Past. Brunn's Institution: Half of the Missionary Festival Collecte in Farmers Retreat H41.50.
For the orphanage near St. Louis: A part of the Hochzeis-Collecte at ZöllNaer in New Haven K6.50. By Past.Jäbker Thank offering for happy delivery of N.N. H5.00. By Past. Stock on G. Hitzemann's wedding collected K11.18. Coll. on I. Ott's infant baptism at Lanesville O2.25.
To the general building fund: From Past. Sitzmann's Gem. in Pomeroy K6.00. Past, Iüngels Gem, near Jsnesville 3.50. Past. Maack's Gem. at Sugar Grove K10.65. Past. Runkels Gem. in Aurora P40.00. Past.Jor' Gem. inLogansport K17.50.
For poor students in St. Louis: From Mrs. I. in Aurora -D2.00. Past. Buehl's congreg. in Canal Fulton .D4.76. Whose congreg. iu Massillon .D15.25. Past. Stock's congreg. for G. Gohringer H5.25. Past. Weyels Trinity - parish K16.90, St. St. Peter's parish -D5.35, Emanuels Gemcinde -D3.35.
For poor students in Fort Wayne: From A. Brück there H2.00. Past. Jüngels Gem. for H. Jüngel O15.00, for F. Vonstrohe K15.00. By Past. Bauer O5.25, for A. Schmidt P3.00.
F ü r a r m c-S r-m: n a r : st c-n: uAddis on: From Past. Stock's congregation C. Great "D5.00.
For the new piano in Addison: by Past. Jä'bkers congregation in Adams County -H14.00.
Fort Wayne, Nov. 30, 1871, C. Grahl, Cassirer.

Thanking God and the dear donors, we certify the following gifts afterwards for the building of our church: By Mr.Roschke from N.N. in St. Louis H2.00, from the-Gemeiude- in North East,Pa.,. W.25, byLouis Eglinger in New York K25.00, by Mr. Past. Baden in Brook- lyn O10.00, by Mr. Friedr. Friedhoff in New York K15.00, by Mr. Jakob Ehm in College Point, N. I., IK1.OO, by Mr. Kassirer Schuricht in St. Louis S9.50.
Paterson, New Jersey, December 10, 1871.
H. Walker, Pastor.
G^Principal
G. Dchwoy, >

For students from Michigan has been received by me: From the congregation of the Rev. Chr. Bauer H5.70. From the women's club of the same congregation H4.00. From the women's club of my congregation GDI. 0HaNstLdt



For the Lutheran orphanage near St. Louis

the following gifts have been received:

By H. Niebrügge 10 Bushei Aepfel, M. Haas in St. Louis
Bor soap, L. V. 6 mission bars, G. Greb 1 Bush. Apples, C Koch 2 Bsh.
do., M. Mertz 3j Bsh. do., Gottfr. Mertz 2Z Bsh. ditto, M. Merff 1 Peck Sweet
Potatoes, 1 Peck Onions, 10 Gall. Cider, Gottfr. Mertz 10 gall. do., Joh.
Lochhaas 1Z Bush. Apples, Wittwe Rauscher and Fr. Kath. Meier 2 gall.
Vinegar, 2 sacks of apples, 1Z B. onions, 1 side of bacon. From the sewing
club of the Con- cvrdia Districtö in St. Louis 3 dresses, 1 apron, 1 shirt, 1 pr.
children's stockings. From Kaiser for KruseS children 1 dress and shirt stuff.
From Mr. and Mrs. Daumer for John Strobel S3.00. From Phil. Rauscher Z
Bush, green beans. Mr. Tindal 6 bsh. Apples. M. Ruck 8 lbs. beef. L.
Schrümpcr cabbage kvpe and 1 Bush. Potatoes, 10 busb. Apples. Phil.
Rauscher j Bsh. Potatoes, 4 Bush. Sweet potatoes, 1 gall. Fat, 1 gall. Cider.
L. Koehler 1 bush. Sweet potatoes. C. Cook 1 p. apples, 1 p. yellow turnips.
From friends of the Orphanage from New Melle 18 Bafh7 apples, 10 Gall.
Peach butter, 18-gall. Apfellmtkee. From Mr. Meier there 1 gall. Apple butter.
From Wulfekister daselbst 1 Zacket. From Eime Bush. Potatoes, 1 Bush.
Sweet potatoes. From Teacher Ulrich in St. Charles 1 Bnshcl dried apples.
From Wittwe G. Mertz turnips, 1 shoulder, fresh pork. From Andr. Bopp 1 bor
of shoes. From Mich. Borsch 1 gall. Fat. From Wißmann here as a thank
offering for happy delivery of his wife K2.00. By Rev. Schlechte, collected at
the baptism of children at Fried. Bauer, S3.10. By Past. Lh. Buszin collected
at the El Paso Branch H5.00. By Rev. Schlesselmann, Communion Collect at
Hamilton, H8.50. By Past. Zske, Harvest Festival Collecte, H5.75. By Rev.
Traut- man for sold Zubel sermons, li.00. By Rev. Freder- king, Kindtauf-
Collecte at Mr. Ka'mperwerth's, K1.25.

Heartfelt thanks and God's rich blessing to the dear donors! A. Lehmann,
orphan father.

For the Lutheran Orphanage near St. Louis, the following

additional gifts have been received by the undersigned since October 27:

From Mr. Titkemeyer in the ZionS-District 410.00. Collecte on the wedding
of Mr. Pastor Ianzow with Fräulein Müller in St. Louis 46.50. From Mr. A.
Schwartz there 42.00. From the estate of Wittwe Mastermann for her children
48.45. From Ernst Meyer refusal on the bequest of his blessed father 4'50.00.
from Wittwe Orban in St. Louis 45.60. from Sch. in St. Louis thank-offering
410.00. collected by the emigrant missionary Lt. Keyl in View Jork for Wittwe
Bachmann and her children 4100.00. Collecte on the wedding of Mr. Aug.
Kuntz with Fräulein Bünger 410.80. from Mr. Ernst Brink- imyr .D53X). From
an unnamed person through Past. S-euel in Lyons, Iowa, 43.00. Thanksgiving
offering by Mrs. Ehrlich in Blooming- tvn, Ill, 45.00. By I. Th. in Chicago 4'5.00.
H. Zutter- meister there -42.00. Johanna John 42.00. Bertha Mueller 42.00.
Heinrich Koke 43.00. H. Kammecr in the congregation of Mr. Rev. Blitz at
Concordia, Missouri, 1 barrel and 10 gall. Molasscs. Mr. B. F. Hänichen 6
bedsteads with rolls, procured by ItM from the factory and paid in cash 431'59.
Mr. Herz 42.00. Of the school children of Mr. Teacher Falch at Wol- cottsville,
N. I., O5.50. Jakob Biscoff in Darmstadt to a fine Christmas tree 4'15.00. By
Mr. Teacher Emmerich in Lowcll collectirt 43.00. Collecte at the wedding of
Mr. Michael Wells in Palmyra, Mo., 46.15. Thank offering by Mrs. Teacher
Müller for happy delivery K2.50. By W. Stein- feld 41.00. Heinr. Twelbeck 50
Cts. From Georg Beckmann's children from their piggy bank 25 Cts. Heinrich
Bchrcns 42.00. Half of a Collecte of the 3 parishes of Mr. Pastor Holls in
Centrcville, Ill, 4'19.00. From father H. Pauhorst 4100.00.

Warmly thanking the kind donors in the name of the orphans and wishing
them God's rich blessing

St. Louis, the 9th of Tec. 1871. I. M. Estel, Cassirer.

For poor students received as Wcihnachtsgabe by Pastor Beyer from the
werthen Jungfrauenverein der Pittsburger Gemeinde 415.50. By Pastor Hügli
in Detroit from the werthen Frauenverein seiner Gemeinde 415.00. By Past.
Stamm from Mrs. C. Retzlaff in Kirchhayn, Wis. 41.00 and by the same,
collected for Stud. Stiemke at the wedding of Mr. David Pipkvrn'S there
412.00. By Pastor Hochstetter from the werthen Frauenverein in Indianapolis
10 shirts and 5 pairs of woolen stockings. From Mr. Peter Schaaf in Baltimore
43.00.

C. F. W. Walther.

Correction.

In the poem of the previous number it must read instead of The youth
must not form the state - The youth must once form the state.

Changed Morrslenv

Hev. 8. n nncler,
3338t ., OlöouAy, III.

Xaomursrer,
OsStzo,

^Vm. Howlro,
78. Furors, 8an6 6o., III.

The "Lutheran" is published twice every month at the annual **subscription price of**
one dollar and fifty centsS for the out-of-town subscribers, who have to pay the same in
advance and bear the pvügegeld.- In St. Louis each number is sold for ten cents.

Only letters containing notices for the paper are to be sent to the Re. daction, but all
others containing business, orders, cancellations. Grlder^e. contain? under the Ndreffe^ (i.
i. urtv. est, Oouin-u ot' 7tk uim l. al'a^ottv 8treet8, 8t. l. nriis, Llo., anberzuscnden. - In
Germany this sheet can be obtained through **Zustus Naumanns Buchhandlung** in Leipzig
and Dresden.

Printer -er Synod of Missouri, Ohio, &c. St.



Herausgegeben von der Deutschen Evangelisch
Zeitweilig redigirt von dem Lehrer: C.

Volume 28th, St. Louis, Mo. 15th Jan. 1872, No. 8.

That delicious thing, a solid heart.

Sermon, delivered at the opening of the Synod of Missouri 2c.
western district at Altenburg, Perry Co., Mo. on May 3, 1871, and
communicated by order of the Synod by C. F. W. W.

O Lord God, Father in heaven, we praise and glorify Thee that
Thou hast created us, caused us to be born in Thy holy Christian
Church, preserved us until now, supplied us abundantly and daily
with all necessities and nourishment of body and life, protected us
against all dangers, guarded and preserved us from all evil, and,
though wonderful, yet always Fatherly and gloriously led us and
saved us to eternal life.

Lord God, Son, Jesus Christ, we praise and glorify You that You
have redeemed us lost and condemned people, purchased us,
won us from all sins, from death and from the power of the devil,
not with gold or silver, but with Your holy, precious blood and with
Your innocent suffering and death.

O Lord God Holy Spirit, we praise and glorify Thee that Thou
hast called us through the gospel, enlightened us with Thy gifts,
sanctified us in the right faith, and preserved us until now.

O great, eternal, living, only true, most holy, triune God, we
praise and glorify You that You have begun the good work in us,
and we ask You to carry it out in us until that day, to keep us in
Your truth and grace until the end, and finally, after the hot struggle
of this life, to help us to Your heavenly kingdom. Then we will give
Thee full thanks and praise Thee more gloriously with all the angels
and elect from everlasting to everlasting. Amen.

Text: Ebr. 13,9.:

"Be not carried about with divers and strange doctrines: for it is
a precious thing that the heart should be established, which is by
grace."



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Venerable and beloved fathers and brothers in the Lord!

We have gathered this year on a strange ground; among a population of our faith and confession which has a history of a rare kind behind it. As I stand here now, according to the demands of my office, to speak the word of the Lord among you in preparation for our common deliberations this year, a picture of the earliest history of this congregation comes so vividly before my soul that I cannot resist the urge to speak of it at this moment, however inappropriate it may seem.

When I, too, belonged to the inhabitants of this region a little more than thirty years ago, it was a scene of a completely different kind than at present, a scene of great distress. Hundreds of souls, who had left their dear home in tears and fled here to save themselves from the apostasy of their people, found themselves here at that time as in a desert. While death held a rich harvest and soon the most cultivated field was the God's acre, most of the survivors groaned under the pressure of the most bitter lack. While the healthy man was barely provided with his meager bread of tears, the sick man was completely deprived of the refreshment so necessary to him on his deathbed. The future lay dim and dark like a storm cloud before all our eyes. And ah! that the distress of the young settlement had been only the bodily one! How easily it would have been borne! For, let it be known to the glory of the Lord, the jewel of faith and love for Christ was unmistakably carried by most of us in our oppressed hearts. But through terrible experiences it had become evident to all of us that our exodus from the land of our birth had not been an exodus of Israel from Egypt at the command of the Lord. Even the comfort that our great trouble was trouble for Jesus' sake was gone from us. Covered with shame before the world and tormented by reproaches in our conscience, we hardly dared to seek refuge in the Helper in all distress in full childlike confidence. For the most frightening thing in our sad situation was that in it we lacked that delicious thing, a firm heart, that many-

more the doubt had crept into almost all souls "like a gnawing worm, whether our faith is the right one, whether our comfort and our hope are founded, whether our church services are pleasing to the Lord, whether the holy office administered among us, which preaches reconciliation, is valid, whether we are children of the church, or whether we are outside of it, and thus whether all our believing, loving, hoping, tolerating, going to church, teaching, listening, reading, praying, singing is rejected by God and therefore in vain and lost. With a shiver I now think back to that time. No man can count the hot tears that were wept here in silence before God and with which these hills were moistened. - But what has happened? - The Lord has done all things well, so that today I must call out to you with David: "Recognize that the Lord leads his saints in a wonderful way"; through darkness to light, through sin to righteousness, through shame to glory, through hell to heaven. For as hot and painful as the fire of that time was, it was not a consuming fire; it was rather only a fire of trial and probation, and this region was only the furnace chosen for us by God from eternity to purify and heal our sick love and to strengthen and fortify our wavering faith.

So then, venerable and beloved fathers and brothers, in view of those experiences, let it be my privilege to present to you today, from this place, on the basis of our text:

That delicious thing, a solid heart;

I'm gonna show you two things here:

1. wherein a steadfast heart consists, and
2. whereby this delicious thing alone
would be obtained.

I.

When, my brethren, it is first said in our text, "Be not carried away with divers and strange doctrines." and when then it is added as the reason for this exhortation, "For it is a precious thing that the heart should be steadfast." then our question, wherein a steadfast heart actually consists, is already answered by the Holy Spirit Himself.

For if a believing Christian is therefore not to be driven about with But the great crowd of opponents may be surrounded by a great various and strange doctrines, because a firm heart is such a halo of saints and shine with great deeds: even this does not precious thing, it must necessarily consist, in short, precisely in this, mislead him who has a firm heart; he only looks at the certain, that a believing Christian has not only accepted in faith the pure never-changing word, not at men, and therefore says with David: doctrine of the church, his spiritual matron, but has also become so "Men are nothing; great men are also lacking; they weigh less than certain of it that he now no longer allows himself to be driven about nothing, as much as they are."

with various and strange doctrines.

Biblical and church history are full of examples of such firm-

It is therefore certain that only he who has a believing heart can hearted believers. What a firm heart must have been, among others, have a sound doctrinal heart, but it is also certain, according to our Noah, the preacher of righteousness. What a firm heart must Noah, text, that a man can have a truly believing heart and still lack a sound the preacher of righteousness, have been, who for 120 years, amid doctrinal heart. Daily experience also teaches this. There are, the opposition of the whole world, proclaimed the great general unfortunately, only too many Christians who believe with all their flood, built the ark in the middle of dry land amid the mockery and hearts that the writings of the apostles and prophets are the word of scorn of all who thought themselves wise, and finally, amid the the living God, and that Jesus Christ is their Saviour and laughter of his contemporaries, entered the ark alone with only Beatificator, and who are nevertheless "driven about with various seven souls! What a firm heart Abraham, the father of the faithful, and strange doctrines" like a weak ship by roaring storm winds. They must have had, who, when all his people had sunk into idolatry, have willingly accepted the truth preached to them, but when they believed in the Lord alone, and immediately obeyed the call of the see that only a few, or only people of low esteem in the world, Lord: "Go forth from thy father's country, and from thy friendship, and profess the truth they have accepted, or that many fall away from it from thy father's house, unto a land which I will show thee. What a again, or that the contrary error is preferred and highly praised by firm heart all the holy apostles must once have been, these poor, many and, moreover, highly respected people, they are tormented unlearned, simple laymen, who received the command, "Go ye into by the fear that their doctrine may not be right after all, and that the all the world, and preach the gospel to every creature," and who now foreign doctrine may be the truth after all. Every new sect that proclaimed to the high and the low, to the wise and the unwise, to appears, especially if it has the appearance of great holiness, the saints and to the evidently ungodly, in short, to the whole world, immediately puts such Christians into uncertainty and restlessness. that it was in darkness and was condemned; with them alone, the Although they see that their doctrine is not refuted by God's Word, apostles, was light, and in their doctrine alone was salvation and and that the new doctrine cannot be proved by God's Word, yet the blessedness! What a firm heart, moreover, must all the innumerable manifold contradictions they experience make such a strong holy martyrs have had, whom all that was great and high in the world impression on them that they sway uncertainly on the waves of laughed at and cursed as fools, hypocrites, and boshasts, and who constant doubt. Why, they lack that delicious thing of which our text nevertheless preferred to go to the most painful death than to deny, speaks, a firm heart. And what is the consequence of this? Such even with an expression or a gesture, the doctrine which they dear Christians are not only never really happy about their faith, recognized as the truth of God! What a firm heart must have been But, alas, many a one, like the Galatians, after a long time of the little band of teachers, headed by Athanasius, who, when in the wandering in the sea of their doubts about their faith, are fourth century almost the whole of Christendom was seduced by the shipwrecked and lost.

Arian heresy, still stood firm alone, preferring imprisonment,

On the other hand, how different a picture is presented to us in banishment, and death to the denial of the pure doctrine! When, a Christian who has attained the precious thing, a firm heart! among others, the Arian emperor Constantius mockingly asked the However few there may be who confess the truth with him, bishop Liberius, "How many parts of the world are you, who stand He will not waver, for he will keep the word of Christ: "Fear not, little alone with the godless Athanasius and disturb the peace of the host, for it is your Father's good pleasure to give you the kingdom. whole world? For even once there were only three who opposed the Furthermore, if those who are of one faith with him are but lowly, royal command of Nebucad Nezar." To these examples let me add despised, simple-minded men, while those who hold to the strange but one; the example of our Luther, shining to the latest day. What doctrine are the most highly respected, the most wise, and the most a firm heart almost without equal was this man! Luther preached a learned, this also does not make him uncertain; he then holds to the doctrine as the only ecclesiastical one, which all those who then word of Christ, "I praise you, Father and Lord of heaven and earth, ruled in the church, or were considered its most faithful sons, that thou hast hid these things from the wise and prudent, and hast condemned as godless heresy. Luther preached a doctrine as the revealed them unto babes." May the little company of the confessors only Christian doctrine, which for nearly a thousand years had been of the truth lack every appearance of high holiness and every fame almost entirely silenced in Christendom, so that it seemed as if he of great works, yea, may even among its small number of members wanted to make heretics of all the holy fathers, to think himself wiser at last a Judas be revealed, and thus the cause

of the truth be covered with shame and disgrace,

than all the conciliarities, nay, to reproach and condemn the whole church to a thousand years of apostasy. Luther preached a doctrine as the only beatifying truth of God, which not even a high dignitary of the church accepted, and which even all those who had rejected the papacy out of human



Luther was one of the first to reject the doctrine of the Holy Roman Empire, which was rejected by a very small, despised part of Christendom, and which even many who had initially fallen for it, such as the Swiss, now partly fought against as a papist heresy, a doctrine which was soon shamefully abused by thousands and thus covered with shame and disgrace as a godless doctrine. And what did Luther do? - One might cry out: Church! Church! Fathers! Fathers! Conciliation! Conciliar! Let all the universities, with their professors of divinity and worldly wisdom, condemn him as a false teacher; let all the holy orders brand him as an enemy of holiness and expel him from them; let all the rulers in the church banish him as a heretic, and the rulers in the empire declare him a rebel and put him under imperial guard; his own former co-religionists might fall away and at last turn against him and call him a half-papist; his own friends might at last stink up his doctrine by carnal abuse, nay, his most faithful associates might waver and waver in the highest danger, in the decisive hour, and leave him alone: Luther stood firm. Nor once in his whole life do we hear him recant a truth once recognized by him, and never for a moment do we see him waver. A single clear word of Scripture was more certain to him than the concurrence or contradiction of the whole world. "The word they shall let stand" - "one little word can fell him" - that was and remained, in all the onslaught of the devil, of the world, and of false brethren against the truth, the shining inscription of his battle-plate. And when at last, on his deathbed, he was solemnly asked before God, "Venerable Father, do you wish to die to Christ and the doctrine as you have preached it?" he answered clearly, "Yes!

Behold, this is the precious thing of which our text speaks: a steadfast heart that is no longer driven about with various and strange doctrines. Blessed, blessed is the man who has attained to this jewel! His ship of faith steers without wavering, no matter how impetuously it is tossed about by the stormy winds of foreign doctrine, and no matter how rough the waves of persecution may be, it steers safely toward the harbor of eternal peace. peace.

II.

But, my brethren, the important question now arises: whereby alone can a man obtain this precious thing, a steadfast heart? Let me now speak to you about this in the second place.

Our text also answers this question for us, in the short plain words, "Which is done by grace."

Wonderful answer! Would one not think that in order to have a firm heart against all the various and strange doctrines in the world, it would be necessary above all to have great perspicacity, thorough scholarship, or a high degree of Christian knowledge? Should one not think that, since a firm heart is such a precious thing, it will certainly cost much, very much, to obtain it, great effort and labor, especially long and deep research? But behold, our text mentions none of these things. Rather, it simply says, "Which is by grace." No man, therefore, can or ought to give himself a steadfast heart; God alone can and will do this; and he wills this small thing.



nod not give for a man to labor for it himself, or to make himself worthy of this jewel by good works or perfect sanctification, solidem merely by grace, by his mere free divine grace.

Now this is not meant to say that only certain chosen ones can attain the precious thing, a firm heart, to whom God wants to bestow this grace alone before others as his favorites. Oh, no! Rather, the exact opposite is to be testified here, namely, that since no man can earn this treasure, God wants to bestow it on everyone, including me and you, by grace. For, say yourself, what is the whole of Holy Scripture but a testimony to the fact that God's grace is a heaven spread over the whole earth? David joyfully exclaims in the 108th Psalm: "God, your grace reaches as far as the heavens, and your truth as far as the clouds," and to show where this grace can be found by all, Paul writes: "The saving grace of God has appeared to all men," namely, in Christ.

Behold, the open, certain, sure way to obtain the precious thing, a firm heart, is this: You must first recognize that you are by nature a thoroughly depraved, lost, and condemned sinner, for whom there is help only in free grace; you must secondly recognize that this free grace has already appeared to all men and also to you in Christ, namely, that Christ has already purchased grace for all men through his death on the cross, and that God the Father, through Christ's raising from the dead, has himself also publicly, solemnly, and actually confirmed this purchase; You must finally recognize that the preaching of this or the gospel is nothing but the proclamation of this grace acquired by all in the whole world as commanded by God, that baptism is the inscription of your name, too, in the list of the pardoned, done by the hand of God himself, that the atoning body and the atoning blood of Christ in the holy meal are the divine seal and pledge of your pardon, that absolution is the ever new presentation of the same to you, and that finally the whole Bible is nothing but God's letter of pardon for all redeemed mankind, addressed also to you through God's Spirit with God's own blood. This knowledge, this faith, is what will give you, as God lives, that delicious thing, a firm heart.

No amount of science can help here. Yes, that now, especially in our old fatherland, so many seek to become certain of their doctrine by scientific means, this is rather the cause that now so many "are always learning, and never come to the knowledge of the truth, or yet so easily fall away. As long as the sun of grace that has risen in the Gospel does not yet shine in a man's heart, as long, that is, as long as he has not yet become certain of his state of grace through his doctrine; as long as his doctrine has not yet brought him this fruit, and has not yet proved and sealed itself to him in such a way that he can triumphantly exclaim, "I have now found the foundation that holds my anchor forever: so long can he have a heart that is timid, wavering, and wavering in doctrine; but so soon as his doctrine has become the rock to a man terrified of God and hell, on which he could save himself from the shipwreck of his sin and righteousness, and on which he could find safety and peace of mind, his heart also immediately becomes firm and sure.

Der Lutheraner.

What was it that once made all the prophets, all the apostles, all the martyrs so firm and constant? Nothing other than the grace of God in Christ, which they not only preached and confessed, but which they also faithfully appropriated for themselves. A curious example of this is again our Luther. Luther had already recognized many papal errors and many a precious truth, and yet he still wavered back and forth for a long time. Of this time he himself says: "When I heard the name of the church, I was frightened and offered to depart." *) Now whence came it that Luther was later on made to shriek by the cry, "Thus confesseth the church! So teach the universities! So write the fathers! This is what the conciliar authorities have decided! Luther tells us this himself. To him at last the word of grace, "The just man liveth by his faith," rose like the sun. "Here I felt," he writes, "at once that I was born whole and new, and now immediately had a wide open door to enter paradise itself." †) Behold, this was the moment, so blessed to him and to the whole church, in which that delicious thing, a firm heart, was born in Luther. For by this doctrine of grace Luther had now found the right key which shut out all the holy Scriptures to him, and the sure touchstone by which he could now test every doctrine, and thus that rock of which Christ says, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Well then, my brethren, the church which bears Luther's name, and to which we also belong, possesses that doctrine of universal free grace in a purity and fullness like no other: Let us then faithfully guard and keep as good watchmen this crystal bright precious fountain in the sandy desert of this world and time, but above all let us ourselves drink from it daily and hourly, quench the thirst of our souls from it, and refresh and refresh our weary hearts from it: so shall we also experience what our text says: "It is a delicious thing, that the heart should become firm, which is done by grace." The various and strange doctrines are in the last analysis all without exception opposed to the one doctrine of free common grace. Either they come from the outright rejection of this doctrine, or from the fact that we do not want to be content with it, and lust after supposedly higher things, deeper wisdom, sweeter consolations, and more glorious hopes. Therefore, as long as we hold fast with fear and trembling to the doctrine of free and universal grace as our highest treasure, as long as we examine every other doctrine to see whether it contains this doctrine as its innermost core, so long will we not allow ourselves to be deceived and moved by any foreign doctrine, and so on, While everything around us wavers and sways and is driven about like a weather vane by every wind of new doctrine, we will wave the heavenly banner of eternal truth with steadfast heart and foot, until we will finally see and enjoy with delight what we have often believed and confessed here amidst tears and hot temptations. May Jesus Christ, the King of grace and truth, help us to do this. Amen.

The blood of the everlasting testament, our Lord Jehovah, who hath made you perfect in every good work to do his will, and hath wrought in you that which is acceptable in his sight, through Jehovah Christ: to whom be glory for ever and ever. Amen.

(Sent in by Pastor Guenther.)
Dr. Johann Gerhard's life,
according to E. Rud. Fischer, *Vita Gerhardi*.

"Prayer, study, and contestation make a theologian."
(Continued.)

So he finally came (in February) to Coburg, after he had resisted for nine whole months. On the Sunday of Invocavit his inauguration

Although his ministry in Coburg was not of long duration, it was nevertheless of great blessing. After the completion of the great general visitation, he was given the task of writing a church constitution for the lands of Coburg. He was also the most suitable man for this task, not only because of his theological ability, but especially because he had become thoroughly acquainted with the conditions of the congregations in the entire country on the occasion of the visitation.

His wish to teach at a university was soon to come true. Even before his departure from Jena to Heldburg, Dr. Piscator had assured him that, as soon as a professorship would be vacant in Jena, they would take him into consideration. But as much as he was always drawn by force to the high school, he did not want to go his own way. When he had once been asked to reveal his wish to the university in writing, he had modestly refused; he did not want to step in the way of God's providence. In 1610, the visitators of the University of Jena had proposed him as the fourth professor. In the following year he had been proposed for one of the vacancies left by the death of Professors Debel and Piscator. He had not concealed his inclination to accept the position, but he had not wanted to know that he had been offered such a high position; he had believed that he could accept not the second, but the third and lowest position. When the appointment had arrived, he himself had asked the Duke for a peaceful dismissal, but the Duke had refused him the same and had sent back to the university the lecture it had held up to him on an earlier occasion: "How it would be the highest inequity that one should rob one altar and cover another with it.

After four years (1615) a position in Jena became vacant again. And now the Elector of Saxony himself, as guardian of the young princes of Altenburg, wrote to the Duke of Coburg asking him to dismiss Gerhard. Then the Duke remembered the promise he had made to the Elector more than two years ago, when he had not wanted to dismiss Gerhard, who had been appointed to the University of Wittenberg, namely, the promise that he would not keep him if he were appointed to Jena. But nevertheless, he now believed he had to refuse his consent.

Gerhard, firmly convinced of the divinity of the calling, after receiving the same, asked the Duke to dismiss him from his service. He told him that he could no longer endure preaching in such a populous congregation and would finally have to succumb to the work, that in his present position he could only

Valet Blessing:

The God of peace, who brought forth from the dead the great shepherd of the sheep by the

*) XIV, 472.

†) XIV. 462.

that he could benefit a part of the church, but in Jena serve the whole church, that he could also do much in Jena for the welfare of the Coburg scholars and help train teachers in churches and schools for the Coburg church, that his service to the Coburg church was not so necessary, since others could easily carry out what he had ordered, that he could not refuse the call with a clear conscience, since he had gotten into many difficulties since he had not been allowed to follow his first calling to Jena.

So the Duke finally agreed, though with a heavy heart. But since Gerhard had only been in charge of his new office for a few months, he had to stay in Coburg for a few more months, do some visitation work and help to find a capable successor.

Only in May of the following year (1616), after he had worked in Coburg for a year, he received his letter of dismissal. In the same it was determined that he would remain a Coburg church councillor and, as often as his presence was necessary at visitations, synods and other meetings, that he would be employed in Coburg at the Duke's expense, that he would attend the examinations twice a year at the grammar school in Coburg and that he would hold disputations, and in particular that he would supervise and promote the studies of the Coburg and Eisenach students in Jena, and that he would receive an annual salary of 100 florins for this work. Gerhard also had to promise the Duke that at his last end he would stand by him with comfort from God's Word and close his eyes.

On Cantate Sunday, he preached his farewell sermon. Before his departure, the Duke prepared a farewell feast for him, in which he himself took part, and granted him "200 Reichschaler for his departure, because of the spiritual visitation that had been held and carried out with special praise and benefit, as well as the well-written church order.

It was considered a great honor to be clothed by him with the doctorate.

He was also concerned about the temporal well-being of the university and did not mind making arduous and dangerous journeys to princely houses in order to increase its income. He obtained from the dukes of Weimar and Altenburg that they donate the offices of Apolda and Remda to the university. He induced the Aebtissin Dorothea Sophie of Quedlinburg and the old Duke of Coburg to bequeath large sums of money. "If our university," said Dr. Joh. Major in the funeral sermon, "had to look for something to do with princes and lords or otherwise with distinguished people, then the pious Dr. Gerhard, who was willing to serve, had to go away and do the best he could."

If the university had to be represented at a celebration, it usually had to represent Gerhard, e.g. at princely weddings, at the funeral celebration of Gustav Adolph and his old Coburg duke.

Thus he also endeavored to avert danger and evil from the university. "If any harm threatened," said Dilherr, "Gerhard was the protector; if a blow was feared, he was the protector. Gerhard, the Shield; when a weather went forth, Gerhard was the Roof; when a downpour fell, Gerhard was the Sun." When, in the Thirty Years' War, the Imperial army was advancing against the town, he went with vr. Joh. Major to meet the enemy general, to beg him to spare the town plunder and destruction. On the bridge they met with the same, and presented their request to him in a foot-slogging manner. When he closed his ears to their request, Gerhard came to his side and said to him with great courage: "If you will not hear me, hear me our Lord God!" which words are said to have softened him somewhat.

Gerhard was so attached to the university that, no matter how many jobs he received from other places, he never accepted one. So much was he interested in its welfare Dr. Joh. Major could repeat after him: "On his deathbed, the blessed Dr. Gerhard was more concerned about the welfare of the university than about the health of his body. And his son, Johann Ernst Gerhard, had to confess that the whole time he was lying down, the concern for the welfare of the university and the church left him no peace at all, and that he seemed to have had no or very little concern for them (the children).

6. Gerhard as professor at the University of Jena.

Still in May he went to Jena. Now his hottest wish was fulfilled. Now he was in his element. Now, in the judgment of competent theologians as well as physicians, he was in his right place.

With extraordinary zeal, with great loyalty, with great love he devoted himself to his new office. All his worries, work and prayers day and night, at home and on the road, were directed towards the well-being, the flourishing of the dear university. He gave more lectures than the other teachers. There were three things in particular that he did with his students. First, he diligently explained the Holy Scriptures to them; second, he explained the doctrines of the faith and proved them from the Holy Scriptures; and third, he taught them to recognize the false teachings of the Papists, Reformed, Anabaptists, Socinians, Arminians, Weigelians, Chiliasm, etc., and to refute them from God's Word. However, he did not leave it at the mere lecture, but also took care of them in other ways, promoted their studies where he could, put his rich library at their disposal, visited the sick to comfort them and bring them medicine.

How highly he was esteemed at the university could be seen from the fact that he was unanimously elected Rector as early as 1617. Later he was appointed Rector three more times with great festivities in the presence of princely persons and their envoys. Still

And Gerhard was also an extremely learned professor. He possessed a sharp judgment. This is proven by his polemical writings. That is why he could not be absent from so many theological meetings. He was so good at shutting up his opponents that none of them dared to get involved with him in his lifetime. Only after his death did papists, Calvinists and others gain courage to write against him. Nor did he lack a lively imagination and a good memory. Since to these gifts he added an untiring diligence, his erudition could be no small one. His catechetical, dogmatic, polemical, and exegetical writings, his books of sermons and edification, and his theological opinions on important questions of conscience sufficiently attest to how well versed he was in all branches of theology. In his knowledge of the writings of the Church Fathers, no one has surpassed him. His knowledge of the writings of the Scholastics and other Roman writings has been



a proficient connoisseur of church history. Of the ancient languages, he thoroughly understood Hebrew, in which language the Old Testament scriptures are written, Greek, in which the evangelists and apostles wrote the books of the New Testament, and Latin, in which language the textbooks were written at that time and in which instruction was given in the schools of learning. He also understood Chaldean and Syriac. The pope L. E. Du Pin cannot fail to acknowledge Gerhard's great erudition, his excellent knowledge of the languages, his skill in explaining the Scriptures, and his knowledge of the writings of the ancient church teachers, and to confess that the learned Jesuit and advocate of the papacy Robert Bellarmin had no opponent of whom he should have been more afraid than Gerhard.

(To be continued.)

Justification and Testimony of the Lutherans who left the Saxon State Church. *)

On February 17 of this year the Lutheran Associations of Dresden, Planitz, and Zwickau, united on the basis of their faith and confession, addressed the High Regiment of the Saxon Regional Church with their requests and petitions:

1. to recognize the grave sins against the confession of the Lutheran Church, as church practice has hitherto brought them with it.
2. to introduce the doctrinal discipline which is indispensable for the observance of the Lutheran confession, and
3. to issue unambiguous decrees in accordance with it

let.

In this year's February number of the journal "Evang.-lutherische Mission und Kirche" (Evangelical Lutheran Mission and Church) by D. Brunn, as well as in a separate print, we brought this step to public notice and now consider it our duty to publish in the following the further progress of this matter and to report what has happened since then.

I. of the Saxon High Church Regiment, II. of the Saxon Regional Church and

III. has been done by us.

I. After the Royal Ministry of Culture had left us without an answer for a long time, we received the following reply to a repeated request:

"The undersigned Ministry has to reply to your letter of February 17 and to the renewed submission of July 22 that it is not in a position to listen to the requests and petitions expressed in those presentations, but rather leaves it at the decision issued to Pastor Fröhlich and comrades on May 24, 1869, without addressing the regrettable consequences which you incomprehensibly want to draw from that decision.

Dresden, August 10, 1871.

Ministry of Culture and Public Education.

For the Minister:

Dr. Huebel.

According to this decision, the High Church Regiment therefore announces that it is not in a position to

*) Mitgetheilt from a pamphlet of the above title published in Dresden by H. Naumann.



The Lutheran Church does not wish to introduce the doctrinal discipline necessary for the maintenance of the Lutheran Church and to issue ordinances in accordance therewith, but rather declares, confirming the decision of May 24, 1869, the united communion of the Lord's Supper as the practice recommended by Him.

II. The Saxon Synod of this year, as the representative of the entire regional church, in perfect agreement with the church government and its pronouncements, transformed the present oath of religion of the preachers, which had already been weakened in comparison to earlier times, into a vow which allows each minister of the church to determine according to his best knowledge and conscience, that is, according to his own personal conviction, what he likes to consider the true Gospel of Christ and the doctrinal norm of the Lutheran church.

For a clearer understanding of what has happened on our part, we would like to make the following remarks with regard to the statements and facts set forth under I. and II. above:

If the Saxon church had kept up with the other German churches in its decline, by tolerating the betrayal of the pure confession within its borders, it has now, through the acceptance of the aforementioned formula, acknowledged and privileged this betrayal in principle and with full consciousness, and has thereby stripped itself of its Lutheran character. For according to 1 Tim. 3:15, the church is the best and the cornerstone of truth, which irrefutably means that in the church only the one truth may have right and toleration, that is, that in it Christ should reign with the straight scepter of His pure word and unadulterated sacrament.

If now all kinds of false doctrines have right and toleration in a church community, then this has also ceased to be a best and a pillar of truth. For

1. toleration of errors disputes

a) against the statements of the holy Scriptures, which command that the whole Christian doctrine be kept pure from adulteration; but they command that

"to hold to the statutes," 2 Thess. 2:15.

"to preserve the good axiom," namely, intact, unabridged, and unadulterated, 2 Tim. 1:14.

"to abide in that which is learned, 2 Tim. 3:14.

But the doctrine is not preserved pure if the adulterations with the truth are tolerated, or allowed to be home-made.

Further disputes that acquiescence

(d) to "punish" against the Office,

whereby false doctrines are to be reproved and condemned, an office which is commanded of God to faithful teachers, as it is written Tit. 1, 9. 13.; 2 Tim. 4, 2.; 3, 16. To him correspond the examples of Christ: Match. 23, 12. ff.; 16, 6. and Paul Gal. 1, 6.

Finally, the toleration of errors

c) very dangerous, because those errors and falsifications, if they are not combated and condemned in time, spread further and further, whereby the truth of the doctrine is made doubtful and suspicious, or is taken for an indifferent opinion, and the erring people themselves are strengthened in their errors.

(2) But the toleration of erring persons, when it extends not only to the simple, but to whole communities, and therefore at the same time to the public ministry itself, and to teachers of error, conflicts with the commandment to punish false teachers and advocates of error, and to beware of them, as Rom. 16:17; 2 Cor. 6:14, 17; Gal. 1:8; 5:12;

2 Thess. 3, 6.; 1 Tim. 6, 3. 4.; Tit. 3, 10. is pronounced.

Within the boundaries of the Saxon Regional Church, according to Professor Walther, the General President of the Evangelical Lutheran Synod of Missouri, with which we had known kinds of false doctrines have consciously and avowedly been united in one spirit and faith for a number of years by justified and tolerated, not only among its members, but also among God's grace and wonderful guidance, and to which we owe the its ministers, not only in its pulpits, but also in the chairs of the knowledge of pure doctrine in general, as well as to God, with the university. For this reason, however, the Saxon regional church has request that he provide us with a preacher who could be appointed not only ceased to be a best and a pillar of truth, but at the same in the event that we should withdraw from the Synod. In a faith-time it has also ceased to be a Lutheran church, because the brotherly manner, this dear Synod has now also made our cause its original and unchangeable character of the Lutheran church, as the town and has designated a preacher to be appointed for us in Pastor church of pure word and unadulterated sacrament, is that it holds Ruhland. Therefore, we have sent a call to Pastor Ruhland, which steadfastly to the One revealed truth and accordingly does not we confidently look forward to accepting.

tolerate false teaching, lies and error.

Accordingly, it cannot justify a preacher of the Saxon regional church if he would also confess the entire doctrinal content of the symbolic books for his person. For as a member of a body that denies his Lutheran faith and confession by tolerating heresies, he would, according to 1 Tim. 5:22. he would make himself part of the sin of the entire body, unless he tirelessly and especially publicly and unequivocally testified against the heresies and false teachers tolerated in his church community in such a way that it would be heard just as clearly in the office of the Council of Ministers as in the congregations, just as clearly in the lecture halls of the university as in the study rooms of the ministers and in the pastoral conferences,

yes, as a bright trumpet sound throughout the entire country. Of course, such a clear, distinct and persistent testimony for the confession of the Lutheran Church, which is everywhere in harmony with revealed truth, against the false doctrines and false teachers tolerated in the Saxon Regional Church, which contradict the truth more subtly or more grossly, combined with a practice corresponding to such a testimony, could have no other consequence than the earliest possible removal of the faithful witness from his office, and this all the more so since the high church government has already in the earlier decision of May 24, 1869, that it could not exempt a preacher who attempted to introduce the Lutheran confession into practice and thereby perhaps made himself disliked by the crowd from the consequences of such a confessional procedure. But such a steward would thereby have done what his

The Lord commanded and instructed him to do this, while otherwise, by the unionist art of saying yes and no at the same time, he makes himself liable to the sins of the church community of which he is a member.

III. After vainly raising complaints, petitions, and requests, we were therefore bound in our consciences by God's Word, and recognized it as a sacred duty to leave the regional church of Saxony, as a church community in which both declared and concealed enemies of Lutheranism are granted house and civil rights. We were not able to make ourselves partakers of the sin of others and to continue to pull at the same yoke with those who, under the above-discussed formula of vow, as pious and innocent as it may sound, find protection and right to falsify the "Gospel of Christ.

On October 31st of this year, we, the members who have left the national church, constituted ourselves into an Evangelical Lutheran church community independent of the state and presented the church constitution enclosed below to the high Cultus-Ministerio for confirmation.

Since a similar outcome of the matter was to be expected, we

The step we have taken has been judged in various ways and has usually been called an error; indeed, scholars and unscholars have sometimes made the most naïve accusations and reproaches against us, to which we will return later. For this time, let us only note that, praise be to God! we are not held together, as has been thought, by a common negation of the religious mongrelism prevailing in the Saxon regional church, but by the positive unity of Lutheran faith and doctrine, and that to this day no one has proven our withdrawal to be unjustified, uninvited, or premature from God's Word, but that a regrettable excess of ambiguity in doctrine, as well as in the present state of church affairs, has been manifested in the objections that have been made.

It is true that we took this step with fear and trembling, but we had to do it in obedience to the word of God, even if we had to do without the joy of knowing that those who, according to their profession, were to be the builders of the kingdom of God, had gone before us or had been fellow helpers.

For our part we are prepared for the word to be applied to us Acts 28:22: "Of this sect we know that it is contradicted in all places," but with the greater joy we repeat after St. Paul: "But this I confess unto thee, that after this way, which they call a sect, I serve the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14.

By adhering to the faith and confession of our Reformation fathers, we are not doing anything special, but simply our duty, for after God, out of undeserved grace and mercy, has given us His pure Word and Sacrament again through the Reformation, he has made his true visible church on earth, whether pope and devil thought it was buried for ever, and was quietly moldering in the cool bosom of history, to stand forth again strong and rejuvenated, and put us in the most unrestricted possession of the scriptural truth of the gospel. With this, however, he has laid it upon us as an all the higher duty to guard with watchfulness and with iron unbreakable fidelity the entrusted jewel. Therefore, we should and will watch over and guard our precious, eternal, heavenly good, which cannot be compared to any wealth in the world; nothing in the world should make us turn away from our love and faithfulness; so help us God, we do not want a speck of dirt to dim the bright, full splendor of the truth shining in our confession by adding vain human thoughts, even if they come dressed in the festive garb of unchanging science, or to diminish the joy of our faith.

let us be diminished in him. We want to and must oppose any attempt to change the recognized pure teaching of Scripture, no matter what the cost. Even the seemingly most harmless, but in fact different. Many sects now also have old congregations which are no longer treated as "missionary congregations" and are therefore no longer maintained by others, but must now also maintain a simple mind and a sincere heart, and shone ahead of us on it with themselves. Hence the miserly members of the sect now begin to their incorruptibly faithful adherence to the confession and their regard their own preachers as hirelings, because of course they, like implementation of the doctrine in ecclesiastical life and action, which other people, do not live on air and cannot serve the people for was equally free of the fear of man and the pleasing of man - every nothing and alone if they do not want to maintain them. Hence, bending of any points on the fence, which are quite in place among others, the "Christian Ambassador" of the Protestants precisely because of the thieving sneaks and neighbors - every kind answers a "sister" who, in pious indignation, had spoken out against of shaking or filing of our church castle, even if this is declared to be the demand for a proper preacher's salary, quite well as follows: "A harmless and to have nothing at all to do with it - all this and sister complains that our newspapers say so much about the whatever else can be devised in an inventive way must be rejected support of preachers and church debts; we also complain that these as the tricks of the old thousand-fingered artist who seeks to distort things are necessary, and because they show that our people in our senses from simplicity in Christ, not for the sake of the fathers, general do not do their due duty in these matters. Critics find it who in their own persons were also capable of error, but for the sake incompatible with the sacred calling to the office of preaching that a of the Word of God, which they drew for us purely and unadulterated preacher should demand good support in temporal matters from from the fountain of Israel. and bequeathed to us as a precious those to whom he ministers. She thinks with pain of the years when legacy and heritage of faith. We know from divine Scripture, and one often only had to give 10 Cts. and the preachers did not want feel it in our hearts every day, what is involved in faithfulness and any money. Those were no doubt fine times for people who love obedience to every single word of God, and for this reason alone money and hate to part with it. So also recently an old brother said we must be zealously opposed to any break in its full power and to us that in the old days the preachers used to come with patched truth, and to any weakening of the absolutely legally valid kingdom trousers and he only had to pay 25 cts. the "quarter." "O the good law given to us and to all Christians by the Holy Spirit. old days!" he wailed disconsolately. Does Sister know, then, who

Let us then leave to other ecclesiastical communities the honor of not having inherited the truth, but of having independently investigated and acquired it for themselves; let us leave to them the zeal to transform the Church of the Reformation according to the demands of a new enlightened age, to enrich it with newly discovered truths, to lead it toward greater perfection, to reconcile it with the spirit of the age - we remain with the "It is written," that is, with the faith and confession of our Lutheran fathers.

God forbid! Amen.

Dresden, 10 November 1871.

The Evangelical Lutheran congregations independent of the state

in Saxony.

On their behalf:

E. Gnauck.

He could not satisfy his own hunger, and often did not know how to attempt to change the recognized pure teaching of Scripture, no cover his own nakedness and that of his own. Now, as I said, it is matter what the cost. Even the seemingly most harmless, but in fact different. Many sects now also have old congregations which are no only the more cunningly chosen digression from the straight path of longer treated as "missionary congregations" and are therefore no faith, struggle and victory, as our fathers, resting in God, kept it with longer maintained by others, but must now also maintain a simple mind and a sincere heart, and shone ahead of us on it with themselves. Hence the miserly members of the sect now begin to their incorruptibly faithful adherence to the confession and their regard their own preachers as hirelings, because of course they, like implementation of the doctrine in ecclesiastical life and action, which other people, do not live on air and cannot serve the people for was equally free of the fear of man and the pleasing of man - every nothing and alone if they do not want to maintain them. Hence, bending of any points on the fence, which are quite in place among others, the "Christian Ambassador" of the Protestants precisely because of the thieving sneaks and neighbors - every kind answers a "sister" who, in pious indignation, had spoken out against of shaking or filing of our church castle, even if this is declared to be the demand for a proper preacher's salary, quite well as follows: "A harmless and to have nothing at all to do with it - all this and sister complains that our newspapers say so much about the whatever else can be devised in an inventive way must be rejected support of preachers and church debts; we also complain that these as the tricks of the old thousand-fingered artist who seeks to distort things are necessary, and because they show that our people in our senses from simplicity in Christ, not for the sake of the fathers, general do not do their due duty in these matters. Critics find it who in their own persons were also capable of error, but for the sake incompatible with the sacred calling to the office of preaching that a of the Word of God, which they drew for us purely and unadulterated preacher should demand good support in temporal matters from from the fountain of Israel. and bequeathed to us as a precious those to whom he ministers. She thinks with pain of the years when legacy and heritage of faith. We know from divine Scripture, and one often only had to give 10 Cts. and the preachers did not want feel it in our hearts every day, what is involved in faithfulness and any money. Those were no doubt fine times for people who love obedience to every single word of God, and for this reason alone money and hate to part with it. So also recently an old brother said we must be zealously opposed to any break in its full power and to us that in the old days the preachers used to come with patched truth, and to any weakening of the absolutely legally valid kingdom trousers and he only had to pay 25 cts. the "quarter." "O the good old days!" he wailed disconsolately. Does Sister know, then, who paid the first missionaries who worked for them? They had the missionary treasury behind them, and friends from other fields of labor, who supported their own preachers, had to strain and put even more income into the missionary treasury to pay the missionaries of those and other quarters. As quickly as a congregation is gathered, they are instructed to provide for their own preachers and to help others as they were helped in the past. Of course, many would prefer to have the missionary treasury always at their disposal, then 10 or 25 cts. for each "quarter" or for the whole year might be enough. - It is a perverse and unscriptural view that a preacher should preach the gospel for nothing. The commands of Christ are not in harmony with this view. It is said that a laborer is worthy of his wages. We hope the thought, which still prevails from time to time, that the preacher's tax is a pittance, will soon be rooted out root and branch. Every congregation is obligated before God and man to support its preacher to the best of its ability. Because this is not done in many places, hence the "begging," as it is wrongly called. It is just such people who are most displeased when a preacher seeks to carry on a side business; he should devote himself entirely to his office, he should spend all his time in the service of his congregation; but then he must also be supported quite efficiently, so that he may be able to comply with these demands. We know of people who accumulate riches, live in beautiful houses, and live splendidly and joyfully, but who support their preachers only sparingly. Is that right? A preacher should receive so much salary that he can "save something for his old age."

Who then is to support him in his old age and his family? It

To the ecclesiastical chronicle.

Preacher's salary. Times have changed. There was a time when the members of the sects often scornfully said to the members of the orthodox churches: "Your preachers are hirelings, belly-achers, who preach for money; look at our preachers, they are apostolic men, who walk according to the saying: "For free you have received, for free also give" (Matth. 10, 8.), they take no money. The sectarians, of course, concealed the fact that their preacher, who received abundantly from the missionary treasury, could not only live, but live gloriously and joyfully, without the members of his congregation having to give him even a cent, while the poor Lutheran preacher, who could not be received from any "missionary treasury," could often scarcely pay his and the congregation's salaries.

means: he should trust in God. Why then do not our lay members trust in God and gather fortunes? Is not our God also their God, and have they not the same promises? Will God drop bread from heaven as a reward for such trust? God works indirectly through his children" Now the people who do not care for a preacher, -who serves them, care very little or not at all for him when he has once served out and come beyond their limited sphere of vision. We know faithful servants of God who have been over 40 years in the traveling ministry, who have had to scatter their children for the sake of support, and who now have to work at a day's wages to earn their bread. Some of those who put them off to God now do not want them as day laborers because they cannot do a full day's work. - We are persuaded that true servants of God do not deal recklessly with poor churches, in regard to their support, but act in the spirit of Christ." W. [Walther]

Mummenschanz in the church. "The concert in the first Protestant church in Cincinnati, conducted by Prof. Krumpe, was a brilliant affair. The first theatrical attempt - the rural engagement - was generally very satisfactory, and will encourage the society to repeat its attempt at the next concert. The concert was followed by a dancing party, which continued in the most cheerful manner until early morning." So reports the "People's Gazette" of Cincinnati. We thought: In our days we are getting further and further ahead in the formerly so difficult problem of "serving God and Mammon" at the same time. Church people did not want to go to the theater; now they are making it comfortable for the young people: they are bringing the theater into the church. With all kinds of masquerade, jesting, and pranks it was begun quietly, very quietly, and now in some places it has already come to this that one may call a spade a spade and freely saws out: "The first theatrical attempt was very satisfactory.

Perfect sanctification. As is well known, the so-called "evangelicals", also called "Albrechtians", a kind of Methodists, talk a lot about this; but from their writings one can see that they themselves are very divided about what perfect sanctification actually is; as is the case with all doctrines that have no foundation in God's Word: there real unity of faith is an impossibility. In the "Christian Messenger" of December 27, last year, is found a treatise which was read at the "Holiness Convention" at Schuylkillhaven in November, 1871, and published at the request of that convention. In it it is shown that a perfectly sanctified man can certainly still err, but it is added: "This must not be left unmentioned, so that man, in seeking "entire" sanctification, may not, to his deception and confusion, seek an angel-like or perfected, but only (!) a sinless perfection." Even the Redacteur of the "Christian Messenger" makes the remark that he was "astonished" at this expression, and that none of their preachers had yet been met with "who used this expression to denote Christian perfection." At the same time the editor quotes a statement by the founder of the Methodist Church, namely Wesley, in which he expressly rejects the doctrine of a "sinless perfection." How great is the confusion among these "evangelicals" about perfect sanctification.



This is also evident from the fact that in the "Christian Messenger" of January 3 there is a sermon in which it says, among other things, as follows: "God cannot impute weaknesses to us as sins. If one wanted to take it that way, it would of course be too much to say: 'to be able to be redeemed from all and every sin. ... Even evil^ thoughts and temptations that rise in us are not sin to us if we do not want them, do not indulge in them, and do not take pleasure in them, but fight against them and abhor them." It is evident from this that the man who preached this sermon understands perfect sanctification to mean that one no longer commits any deliberate, wanton, willful sins, and that he no longer allows himself to be controlled by any sin; Now this would be quite correct as far as it goes, but it betrays a true Pharisaic blindness when this "evangelical" preacher calls such a state perfect sanctification because he means what is called sins of weakness, evil thoughts and temptations rising up in man himself (which is nothing else than what is said in the 9th and 10th verses): and 10. He calls these sins of weakness, evil thoughts, and temptations rising up in man himself (which is nothing else than the real and original desire and lust forbidden in the 9th and 10th commandments), not sins, and therefore the holy God cannot impute them as sins. In this these zealots are unanimous with the equally blind papists. It is not possible to believe with the papists in perfect moral sanctification in this life, unless at the same time, as an arch-Pelagian, one denies with the papists the original sinful corruption of man and the spiritual meaning of the divine law. God preserve every true Christian from this frightful heresy, which, under the appearance of great zeal for sanctification, leads a man to regard the very vile source and root of all the sins he bears in his heart as an Unsinful Weakness, and therefore, in spite of it, to regard himself as a perfect Saint. W. [Walther]

Divorces. In the United States, 181,500 divorce petitions have been filed and 129,900 couples have been divorced in the courts in the last three years combined. 7280 couples have been divorced by death during the trial; the remainder of the petitions are still in the courts. Is not this also a frightening sign of the times? W. [Walther]

Memorandum of the Synodal - Conference of Fort Wayne.

We have the pleasure to announce that this brochure of 34 pages has now left the press and is ready to be sent out. It is to be had on request from Hm. Rev. E. Mees, Treasurer, or Rev. I. A. Schulze, both of Columbus, Ohio, and it will be sent postage paid at 10 cents each, or at H1.00 for ten copies.

Unfortunately, it will be some time before this paper can appear in English, as it has yet to be translated. In due course the relevant advertisement will appear.

All those who are now interested in the Memorandum and in the Synodal Conference in general, and who wish to learn about its standpoint and spirit, now have the opportunity to obtain the desired information from a reliable source.

Send in orders as indicated above, but at the same time send in payment to cover expenses. This rule itself

The price must be recorded in a comprehensible way, since it would be too cumbersome to start special invoices for this writing. It will therefore only be issued on submission of the price.

The position of the Conference, in relation to the General Synod in the North and South, the General Council, and all more or less unionist and declining directions in and of the Lutheran Church, its position on the symbols and the practice arising from them, its aim and purpose, all this is clearly and unambiguously, but without carnal zeal, presented in this writing. Some, of course, will not like the fact that it calls things by their proper names, but this should at least assure the memorandum an honest examination by all friends of the truth and of the Evangelical Lutheran Church. It will be difficult for no one to ascertain where the Synodal Conference stands, what it believes, teaches, confesses and wills. L. (Columbus Kz.)

Pastor did not arrive, so the undersigned had to preach the consecration sermon. He preached the consecration sermon on the Gospel on the first Sunday of Advent, Match. 21,1-9. In the afternoon he preached on Psalm 26, 7. 8. and in the evening on Rom. 13, 11-14.

May the Lord give grace that this church may never be defiled by false doctrine, but that Christ, the Saviour of the world, may always be preached purely in it! W. Schwartz.

Notice.

Since the Board of Trustees of Concordia College in Fort-Wayne has deemed it more advisable to postpone the definitive reappointment of the Conrector until the General Synod in April of this year and to hire an interim teacher until then, the steps taken so far by the Electoral College are to be suspended.

Th. Brohm, currently secretary of the electoral college.

Confession.

Two conversations of a confessor with his penitent.
Boston. 1871.

We have just received a tract under the above title. It was published by our dear brother Adolph Biewend, currently pastor of the Lutheran Trinity Church in Boston Highlands. In his preface, he rightly expresses the hope that these talks "will still be of use today to all who read them attentively and with a sincere heart - especially in preparation for Holy Communion. Communion - will not remain without great. Benefit" will not remain "without great benefit". They expose the hypocrisy of so many who consider themselves Christians in an excellent way, and show what true conversion consists in. The author of the Conversations is the well-known fundamental scholar and godly Dr. Caspar Calvör, born in Brunswick in 1650 and died as General Superintendent of the Principality of Grubenhagen and Pastor Primarius at Clausthal in 1725. The tract contains 33 pages in octavo and is sold for the benefit of the congregation of the publisher. W.

Reminder,

Requests for financial support for the operation of the so-called inner mission.

The undersigned deem it necessary to remind those of the pastors who need support for their undertakings for the purposes of the so-called inner mission from the fund designated for this purpose, to apply for this support beforehand, so that it can be determined whether the application should be granted according to the state of the fund and the claims otherwise made on it. Precisely because, for the wise use of the love gifts received for the needs of the inner mission, a comparison of both the fund balance with the claims made on the same, as well as the fields of work with one another, is so necessary, the Venerable Synod in its Constitution Cap. VI. D. § 2. that the funds received in the districts for inner mission are to be delivered to the treasurer of the general synod.

C. F. W. Walther,
d. Z. President of the General Synod.
I. F. Schuricht,
Treasurer of the General Synod.

Church News.

On the 19th Sunday after Trinity the candidate of the holy preaching ministry Mr. Peter Klindworth was ordained. Peter Klindworth was ordained and introduced by the undersigned in the presence of the Reverend President of the Western District of our Synod. Pastor Pallmer and Pastor Zimmermann were present and preached. The congregation consists of 20 to 22 families, but will increase considerably in the next few years. About 6 to 10 years ago, Pastor Krapf, a member of the Texas Synod, preached frequently in the Settlement; then the Methodists and Baptists clustered there until near the end of last year. At last, last spring, the congregation determined to call a Lutheran pastor. Mr. P. Klindworth accepted the call of the congregation, having well passed the examination employed with him at St. Louis.

But Christ the Lord be with this His servant with His strong arm and with His great blessing!

A. D. Greif, Pastor.

Address: Rov. I>. Xlinävwrtti,
Lrsnürun, ^VrcskivAtov 60th, Doxss.

Conferenz - Ads.

The Grand Rapids Specialconference will hold its next meetings, God willing, on the 13th and 14th of February, at Grand Rapids, at the residence of the Rev. Crull.

F. W. Spindler, Secretary.

The one-day St. Louis Localconference meets, Lord willing, the first Wednesday in February at Concordia Seminary here.

The main subject of the discussion will be:- The Catechism of Dr. M. Luther, thoroughly interpreted by Dr. Joh. Conr. Dietrich.

Preachers and teachers who desire information about this or that point in this catechism are asked to send their questions by letter to the undersigned. The Conference will also consider every hint with thanks.

E. D. C. Böse, secretary. 1420 2Varron Ltreet.

The Iowa Specialconference will assemble, God willing, from the 30th of January to the first of February "inlouslyely" at the home of Rev. H. Kaemmerer in Iowa City.

I. L. Osterhus.

The Concordia Conference will meet, God willing, at Birmingham, Pennsylvania, on the 6th and 7th of February, at the home of Rev. Hcrzberger. C. En yellow er, Secr.

Church consecration.

On the first Sunday of Advent, the fire-ravaged Immanuel Lutheran congregation at Town Sherman, Huron County, Mich. had the great joy of dedicating their newly built church, which is 24 feet wide and 40 feet long, to the service of the Triune God. As the congregation invited to the church dedication.

Received in the Western District treasury:

To the synodical treasury: from Rev. Matthias in Marysvillr, O., \$2.00. From Trinity S - District in St. Louis \$14.30. From Rev. Pissel's parish in Matteson, Ill, \$12.50. Of the Immanuel's Distr. in St. Louis \$28.65. Of Past. Db'rman's St. Peter's parish in Nandolph county, Ill, \$11.50. Of F. Gehrke's in Addison, Ill, \$5.00. Of Past. Pröhl's Gem. in Prairie City, Bates Co, Mo, \$4.00. Past. Stephen's Gem. in Ehester, Ill, \$10.65. Past. Heinemann's Gem. in New Gehlenbeck, Ill, \$12.30. Past. Kuehler's SalemS comm. in Chariten County, Mo., \$8.25. Past. Biltz's Gem. in Lafayette County, Mo., \$20.00. Past. Streckfuß's Gem. in Washington County, Ill, \$10.32. Past. Grupe's Gem. in Champaign, Ill. \$7.50. A. Bohn in Cleveland, O., \$6.00. Past. B. Mießler inPalmyra, Mo., \$1.00. by Past. F. Nütze! in Marion County, Mo., \$6.00. by Past. Veyer's Gem. inPittsburgh, Pa. \$36.50. parish inLincoln, Mo. \$6.65. N. N. there \$5.00. Past. Hahn's Gem. in Staunton, Ill. \$9.00.
To the College - Maintenance - Casse: From Trinity Distr. in St. Louis \$11.00. From Past. Köstering's parish in Altenburg, Perry Co. of Mo. \$54.50.
For inner mission: From the Triune District in St. Louis, 95 cts. From Immanuel's Distr. there \$3.55. From the pupils of the West District at Addison, Ill, \$2.50.

For Past. Brunn's Anstall: Bon P. Schaaf in Baltimvrr,' Md, 93.00. F. GehrkeFrärrkimJimg?lO4;O9, Past- Ebendick Past. I- s. Brandt 91.00, Past. C. Gross in Addison, Ill, 92.00. Past. Dorns G'enr.' in Dunton, Ill., 96-60. teacher Grünh91.00, A. Goetz 91.00, W. Sitter 75 Cts. W. Heine 50 Cts, from the congregation at Martinsvl llrOlo.50, B. H. Succop 92.00, Mrs. Timm 80 Cts, Brömling 40 Cts-, C. Felthusen 92.00, Salomon 91.00, by Praeses Bading 919.00, by Past. Weinbach 25 Cts-, I. Wieck 50 Cts-, E. Hauselt 50 Cts-, by the congregation at Egg Harbor 9'4.25, R. Walzer 92.00, P. Lippel by N. König 95.00, by Past. Oppen Mssions-Collecte 99.50, by C. Schwan 91.00, M. Ambs 30 Cts, A. Hafemeister 91.00, N. N. 80 Cts, Karl Staas 92.00, Hugo Frey 92.00, F. Garnow 50 Cts, H. Schlömann 85 Cts, Past. Trautmanns Ge meinde 98.38, Joh. Traitel 910.00, Wilh. SeuSke 91.00, Anna Winter 92.00, Aug, Scherer 50 Cts., Past. C. L. Berner 50 CtS., H. Brunschen 91.00, Michael Sack GT.OO, A. KlPfer 94:00, from the Zion congregation in Pittsburg 96.00, congregation in WolcottSvillr 94.00, from the women's club of the congregation of Hrn. Past. Seuel 910.00, from the congregation in East Boston 97.00, Barb. and Em. Friedrich 93.60, Eden congregation 97.00, Grube 91.00, New Jork congregation 920.00, N. N. 75 Cts, C. Ruhland 50 Cts, Johann Drees 91.00, Brinkmann 91-00, Felgenhaus 91.00, Bro. Wüt 91-00, by Rev. F. Stutz 92.60, by I. Weiß 25 Cts, O. H. Griefe 95-00., H- Knorr 94.00, by Past. Quehl by Junge 91.00, C. Schmiedeburg 92.00, Ae. H. Lücken 25 cts, by Rev. LsthmLnn 50 A.S., vsn Mrs. Rolf -K5M, vow-M.st.Pröhl's branch parish in Bear CreekilM.OO, DorESchütz M.M, Gmemde in Williamsburg 917.60.

To Synodal - Building Fund: from Etzhold through Past. Bergt in Paitzdorf Perry Co., Mo., 91.50.

On the Emigrant - Mission in New Jork: by Past.> Biedermann's congregation in Danville, Ill., Oll.00. Wittwe Herling by Past. Holls at Centreville, Ill, 91.00. F. Gehrke at Addison, Ill, 92.00. Elis. Hofmann by Past. Ambs Bergen at Jacksonville, Ill, 93.00. By the house church of Mr. I. Brödeho'st at Brighton, Ill., 92.00. N. N. at Lincoln, Mo., O1.00.

For the Hermannsburg Mission: From G. Meyer through Past. Matthias at Marysville, O., 95.00. Fr. Schaaf at Baltimore, Md., 93.00. By the pupils of Teacher Himmler at Frankenlust, Mich., 913.50. Maria Dorn there O5.00. H. Hektmann at Addison 95.00. F. Gehrke there 92.00.

For the Leipzig Mission: From Tr.Häßler in St.Louis 910.00 in gold.

On the Emigrant - Mission in Baltimore: by Past. Dr. Gotsch's congregation at Memphis, Tenn.

For the seminar at Addison: Collected at J. Anders and G. Bernthal's wedding by P*st. Medermawu. "u.Dauville, Ill, 94.10.

arMrc "LiLd-LMtrsn: BsmM; S-. Lrr-St: LES-Os.l)9. collecte on Past. Lchurichks-Kindtaufe- rü-Bäudalia, Ill, H5.L0. From Mr. Rasche at Falls City, Nebr. 91.40. F. Krummel by Past. Mießler at Palmyra, Mo., 92.25.

For Past. Wunders' congregation in Chicago: by Past. Holls' churches in Centreville, Ill, 963.55. widow Herling by Past. Holls 91.00. Past. Graf's congregation in August," Mo., 917.00. Past. Dr. GotschS Gem. in Memphis, Tenn, 96.25. Past. Fackker's Gem. in Columbia Bottom, Mo., H28.U0. Rev. Heinemann's Gem. in New Gehlenbeck, Ill., -D32.35. Rev. Bergt's Gem. in Paitzdorf, Perry Co. mo, 912.00.

For the congregation at Manestee, Mich: Don Past. Dr. GotschS congregation at Memphis, Tenn, 96.50. From the house congregation of Mr. I. Brödehöft near Brighton, Ill., 93.00. Nach- trächlich from the Immanuels Distr. in St. Louis, Mo., 93.00.

Frru the achHobruirmen congregations in WlScrusiu: by Wittwe Herlingat through Past. Holls in Centreville,'Ill, 91-00. past: dri GotschS congregation infrom G. H. Roth at Cape Girardeau 95.00. From the Laudable Virgins' Memphis, Tenn, K6.st0. Bon Doberenz by Past. Bergt at Paitzdorf, Perry Co.

E. Roschke, Kassirer.

New Jork, December 1, 1871.

I. Birkner, Kassirer. 102 William Street.

The following other gifts have been received by me **for the Lutheran Orphanage near St. Louis:** Airts of an Unnamed Savings Bank at St. Louis 920.00. From Mrs. Makalene at Marysville 91-00. Thank offering from the Laudable Virgins' Association at St. Charles 940.00. From the school children of the widowed Mrs. Past. Pohle in St. Louis 9'3.40. Of a member of the congregation of Hcrru Rev. Stücken 95.00. Of the twin sisters Theresia and Enphemiä'WheerbH in-Chrster 94M.' V'srr of a pupil- drSHrn. teacher Almstedt in St. Louis 91.00. Of the school children of Mr. teacher Gtsch in Sü Louis 98.00. Of the school children of Mr. teacher Hamm in Concordia, Lafayette Co., Mo., 92.35.

St: Louis, Mo., 21 Tecember-187-1...

I. M. Estel, Kassirer.

Entered the caste of the Eastern District:

To the ^Synodal Fund: wedding - Collecte at G. Schmidt 94.68. Reformationöfcst-Coll. of the congregation at Boston, Mass. 937.00. From the congregation at Williamsburg 911.50. Emanuels congregation at Baltimore 946.32 and O22.75. Past. Weisel, Sr. 92.00. by Past. Ernst in Canada 921.35. Easter coll. of Genesee congregation O6.OV. By Rev. Rademacher of his branch 9'1-50.

Freestyle Rev. Brunn's Proseminar: by Gi Reinke at Humberstone -D1.13. by the congregation at College Point 911.50. by Bro. Scheuermann 56 CtS. A. Klopfer 91.00. B. H. Succop 91.00. Reformation FeastColl. of the congregation at Allen Centre 92.50. Of the branch congregation of the Rev. Michael 911.00.

To the emigrant - mission in Baltimore: From the congregation in WolcottSville 94.15. congregation of Mr. Pastor Seuel inAlbany 93.85. harvestfcst coll. of theGrmeinde in Humberstone 913.00. from the Drcifaltlgt. congregation in Buffalo 918.00. from Kromphardt 50 CtS. By Past. Ernst tn Canada -P23.OO. From the women's club in the parish of the Rev. Seuel 910.00. From his Sunday School 92.00. congregation in Eden 97.00. congregation Ln-Ekirttvsilk- O4-.00. congregation- in Ashförd 92100.

For internal mission: from West Meriden congregation Z3-85. Emanucls congregation in Baltimore 922.73.

For the heathen mission: From the piggy bank of Maria Dörr O1.00. From Mr. Past. B. H. Succop for Leipzig 91.00, for Hermannsburg O1.00. Through Mr. Past. Ernst in Canada for Leipzig 75 CtS. From the Women's Association in the congregation of Mr. Pastor Seuel 95.00.

For the seminary in Addison: Bon from St. Paul's parish in Martinsville 96.36. From several brothers in Lockport 93.00.

For the orphanage near St. Louis: From Mrs. Hanan 95.00.

For the orphanage in Boston: Through Mr. Pastor Ernst in Canada 96.00.

For Mrs. Pastor Kähler: By Mr. Pastor Ernst in Canada 91-40.

To the College - Maintenance - Fund: Don the parish at NewJork 99.00, 98.25, 99.14. Pentecost Collect of the parish at Genesee 94.50. From the parish at Ellicottsville for Fort Wayne 93.50. Refvrmaton Festival Collect of the same 96.50. From the parish at Ashford for Fort Wayne 65 CtS.

On the building of a church in Lelanaw, Mich. by Rev. Ernst i n C anada 92.50.

For fellow believers affected by the fire n) in Chicago: from the New Jork congregation 9150.00. from the College Point congregation 925.00. from Prof. G. Sevffart 910.00. 6) in Manistee, Mich. from the New Jork congregation 9110.00. from the New Jork congregation Sunday School. 917.76. From G. (OH. 920.00. ") in Wisconsin & Michigan: from the parish at College Point 975.85.

For poor students: Erntrfest-CvÄ. of the congregation in Bergholz 95.72. For H. Läwen: Collecte at Brachrock's funeral 92.21, at RoggowS funeral 91.57, at Nölting's wedding 91.41, from Joh. William jun. 95.00, from Joh. William sen. 93.33. By Past. Ernst for St. Louis 97.00, by Mrs. Past. Michael for the Brnnn's scholars at Fort Wayne 96.00.

Znr.P_rev.iaer. Widow's Fund: From Pastor Nademacher 91-50.

New Jork, December 1, 1871.

I. Virkner, Kassirer.

Received for the Castle Garden mission:

By Rev. W. Dammann 95.00, Rev. Hieber 91.00, Past. C. W. Ernst 910.00. I. Wieck 91.00, Holstein 91.25, N. N. 95.00,

For college students from Past. Brunn's institution I have received: By Mr. Past. Schlesselmann 9'10.00, by Mr. Past. JMrr 935.00, by Mr. Past. Kühle- 92LL0.,hvn Mr. Past. Fl. 91.00, by Mr. Past. Nupprecht 95.72, by Mr. Past. Steger 95.00, by Mr. Past. Jor from his congregation in Delphi 910.00, by Mr. Past. Evers 923.00.

I have also received

for poor pupils from my parish: yE.W.Sawder 954>0.,on Hrn. Past. Müller's wedding collected 97.75, on Mr. Meyer's wedding collected 912.23, from Mrs. N. N. 91.00, on Mr. Tegtmeyer's wedding collected 93.20, on Mr. Meyer's child baptism collected 9'2.55, on Fr. Trier's wedding collected 99.65, from Mr. F. Meyer 95.00.

God's blessings to the givers!

Fort Wayne, Ind. the 6th of January, 1872.

W. S. Stubnatzy.



For the seminar - Hau stop received: By Hm. Rev. E. Hartmann ReformationSfrst-Lollecte and contribution of the Women's ClubS of his congregation P 10.00; by Hm. Wendler of CollinSville 4 gallons of appleributtr and 1 Bush. Apples; from Hm. Soap Boiler Meier of Rock Spring 2 cases of soap and 1 barrel of soda; from the congregation of Hm. Past. Frederkiag, 2nd consignment, P19.lv; by Hm. Past. Bergen by H. Lücken P5.lv; by HofiuS by Hm. Jak. Braun P4.lv; by Hm. Past. FacklerS parish from Hrn. Pennigroth 1 hog, 3 Psd. butter, 1 Bush, dried apples, 5 Gall. MolaffeS and 5 Bush. Turnips, and from Hm. Hücker 1 hog; from Messrs. Berg L Becker, millers, in CollinSville, 10 sacks of flour to the value of P35.00; by Hm. Past. A. Lehman" by Christoph Walther P1.lv; by the parish of Hm. Past. Matuschka P46.lv; by Hm. Weithaus P5.lv; by Hm. Past. Maaelsen "fra Rushford Mmig- hod" P36.00; by Hm. Past. H. I. Müller, Collecte of his parish P3.50; by Hm. Past. A. LehmannS parish from Heinrich Niebrügge 2 sacks of apples, 2 p. grain, from A. Bopp 6 p. grain, 1 gall. Fat, 1 gall. Apple butter, from B. Bopp 1 gall. Fat, 1 gall. Apple butter, from E. H. Klostermann 1 peck Aepftlschuitze. from M. Mertz 2 p. Korn, from C. Koch 1 p. apple, Z bushel apple slices, 1 peck beans, from M. Ruck 1 ham, 2 sausages, from I. LochhaaS 1 bushel apples. For poor students: By Hm. Past. Krafft: by the parish in Henry County P2.30, by that in Florida 80 CtS., by that at Florida P1.40, by St. James parish in Ful- ton County P7.95, collected in Napoleon P3.35; by Herm Past. Oetjen Collecte of his parish P5.00 for contactor; by Hm. Past. Plehn ReformationSfest Collecte of his parish P4.75, of which P1.00 for Mack: by Hm. Past. Bergen of H. Lücken P10.lv, of which P5.lv for Krause; by Hm. Rev. Sapper, to I. H. Rohlfink's house consecration, P6.55 and P10.lv collected from the women's club of his congregation; by Mr. Teacher P. Heider dahier P5.lv; by Mr. Past. Gräbner Collecte sr. Gemeinde P14.10. by Hm. Past. E. G. Markworth collected in Almond P2.75 for shillings; by the Bremen Women's Association 14 quilts, 13 underpants, 14 undershirts, 9 pairs of stockings; by Mr. Past. I. Müller P2.00 for Bruer and Pröhl; by Hm. Past. Stürken: by the Women's and Maidens' Association of his parish P20.00 for masons, P10.00 for Schaaf, P5.00 for H. Siek and P10.lv for poor students, by a parishioner P3.00, deSgl. 2.Y0 for masons, by Mrs. Sigel P2.00, by Mrs. Krauck P5.00, by Drechsler P2.lv, by N. N. as a thank-offering P2.lv.

A. Crämer.

The following gifts of love have been received by the undersigned for
the Lutheran Orphanage near St. Louis:

By Past. Fackler of L. L. in Columbia Bottom 1 pack wool. Bon Mr. Opel in St. Louis 14 balls of cotton yarn, 2 handkerchiefs, 6 shawls, 2 woollen little hats, 13 pairs of woollen children's stockings, 4 pairs of adult stockings, i pair of socks, 1 boy's hat. Bon Karl Koch^ 1 busbel of apples. Bon Lauerwcin 1 skirt, 3 pairs of trousers, 3 pairs of Ltrümpfe, 1 waistcoat, 1 pair of underpants. By Mr. Past. Büniger of N. 9t. miscellaneous" garments, from Mr. Bosse at Farmers Retreat, Dearborn Co, Ind, 1 bor hats. Bon Hauelsen Sc Lange in St. Louis 3 sacks of potatoes. From thefFrench Association in Carlinville, Ill, by Mrs. Allendorfer 1 quilt, 6 pillow cases, 6 towels, 2 sheets. From Mrs. Dietrich 1 side of bacon, .some sausage. From the children of the Nab school by Mrs. Teacher Poble in L-aint Louis 2 petticoats, 2 shirts, 11 aprons, 1 dress, 8 yards stuff to dresses, 20 handkerchiefs. Bon M. Barthel 1 pair of boots still serviceable. Bon Hrn. Willhard in velvet Louis 7 boys' caps. From H. Steinmeier feathers and pens for Christmas presents. From N. N. 1 piece of beef, 1 bushel of cornmeal. From Mr. Chr. Freund for Christmas tree goods to the value of -d 10.00. By Past. Buchholz in Middletown, Ohio, from the Women's and Maidens' Association in his parish 111 pairs of children's stockings, 1 pair of socks, 4 calico dresses, 6 "want" petticoats, 3 girls' neckerchiefs, 5babies' shawls, Owhite pocket ! cloths, 2 boys' trousers, 1 jacket. From Mr. Haas Co. in St. ' Louis, 1 bar of soap. 1 Lacquer Feathers from Mr. Lindemann in St. Louis. 1 Packet of Worn Clothes by Mrs. Muller. Bon H. Niebrügge 2 bushels of apples. From Helene Häckel in St. Louis 2 white lcbiirzcn, 2 trousers. From Balth. Lochbaas 1 Bsh. Apples, From Gottfr. Mertz 1 shoulder. By Past. Claus 4 Pr. children's stockings, 4 skeins of cotton yarn, 1 skein of woollen ditto. From Joh. Lochhaas sen. 1 Bush. Apples. By Mr. Ch. W., of Hermannsburg township, Central, St. Louis Co. mo. from N. N. 1 new quilt.

Many thanks to the kind donors on behalf of the orphans! Where N. N. stands, the undersigned could not learn the name from the donor.
A. Lehmann, Orphan's Advatr.

A n ineringng. At the same time, I would like to request that all gifts of love intended for the orphanage, which consist of large packages, boxes or small barrels, be sent to St. Louis at the following address:

Uov. .O Doüinuun,
^aro ot'L Doonliurclt, Kuxoii^ lUUIs,
8t. Douis.

Due to lack of space, several onütunge; had to be postponed for the next number.

Changed addresses:

Ilov. I'r.
Ilox 88, (UraräLNu,
6l. Orulil, teacher, Dlv<lr; "c>o1, Oo., O.

The "Lutheran" is published every month "wermal for the annual sud- scription "prei" of one dollar and fifty cents" for the out-of-town subscribers. who have to "u tragen" the same vorau-zubezahlen und da" Pvstgeld. - In St. -out" every single number is sold for zebn Lenk".

Only letters containing notices for "da" paper are to be sent to you Rr- daction, but all others containing "business", orders, cancellations, monies rc. at the address: -l L. Lnrkt, Ooruer o5 7tk "irtt DalaMtv 8treet", 8t. Douis, Uo., to be sent. - In Germany this paper can be obtained through Zusius Raum"" Bookshop in Leipzig and Dre "den.



Herausgegeben von der Deutschen Evangelisch:
Zeitweilig redigirt von dem Lehrer: 6

Volume 28th, St. Louis, Mo. 1st Feb. 1872, No. 9.

(Sent in by Dr. W. Sihler.)

On the profession of woman and its degeneration.

We can hardly draw the right, healthy knowledge of the true vocation of the female sex from the natural light of reason, but only from the light of the divine word. It seems to be quite all right, for example, for the heathen to regard and treat their wives only as their beasts of burden and working machines, and to satisfy their carnal instincts in them after the manner of animals. To the "Mohamedans," their wives are partly slaves, partly articles of luxury, partly means of satisfying their lustful appetites; and for this reason in particular, contrary to God's original order of marriage, polygamy has arisen among them, which, as is well known, also takes place among the Mormons.

It was only through Christianity that God's will in the creation and vocation of woman again came to fruition and dominion. From the Scriptures, then, we learn that woman was originally ordained by God to be man's helpmate, primarily to be one flesh with him in the fear and love of God and, as instruments of Almighty God, to preserve the human race and raise her children according to God's will.

But this original destiny of woman was by no means essentially changed by the Fall. Because Eve, the progenitor of the human race, introduced transgression and seduced her husband, the righteous God dictated to her the salutary punishment: "Thy will shall be subject to thy husband, and he shall be thy lord. But in the course of time this did not materially impair her and her daughters' original and proper calling from God, namely, to be a helpmate of her husband in the home and a co-beneficiary of the marriage sweep, namely, of their common children, except that she was required to submit with due subjection to the will of her husband, as her husband, in everything that did not conflict with God's will and commandment. Nor does Galatians 3:28 argue against this, where it says, "Here is neither Jew nor Greek, here is neither bondman nor free man. There is neither servant nor free man, there is neither man nor woman;



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Februar 1872.

No. 9.

For ye are all one in Christ Jesus." The opinion is that through theThe most important thing is the perverse practice that the will, or common faith in Christ before God and in his kingdom of grace andeven the inclination, the whim, and the obstinacy of the woman is honor, the believing wife has in Christ and his spiritual and eternalthe law for the man, to which he willingly or unwillingly submits. goods no less than her husband, and he no more than she. Instead of being the master of the house and of the marriage, he Nevertheless, the marriage ordinance of God in this life requiresoften plays only the pitiful part of a fool and slave, whom his Delila that the wife be subject to the husband and acknowledge him asholds captive and leads in silken bands, and knows very well how to her lord, just as Sarah, according to 1 Peter 3, is commended byenforce her desires, sometimes by cajoling and caressing, the Holy Spirit for her conduct toward Abraham. sometimes by sulking and weeping. And since in this way, because

It is and remains, then, that in the domestic and maternalof this sinful weakness of men, women degenerate more and more, occupation, according to God's will and order, the destiny of womanand cast off all wholesome restraints, and do not seek and find their is fulfilled. But this is not the case with the man's profession. It is hesatisfaction in the conscientious fulfilment of their domestic and alone who is to make wholesome laws in the civil community, tomaternal occupation, it is very understandable that they seek and supervise their execution, to establish law and justice on earth, andthink to find this satisfaction elsewhere, contrary to God's word and to render due obedience to the existing laws. He alone, accordingorder, by deceiving the devil and their flesh. Hence comes that to the gifts bestowed upon him by God, is professionally destined, restless inclination to all kinds of distraction, and that manifold within this commonwealth, either to build the land or to transformcraving for pleasure, to fill up the emptiness and lethargy of the heart natural materials into artificial products for the common good, andby parties, balls, theatres, concerts, journeys, and the like. Hence even, for this purpose, to make the forces of nature, such as steam, also the madness that is now arising, with contempt and neglect of water, light, and electricity, serviceable to man. It is he aloneher domestic and maternal occupation, to enter the political field, through whom, according to the special gifts of God, the realm ofand to take part in the government of the country by demanding and science and the fine arts come into professional manifestation; yes, obtaining the right to vote. even in the ecclesiastical polity it is the man alone-for "the women shall be silent in the congregation"-who shall publicly officiate God's Word and Sacrament.

What, then, is the state of knowledge and practice in this countrythis petition of the devil's listeners, who are led on a fool's rope, with regard to this distinction between the two sexes, founded inshould really come to pass, what would be the fruit? None other than God's Word, and the marriage order willed and ordained by God forthat the already existing party passion and the mutual carnal and this life? First of all, as far as the recognition and acknowledgmentspiteful struggle would be considerably increased and aggravated; of it is concerned, it is by no means a common property of thefor, as is well known, the female sex is not exactly equipped with people and the prevailing public opinion, least of all among the well-objective, sober and practical understanding and persevering to-do and the so-called educated. On the contrary, a reversal of thewillpower for the political field and the life of the state; and it could divine order of marriage takes place here, in that wives are regardednot possibly be lacking that, by virtue of their sexual peculiarity, the as next to, if not above, their husbands. And hence, especially ineasily excitable, mobile, emotional, and immensely dependent on the homes of the richer, especially if they have no Christiantheir moods, irritations, whims, and preconceived opinions, the convictions married and unmarried *ladies should* either themselves

The only thing that would happen is that the people would become enthusiastic party-rite speech-makers on the political oratory stage, or would become idolatrously attached to this or that tongue-twisting demagogic party stallion and willingly surrender their hearts, tongues and pouches to him for any use. Then the welfare of the country and the people would be well taken care of, while at the same time the poor children at home would be most shamefully neglected and neglected or spoiled.

But unfortunately, under God's imposition, the devil, for his own amusement, has not only poured out this dizzying and delirious spirit on these and those unbelieving wives and mothers of the English tongue, but also on these and those, especially aging virgins, who have little prospect of becoming married and of drawing money out of their husbands' pockets for the satisfaction of their lusts. These, if they are not compelled to work with their hands every day for their bodily needs, are also among the eager candidates for the right to vote, and go about land and sea to win applause and support for their madness by speeches; and it is not at all improbable that they will finally succeed in their endeavors in all the states; for, as is well known, the country here is a land of *humbugs*, and in many respects a great fool's house, which only lacks a roof. Why, then, should not its inhabitants consider this request of their wives to be very reasonable, and do their honest best to fulfil it as soon as possible?

Besides this grossest perversion of the divine order, this most disgusting degeneration of the female profession and encroachment upon the rights of men, there are other excesses from the wholesome limits of the female profession, which we shall examine more closely, having first considered a point which lies largely at the bottom of these excesses.

For it is a morbid condition of society that now prevails, that even here in this country many more girls remain unfree than in former times. A great deal of blame for this state of affairs is borne by the averagely corrupt education of girls in English families, not only in the richer, but also in the middle strata of society; and this corrupt state of affairs is no less native to those German families which have attained prosperity or even wealth, and in which there is no Christian sense and understanding; For here the parents have nothing more urgent to do than, with the stripping away of their German language and customs, to ape their native English counterparts in the arrangement of their household and especially in the education of their daughters. English people. It would be going too far to describe in detail the many damages and corruptions of this upbringing of rather education. Only this much may be said, that even the daughters who are growing up to be manly are not educated and trained for their actual profession of becoming wives and mothers. They are not systematically taught to help their mothers in the care of the home and to serve their younger brothers and sisters, but, after they have perhaps learned all sorts of things in a higher school which they cannot use later in their married and maternal profession, they are left to kill their time as they please. Soon they are sitting at the embroidery frame, soon they are strumming on the piano, soon they are idly rocking in the rocking chair, soon they are reading frivolous novellas and love stories, or singing such songs.

lazy chatter of fashions, dresses, merrymaking, and young fellows, with whom they may even occasionally strike up a love affair and attend concerts and theaters with them. But especially - for their first idol is their body and the other their clothes and jewelry - they are devoted to finery and vanity and are slaves to fashion, and no matter how tasteless, even ugly, it may be for an educated sense of beauty, no matter how costly, even frivolous and immoral, they would consider it a sin not to go along with it; for the purpose of these dandies and fashionable fools, who walk the streets and play truant, is nothing else than to attract the eyes of young men, and, if possible, to woo them as suitors, if they are pretty in person, agreeable and entertaining, and, above all, if they have money in their pockets.

What wonder then if just by this young fellows who are not of the same calibre are rather repelled than attracted; for even if they take it into their heads to become married, they are justly apprehensive of applying for such splendid specimens of the fashionable journal, and are not unjustly concerned whether their income will suffice to satisfy the finery and vanity, together with all the appetites attached thereto, of their chosen ones- So they prefer to go on living *free and easy, and to shun* rather than seek the otherwise sweet and praiseworthy married state. This, however, entails no small danger for themselves; for if, for instance, they have a stronger sexual instinct and feel the heat of the flesh, they are sorely tempted to satisfy it contrary to the sixth commandment. If they have a predominant inclination to sociability, they seek to gratify it outside the domestic circle and family life, and by visiting drinking-houses, dancing-houses, gambling-houses, etc., they fall into crudeness, recklessness, and an increasing lack of discipline and immorality. If, however, they are more of a quiet, introverted disposition, so that they are disgusted with this crude, wild nature, they withdraw into solitude and shut themselves off from all social intercourse, fall into the hands of dangerous books, and gradually become dark, resentful, man-hating hagestolts.

In this way, however, from both sides, virgins and bachelors, that above-mentioned morbid condition of present society is formed, namely, the increase of the celibate life and the dangers of the same for both sexes.

After this consideration of how this morbid condition has developed, it will now be necessary to consider how, in addition to the desire for the right to vote and to participate in the government of the country, the degeneration of the female profession in this country is also taking place in other ways. For it is a well-known fact that at the higher educational institutions - at the University of Ann

In 1870, there were more than 20 - ladies in the *Arbor*, for example, to formally study medicine, jurisprudence, fine sciences, etc., with the intention of later making practical use of their acquired knowledge and skills as physicians, lawyers, professors, and to make their country and people happy with them. But that this and similar activities have no relation to the female profession, that they produce a strange hermaphrodite sex of intellectual females and Amazons of peace, shines quite clearly in the eyes of those who have preserved an unbiased view of such morbid aspirations and excesses.

But in view of the undeniable fact of increasing celibacy, another question arises as to what kind of activity and work virgins, who remain unmarried, would have to undertake without thereby entering into obvious contradiction with the original profession of woman and remaining in a certain relationship with it.

To answer this question, we must first consider the talents, education, and position in life of this or that virgin. The greater part of the daughters of Germans who have immigrated to Germany, for example, are indisputably most suited to be maids, whether among the well-off natives or among the wealthy of their own people; and especially as helpmates of the housewife, they stand in a naturally female profession. If, moreover, by God's grace they are believing Christians, they are, even if they remain unfree, yet in a blessed occupation, serving at the same time their Lord Christ, who first served them, and all their work is pure service to God; for it proceeds, predominantly, from faith in their Saviour, and is done in the love and fear of God, and in the love of their neighbour, according to the fourth commandment. And though they might have to endure many a tribulation and cross from their perhaps unbelieving householder and housewife, so much the more should they look forward to the lovely promise of their God in. Ephesians 6:8 and Colossians 3:24.

Another part of these girls, according to their talents, is directed to sewing, and again the more talented to the making and even cutting of female dresses; and even this activity does not contradict the female profession, but is appropriate to it.

The fact that virgins of greater talent and education than the aforementioned become teachers is, within certain limits and restrictions, also in keeping with the female profession, especially for the little ones in Christian parochial schools; for through their pliability and kindness they are very suitable to condescend to the childlike understanding of the little ones and to break down the subject matter for them, as it were, and to teach it to them by the spoonful. And if, in addition, they are devout and godly persons with a motherly heart and mind and good storytelling abilities, they are often much better narrators of God's great deeds in biblical history than many a teacher. They are also suitable for higher classes of girls' schools, provided that they possess the necessary knowledge and skills and the necessary teaching ability and have character enough to keep the easily movable chatty girls in good discipline. However, most of them would be less suitable as teachers of adolescent boys, for they need, above all, for the learning of foreign and especially old languages and the grammatical consolidation of the same, on the part of the teacher, on the one hand, more thorough knowledge, training, and teaching ability than female teachers are capable of acquiring, and on the other hand, a masculine discipline that exerts a beneficial influence on their entire character formation.

On the other hand, some elderly virgins are well qualified to care for the sick. The next natural occupation for them would be in the homes of their parents, if these are still alive, or in the circle of their relatives, or in the hospitals of the communities to which they belong, if these have any, to care for the sick, especially the female patients.

Here a word should be said about the so-called deaconesses' institutions, which, like other branches of the so-called inner mission, in our days are run by



It is a well-known fact that even preachers, who were and are entrusted by God with certain herds of Christ for special pasture, have established such institutions and devote much time and special care to their care. Now the external usefulness of these institutions, from which, for example, many nurses of the sick and wounded came forth in the last Franco-German war, should not be called into question. Even in the case of epidemics, especially in larger towns, their services may well prove their worth. But if one looks at the emergence and the prevailing manner of existence of such institutions, then they are hardly something else than testimonies of the not yet existing or again disappeared church community life.

In the apostolic congregations this ministry of love grew out of the bosom of the congregations themselves and was ordered and supervised by them through their ministers; it was, borne by the confession of the church, an outflow of congregational life, a special activity of faith through love, similar to the care of widows and orphans. This healthy root, however, is lacking in the modern deaconess institutions and similar institutions of the so-called inner mission. On the contrary, on the average, even within the Lutheran Church, they stem from today's pathological, pietistic, busy, workmanlike associations, which are either indifferent or even hostile to the confession and doctrine of the Church as a power that orders, penetrates, guides and supervises all loving activity. But the pure evangelical doctrine, especially of Christ and his merit, when taken with true faith, which the Holy Spirit works through the gospel, is the proper source of pure love and all its works; and this love and its works are hardly present on the average where that pure doctrine does not thoroughly prevail. But where this is not the case, and the pure evangelical, that is, Lutheran, doctrine is not in progress and in momentum, but sanctification and good works are more or less mixed up with justification and faith, it cannot possibly be lacking. It is impossible that the listening pupils of the deaconesses' institutions and similar institutes of the inner mission are not also inwardly stained to a greater or lesser degree by all kinds of finer self-love, self-indulgence, self-reflection and sanctimoniousness, and that the simplicity of true self-denying serving love in the likeness of the love of Christ does not thoroughly break through.

But if we finally ask from whence, as from the first cause, this restless chasing and calling of brain-washed wives and virgins, especially of English tongue, after the so-called women's rights, the answer is: From the dizzying and delirious spirit which the prince of this world, the devil, has poured out on the children of unbelief in the present time. For it is from this spirit, which in its very nature is utterly hateful to the Bible and hostile to God, which resolutely denies man's original sinfulness, his criminal nature and his depravity from his mother's womb, and God's punitive justice against him or his wrath, and on the other hand asserts the delusion and dream of inherent human rights, of universal freedom and equality for all men - it is from this spirit of unbelief, of hatred of the Bible and of Christ, that all those carnal, pernicious desires for freedom come, all that insolent rebellion and indignation against God's

wholesome orders in marriage, in domestic and civil government, a useful, important work it is, shows the verdict of the learned and the constant attempts and attempts to break through and throw the theologian, vr. Mich. Walther: "The light-bearer of the Lutheran down all the barriers which God has also set up in his threats to Church, the so great Gerhard, recently wrote me an exceedingly protect these his wise and beneficent orders for this temporal sweet letter and sent me the second part of the second book of his earthly life.

Confessio catholica Immortal God! How this incomparable Indeed, it almost seems that the ancient adversary of Christ, writing, since I only glanced at it, made me ashamed, since I saw Satan, under the imposition of God, on this side and on the other from it how neither I, nor another of my kind, was even able to think side of the water, is drawing to himself all his forces in the children up such a work, I will remain silent, to bring it to an end with such of wickedness, in order to begin the last general battle against the ease, with such great knowledge, with such clarity of method, with Lord Christ and his people, which, of course, will end on the dear such thoroughness in the presentation of evidence and refutation, last day through the return of Christ to judgment with Satan's and and that I say everything in one word, with such astonishing and his own eternal disgrace and defeat.

unheard-of skill in the discussion of the individual pieces. Truly I May the gracious and merciful God help the true believers in could not refrain from exclaiming: 'O Lord JESU Christe, thou living Christ, clothed with the armor of God and especially with the sword Son of God, crucified for us, preserve this some pillar and crown of of the Spirit, the protection of the divine Word, to fight the good fight thy house, keep it uninjured, and put it in mind to undertake the same against the devil and his people, to do well and to keep the field. once from the writings of the Calvinists, and saturate with all Amen.

blessedness the heart so sincere and overloaded with so much labor." The theologian, Dr. J. H. Feustking, has written in his copy of this work the words, "The blessed

vr. Joh. Gerhard has in all his writings surpassed the theologians of his time, but in his *Confessio catholica*, never surpassed, he has surpassed himself." Dr. Christian Chemnitz has considered this *Confessio* the best of Gerhard's awakenings.

Besides these awakenings, he wrote in Latin: theological aphorisms, many disputations in which the false doctrines of the Papists, Calvinists, Socinians and others are refuted, an instruction on the method to be followed in theological studies (*Methodus studii* theol.), a book against Chiliasm, several other pamphlets, many commentaries and notes on biblical books, speeches and valuable prefaces to the writings of others.

(Sent in by Pastor Günther.) Dr. Johann
Gerhard's life, according to E. Rud. Fischer,
Vita 4. Oerliaräi.

"Prayer, study, and contestation make a theologian."

(Continued.)

7. Gerhard's merits for the whole church.

However, Gerhard did not only render such services to the University of Jena, but also to the whole church of that time and of the following times. Buddeus writes: "No one is unfamiliar with the Pious had scholarly and orthodox theologians work out, and in Gerhard's great services to our church, except those who have which Gerhard did the most, in that he not only, together with the never heard his name. The whole description of his life is a other theological professors in Jena, established the rules by which all collaborators had to be guided, not only worked out important pieces himself (the first book of Moses, Daniel, Revelation of John), but also diligently read through and corrected everything, except for two biblical books, several times and presided over the joint review until he was interrupted by death. This Bible work is a delicious treasure of our church. The Nuremberg Ministry was so pleased with the completion of this work that they publicly thanked God for it from the pulpit.

Above all, he rendered outstanding service to the church through his many writings, in which he expounds the pure doctrine and affirms it from God's Word, refutes the false teaching of the adversaries in an excellent manner, and earnestly and urgently exhorts to true godliness.

His most important work, consisting of nine large volumes and a supplementary volume (*Exegesis*), are without a doubt his *loci theologici* or main pieces of the Christian faith, the most splendid, clearest, most detailed and most thorough exposition of the entire doctrine of faith. Dr. Johann Major thus judges: "The *tomii locorum* are a perfect conception of the entire pure doctrine, to which the churches of the unchanged Augsburg Confession profess and, together with the *Exegesi* and *Disputationibus isagogicis*, are to be considered a precious treasure, the like of which has never yet come to light.

Another principal work, by which he rendered service to the church, is the continuation of the "Evangelical Harmony," begun by Dr. M. Chemnitz, and continued by Dr. P. Leyser, a work of which the Wittenberg theologians wrote thus in 1651: "Again and again we urgently recommend this work to all lovers of the Word of God and candidates of the most holy theology and of the ministry of preaching, as an evangelical treasure, which is not to be paid for with gold and precious stones."

An equally highly meritorious work is his *Confessio catholica*, a work of 4 quarto volumes, in which he beats the papists with their own weapons, by misleading them therein with testimonies from recognized writings of the Roman Church itself, which speak in favor of the Lutheran doctrine. What

No less beneficial are the writings he wrote for edification.

At the top we place the Weimar Bible Work, which Duke Ernst the Pious had scholarly and orthodox theologians work out, and in which Gerhard did the most, in that he not only, together with the other theological professors in Jena, established the rules by which all collaborators had to be guided, not only worked out important pieces himself (the first book of Moses, Daniel, Revelation of John), but also diligently read through and corrected everything, except for two biblical books, several times and presided over the joint review until he was interrupted by death. This Bible work is a delicious treasure of our church. The Nuremberg Ministry was so pleased with the completion of this work that they publicly thanked God for it from the pulpit.

Of unspeakable blessing to the Church was and still is the little book of edification he wrote while still a student, his "Holy Reflections", a small and yet large book, written in flowing, tender, intimate language. The almost innumerable editions in Latin and the many translations into almost all languages of the educated world testify to the blessing they must have brought. *)

*) The Russian translation was published by the Russian Vice Patriarch of Kiev himself and is highly recommended in the preface. A

A greater edification book is his "*Schola Pietatis*, that is Christian and salutary instruction, what causes should move every true Christian to godliness, also in what way he should practice the same." It was intended to serve the same purpose as "Arndt's True Christianity;" however, since Arndt, although not in an irreligious sense, had included some misunderstood phrases from the writings of Paracelsus and Weigel (without knowing the authors), he also wanted to show at the same time that one could and should speak of godliness with moths of Scripture and had no need to take anything from the enthusiastic writings of such people.

In addition to a Latin postilla, he also published a German "Postilla, that is, an explanation of the Sunday and most important festival gospels throughout the year, as well as several beautiful sayings of holy scripture," and a "Postilla Laloilonasa, that is, an explanation of several sayings from the Song of Solomon directed to the Sunday and most important festival gospels throughout the year," as well as various wedding and funeral orations.

His "Detailed Scriptural Explanation of the Two Articles of Holy Baptism and of Holy Communion 2c." is written in the manner in which the pious Princess.Ch.ristina,.of whom it has been told before. wished to have all the articles of faith explained by Gerhard.

He wrote the booklet "Pious Hearts' Spiritual Gem" at the behest of Duke Wilhelm of Weimar for "his beloved Married Plants and Young Princes" and according to the form prescribed to him by the Duke himself. It contains an explanation of the catechism through exquisite sayings of holy scripture, spiritual conversations of God and a believing soul, comforting sayings and reasons for comfort in all kinds of distress and challenge, and an explanation of the litany with devotional heartfelt sighs.

But just as this booklet has also edified others, so also another, which he wrote in a particularly sad year for his own consolation (in Latin), has brought many consolations in death's distress, the "*Handbüchlein kräftigen Trost, welcher man dem Tode und den Anfechtungen in der Todesnoth entgegensetzen kann.*" -

How wide circles of the church his beneficial activity extended to, is also proven by the many reports he had to give everywhere, that is also proven by his widely spread correspondence.

Of the opinions delivered by him there were so many that, as Feuerborn says, he became the teacher of all Europe through them. "Gerhard's house," says Dilherr, "was a museum of the Christian world.

Barber, who had read your booklet, no longer wanted to worship the images and was therefore sued by the vice patriarch before the emperor. He had to appear before the great council in Petersburg (1713) and answer for himself. However, he gave the council to consider whether the one who had a heretical book printed or the one who read it was more punishable. Since the council had to declare the former more punishable, he took out of his pocket a Latin copy of Gerhard's "Holy Reflections" and the Russian translation, and asked them to see if both were not the same. This they had to admit. He then went on to show that the booklet had gone out with the preface of the vice-patriarch, and that in it it was proved by sayings of the holy Scriptures that God alone was to be worshipped. They fell silent and let him go. The vice-priest, however, excused himself by saying that he had not known that the author of the reflections **was** a Lutheran **heretic**.

and as it were the temple of the Holy Ghost- where men of every station, of every age, could be instructed."

His letters went to all parts of Germany. There were more than 10,000 of them. "He wrote," says M. Schneider in his memorial speech, "as many letters in one day as another person hardly ever writes in a whole month. For daily, sent, either, the. most famous. ...princes and... For daily, either the most famous princes and dukes or the most venerable doctors, not only from academies in Germany, but also from the kingdom of Sweden and Denmark, put questions to our Gerhard, as to an oracle; to all of which he answered promptly and willingly, not with the pen of a famulus (servant), but with his own hand. I remember that he once began to count the letters which he wrote from day to day to princes, patrons, and friends; but as this new work of adding up increased and doubled the ordinary labors, he ceased from the pretending."

As a proof of his merits for the whole church we must also mention his participation in all important theological conventions of his time. In 1624 he took part in a theological convention in Leipzig to settle the disputes between the theologians of Giessen and Tübingen about the state of the humiliation of Christ. In 1628 and 1630 he met again with other theologians in Leipzig for consultation. At the first convention (1628), in addition to the Rathmann dispute concerning the power of the divine word, they also discussed how to counter the Jesuits, who claimed that the Lutherans had fallen away from the Augsburg Confession and had therefore lost the enjoyment of the religious peace: "Nothwendige Vertheidigung des heiligen römischen Reichs Evangelischer Churfürsten und Stände Augapfels" (the Augsburg Confession). At the other meeting (1630), the publication of a second pledge, the jubilee of the Augsburg Confession, and other matters were discussed. The writing accepted at this convention was the "Once more inevitable and thorough main defense of the Augsburg Confession." Gerhard took part in the editing of both writings and wrote down the acts of both meetings with his own hand.

As the preservation and defense of pure doctrine, so also the promotion of piety, the establishment and maintenance of church discipline was close to his heart. He often complained about the decline of piety. Johann Valentin Andrew gives him the testimony that he never ceased to confess and lament with him the lack of church discipline.

Finally, as proof of his merits for the entire church, attention should be drawn to the multitude of his students who gathered a rich treasure of knowledge at his feet and later, as faithful teachers of the church, passed it on to others. We will name only a few of them: Dr. Mich. Walther, General Superintendent at Lüneburg; Du. Salomo Glassius, Gerhard's successor in Jena and later General Superintendent in Gotha; Dr. Joh. Konrad Dannhauer, Professor in Strasbourg; Dr. Balth. Mentzer, the younger, Darmstädt superintendent and court preacher; Petrus Winstrup, archbishop of Lund; Dr. Joh. Musäus, professor at Jena; Dr. Christian Chemnitz, professor the same; Du. Joh. Matth.



Mayfatt,- Pastor at Erfurt; poet of the hymn "Jerusalem, thou high-built city 2c."; Joh. Konrad Dietrich, Professor at Giessen; Johann Mich. Dilherr, professor at Jena, later at Nuremberg, and many others.

(To be continued.)

About the after-talk.

A man who backbites is a slanderer who secretly attacks his neighbor's good name, speaks evil of him in his absence, says something about him that he is not guilty of, or interprets badly what is good in itself or could be excused, or spreads what should be kept secret as a disgrace to his neighbor. Such secret slander is an ugly, quite diabolical vice, just as the devil in the Greek language is called diabolos, that is, a slanderer. Thus the devil slandered Job before God, when he said to the Lord God, Job 7:9, "Thinkest thou that Job feareth God in vain? For thou hast multiplied his house unto him, and all that he hath round about; thou hast blessed the work of his hands, and his goods are spread abroad." He also slandered God the Lord among men, when, as Gen. 3:5. says, he as it were secretly persuaded the first men that God had forbidden them to eat of the fruit of the forbidden tree out of envy and jealousy. Luther says, therefore, of those who speak against others: "They are known by the fact that they talk about, judge, and judge everything that another does, and do not keep quiet because they know something about their neighbor. They are called in German, Afterreder; in Greek, Teufel; in Latin, Schmäher; in Ebräisch, Satans; lately, the vermaladeite Rotte, which everyone discusses, despises, vermaladeit, and yet everything in a good light. What a devilish, infernal, damned plague now, alas! through Christendom more dreadful, than never no pestilence reigned, and near poisoned all tongues; and that God lamented! one of the same woe hath neither hat nor heed. These are they who, if any man do evil, not only find no mercy in them, that they pray for him (as Christians ought), give him amicable instruction, and punish him in a brotherly manner; but where an evildoer, according to divine and temporal law, suffers but one judge, one judgment, one banishment, there must be suffered of these poisoned, infernal tongues as many judges, judgments, and accusations, as many ears meet them, though a thousand met them in the day. Behold, these are the wretched saints, who neither forgive nor forget their neighbor's trespasses. And their manner is, that they are never affectionate to any man out of their heart." In another place Luther says: "The widespread vice of speaking evil and respecting other people's sins is almost the most wretched sin on earth. For all other sins stain and corrupt only the one who does them, without the wretched, damned yapper, who must be corrupted with strange sins andmore.

Mark this: the greater and more lust and pleasure there is in sin, the greater is the sin. Now if a sinner, for the sake of a sin he has committed, often does wrong to himself, is ashamed and punishes himself, wanting no one to know about it, and thereby has the sin almost less, the yapper comes and falls into the same dung as a sow, eats it up, rolls around in it, and does not want it not to have happened, because he takes pleasure in talking about it, judging it, and laughing at it. Therefore I have said that he who loves to yap and talk is not a man's friend; indeed, he is a common enemy of

Human nature, like the devil. For he has nothing better than to hear, say, and do the sin and shame of men, and to rejoice in their evil. But he that loveth and hath pleasure in these things, may not indeed give any good thing to men, but all unhappiness; which also shall be his reward." In another place it is said: "This is what is called the evil-doers, who do not stop at knowledge, but go on and take hold of the judgment, and when they know a little of another, they carry it to every corner, tickling and scratching themselves, so that they may stir up another's displeasure, like sows rolling in the dung and digging in it with their nuts. This is no different from God falling into his judgment and office, judging and punishing with the severest sentence. For no judge can punish more severely, nor go further, than to say, This man is a thief, a murderer, a traitor, and so on. Therefore, whoever dares to say such things of his neighbor, goes as far as the emperor and all the authorities: for though you do not wield the sword, yet you use your poisonous tongue to shame and harm your neighbor."

But, an afterreder might object, it is true what I say about my neighbor. Is it not necessary to speak the truth? Luther meets such a hypocritical objection thus: "They come along, paint the devil over their door, burn themselves white, and say: Well, it is true, why should I not say it, if it is so? I have seen it, and know it to be true. Answer: If it be true that thou hast sinned, why sayest thou not thy wickedness, when all truth is commanded thee to speak? But if thou wilt conceal thine own, do thou the same to another according to the natural law. If it be true, thou doest no better than the traitors and the sellers of blood, for they often speak too much truth to many a poor man. If he will not hear thee, thou shalt take two of them unto thee, and tell him again. And if he will not hear thee yet, thou shalt accuse him with the same witnesses before the whole assembly." And in another place, "God forbid that any man should speak evil of another, if he be guilty of it, and if he know it; but much less if he know it not, and have taken it from hearsay only- Sayest thou, Shall I not tell it, if it be true? Answer, why dost thou not bring it before the judges? Yea, I cannot testify publicly, and they may run me about the mouth, and reject me. My lord, dost thou smell a rat? If thou dost not dare to stand and answer for thyself before persons in authority... But if thou know'st, know it for thyself, not for another. For if thou sayest it further, though it be true, yet thou standest like a liar, because thou canst not make it true; do thou in addition like a villain, for no man shall be deprived of his honor and rumor, unless it be taken from him first in public. - So now false testimony is called everything that cannot be proved as it should be. Therefore, what is not evident by sufficient proof, no one should make evident, nor say it is true; and what is secret, one should let remain secret, or punish secretly. Therefore, if you find a useless mouth that bears another man's name and slanders him, tell him plainly so that he will be ashamed of himself.

can come again: for honour and glory is soon taken, but not soon to be given again."

But there are also yelpers, washers, and ear-blowers, who are so blind as to boast of their good heart in the midst of their abominable sins, and how they mean no harm at all. Luther answers them as follows: "Then they adorn themselves and say: Yea, I speak not this to him to hurt, nor in evil mind, I grudge him all good. Behold, how soft the hair of the little cat is; who would have thought that such 'charfe claws and tongues were in the smooth skin? O thou glib and false man! If thou wert his friend, thou wouldst hold thy peace, and not spread thy neighbour's misfortunes with such delight and pleasure; yea, thou wouldst turn thy damned displeasure into a pity and mercy, excuse him, cover him, and others hold their peace, pray God for him, warn him brotherly, and help him endure. Lastly, receive also a remembrance and admonition, to remember thy own infirmity with fear, that St. Paul saith (1 Cor. 10:14.), Let him that standeth see that he fall not; and say with St. Elder, this yesterday, this to-day, it is upon me. - Think also, how would it please thee, if God should do unto thee again as thou doest unto thy neighbour, and take heed to thee, spreading abroad all thy sin? Or how wouldst thou suffer another also to cry out thy wickedness? Thou wouldst, no doubt, that every man should hold his peace, and excuse, and cover, and pray for thee. Now thou doest contrary to nature and her law, which saith, What thou wouldst be done unto thee, do thou also unto others." -

(To be continued.)

"Even my friend in whom I trusted, who ate my bread, treadeth me under foot." Ps. 41:10.

This word, as we see from Joh. 13:18, is a prophecy about Christ, who was betrayed by Judas, his own disciple. In this, as in many other things, Christ's true servants had to become like their Lord and Master. Among these, among others, is our Reformation, as it seemed, with great zeal, and in whom therefore placed great trust, finally fell away disgracefully and now became his and the cause of the Gospel's bitterest enemies and despisers.

Among them was Johannes Agricola, who first recognized the Gospel like few others and seemed to want to do everything for it, so that Luther even made him his confidant for a time. But what happened? The wretched man was at last revealed as a hypocrite, wrote books against Luther's teaching, without mentioning his name, in which he horribly perverted the gospel, teaching that the law was to be banished entirely from the church to the town hall, even to the gallows, and thereby aroused the most frightful blasphemies against the sweet beatific evangelical teaching. How painful this was for Luther is easy to imagine. Old Mathesius says the following about it in his eilfte Predigt über Luthers Leben:

"Ah God, what eager sighs have I seen, and piteous words have I heard from Dr. Luther in this bargain, that he should experience this infidelity and injurious superstition in his dear friend, to whom he had given his

He had commanded the church, school, wife, child, and house to be his most secret and intimate, when he went to Schmalkalden. But', says Dr. Luther, 'I must also have a preceptor and teacher who explains to me the verse in the Psalm: He who ate my bread treads me underfoot. I would gladly keep silent and forget him,' he often said with tears, 'but that he should fall away from the known truth and knowingly and wickedly lick against the sting, God must have mercy on him forever, that I should see my dearest friend sitting in the hellish fire. Christ, my Lord, is well used to men who have pricked him in the heel from the beginning, and have lifted up their foot against him. Take heed, O LORD JESU, to all pious disciples, lest they fall into unconquerable mischief, for in such a case all help and counsel cease, and people who offend against the Holy Spirit and His Word are unadvised.'" (See the delicious little book, Dr. M. Luther's Life. In 17 Sermons Presented by M. J. Mathesius. Edited and published by the Evangelischer BücherVerein. Berlin, 1855. p. 216.)

Luther had similar experiences with Georg Witzel. He, too, initially proved to be such a zealous teacher of the pure Gospel that Luther recommended him to the Elector himself for the parish in Niemeck, abroad all thy sin? Or how wouldst thou suffer another also to cry not far from Wittenberg, as a "nearly (very) learned and skillful one, who should be well suited for it, with God's grace" (XXI, 137.). But he had administered his office as a Lutheran preacher for nearly ten years, he first made himself suspicious by harboring a blasphemer of the Holy Trinity by the name of Campanus for a time, for which reason the Elector John of Saxony imprisoned him, but soon released him on the oath that he would leave Chur-Saxony forever. Thereupon he went over to the papists and wrote a lot of writings in which he blasphemed Luther and the Lutheran doctrine and church in the most horrible way. Witzel's blasphemies, however, were so crude that Luther did not think it worth his while to write against them. When, however, the pastor Saida von Hirschfeld published a writing against Witzel and asked Luther to write a preface to it, Luther did so. In it he wrote, among other things, the following: "Among the Germans there is a saying, that is, an obvious lie is not worthy of an answer. Because the impudent mouth and heart of the wit, against his own conscience, so obviously lie in his little book of blasphemies that even his papists themselves must have grasped it (if they were not blind), I did not consider the

frivolous boy worthy to answer his lies; but I did not want to resist where someone else wanted to answer. And indeed, because the many other things, Christ's true servants had to become like their pope together with his own have hitherto raged and raged against Lord and Master. Among these, among others, is our Luther. God and his word with lies, murders, and burnings (as befits their holiness to bear such figs and grapes), I well grant them that our false brethren and poisonous toads may run from us and join them; for in such a church such saints belong; like and like like gladly join together. I have long felt a dizziness and a grimness in my body, but now such worms and viper-breeds are gone from me below and above, I first realize what I lacked, and have become better with me; only hurry out what will not stay; here no one holds the other." (XIV, 304. f.)

The example of a third Judas is Urban Nicolai, who came to the realization of the truth of the

Lutheran doctrine, confessed it, but not long after, longing for the fleshpots of Egypt, fell away again, and now a confessor became a blasphemer of the truth. Once, it was on Trinity Sunday, 1537, he stepped into the pulpit, blasphemed as usual, and at last uttered the presumptuous words, "If Luther's doctrine were right, let thunder strike him dead." And what happens? Still in the evening of the same day a terrible thunderstorm arises; lightning upon crosses the lust, and like a thousand voices of divine wrath the thunder rolls. The wretch, thinking of his challenge to divine justice, quickly orders the Papist weather-bell, hurries into the church, and,

trembling and quivering, throws himself down before the altar and prays. But behold! a streak of lightning descends upon the kneeling man and wills him stunned to the ground. The peasants of the village (he was now in the village of KühneWalde) run to him and carry him out as dead; but a second ray of lightning descends and kills him on the spot, while the bearers of his body remain unharmed, who now hurry away with shuddering. In this region this terrible judgment of God made such a deep impression that whole crowds now professed the Lutheran doctrine, and many blasphemers fell silent. When this was reported to Luther by letter, he said: "So it goes. God does not let him jest in the play; he wants to keep above his word, or does not want to be God. Such examples should be well remembered and considered," for they are both terrible and comforting: terrible to the godless despisers of God's word, but comforting to the godly who love and value the teaching of the gospel. But the world respecteth nothing, neither God's wrath nor mercy." (XXII, 1447.)

Among many such examples, only one may find a place here. In Luther's time, there lived an episcopal councillor in Halle, Dr. Krause, who at first, convinced of the truth, showed himself to be a friend of the Reformation and, as a testimony to this, received Holy Communion in both forms. But when he fell into disfavor with his bishop, Cardinal Albert of Mainz, and saw that the bishops everywhere, who were suspicious of Luther's teaching, were running away, Doctor Krause fell away and took Holy Communion again papistically under one form. But his security did not last long, his conscience awoke, and he now fell into despair. It seemed to him as if he saw Christ standing before the heavenly Father and accusing him, and so he repeatedly exclaimed: "Awe of my sorrow, what have I done? I have denied Christ my Lord; wherefore now he standeth before God the Father in heaven, and accuseth me." All the consolations with which they sought to soothe him were in vain, so that, to be relieved of his anguish, he at last disembodied himself. This happened in the year 1527. The idea of this unhappy man, as if Christ himself were accusing him before God, was, of course, only an enchantment of the devil, for Christ does not exercise the office of accusing sinners before God, no matter how deeply they may have fallen; Christ rather prays for them; 'he therefore no doubt also prayed for the poor Dr. Krause that God would have mercy on him; but if a man sins against his conscience as badly as Krause, then it can also finally happen that God allows the devil to blind him in such a way that he finally, even in the time of grace, sees in his gracious Savior only his accuser and angry judge. (Compare Luther VIII, 1968. f.)

Let us not therefore be surprised and vexed at the fact that, as Christ found his Judas among his apostles, and all the servants of Christ had to bear this cross of Christ after him, so this experience is still repeated today. "Trouble must come." Matt. 18:7 But let us watch and pray, "that God may preserve and keep us, lest the devil, that God may preserve and keep us, or lead us astray into unbelief, despair, and other great shame and vice; and though we be thus confronted, that we may win at last, and retain the victory. " W.

To the ecclesiastical chronicle.

Leaving the Roman Church. The "Luth. Kirchenfreund" translates from the French paper *L'Aurore*, published by Mr. L. E. Rivard in Montreal, Quebec, interesting reports on the departure of Catholic Christians from the Roman Church, most of which we report here. In the number of December 10 of last year, there is a declaration to Phanöf, priest in Waterloo, signed by ten persons and well authenticated. The declaration says: "With this letter we inform you that we, the undersigned, from this day on dissolve our connection with the Church of Rome; in order to unite ourselves with the Evangelical, or Protestant, Church, where we believe to find the truth as taught by Jesus Christ and his Apostles, and to be free from the errors and superstitions which your Church has for the most part substituted for the truth. From now on, then, you will no longer want to regard us as members of your church." The number of August 17 brings 7 names of those who renounce the Catholic Church. They announce this step to the Rev. M. Rousselot, *cure Romain de Montreal*, and say: "We feel great joy in being able to inform you that the Saviour has brought us to the knowledge of the Roman Catholic heresies and has given us grace to renounce them. In the Mass you ostensibly renew the sacrifice of Calvary, but the sacrifice of Calvary was not intended to be, and cannot be, renewed (*renouveler*); on this point St. Paul has been quite explicit: see Heb. 9:28." This declaration being widely pronounced on the Mass, and showing clearly, according to Protestant doctrine, that it only obscured the great truth of the sacrificial death of JEsu Christ, they crept, "We beg you will no longer regard us as members of the Roman Catholic Church." In the issue of 28: July are twenty names, all regularly attested; three from Wolf's Town, six from Montreal, and eleven from Howick. The first say, "Having been so fortunate as to have read God's word, and to have so learned to understand it, that Christians of the Bible may understand it, and act upon it-we have boldness to renounce the Roman church and its doctrines, which have kept us in ignorance, and led us in superstition and error. We leave the Roman church in order to be able to obey the gospel of Jesus Christ, which commands us: Search the Scriptures Joh. 5, 39. JEsus Christ did not send his apostles to read mass, but he commanded them: Go ye into all the world, and preach the gospel. Mark. 16:15. His gospel is glad tidings to poor sinners, for the Son of God said Turn ye unto me in all the ends of the earth, that ye may be saved. And again, Whosoever cometh to me

I will not cast out. And Peter also says: There is no other name under heaven given among men whereby they can be saved, but the name of Jesus Christ. Acts 4:2; and St. John says, The blood of JEsu Christ, the Son of God, maketh us clean from all sin 1 John 1:7. Hold us, bishop, no longer to be members of your church, and we beseech God that he will also let you know the blessedness (*bonheure*) which is found in JEsu Christ as your Saviour." The six from Montreal say that they have been reading the Scriptures for some time, and find nothing therein of a "purgatory," of "letters of indulgence," nor of the "mass," and they have searched in vain for "auricular confession," and found not a word of the adoration and invocation of the saints. Of all these just the opposite. The Holy Spirit has given them the assurance that Jesus Christ takes care of us without any mediation. They do not find the immaculate conception of the young in Scripture, but they do find the opposite, namely, that all men are conceived and born in sins. Nor have they been able to find papal infallibility in the Bible, but they have found that all men can lack it. They say, therefore, that the Roman religion is a Roman fabrication, and wholly modern, beautifully arranged to fill the pope's trunks with money, as well as those of the bishops and priests, and to keep the world at their feet in slavery and stupidity. "Jesus commands that the Gospel should be read, - you forbid it; Jesus rebukes his disciples for wanting to punish (worldly) those who do not accept him, - you slay in secret those who do not think like you, and one of your laws is that heretics must be exterminated. We have then persuaded ourselves that your Roman Church is not the Church of JEsu Christ, and we leave it to follow the Gospel, for the Gospel is the power of God, the light and salvation of the world." The eleven from Howick also boast that they have come to the knowledge of the truth by reading the holy Scriptures, and **they** say that the Roman Church forbids the reading of the Bible with good reason, for as soon as men read God's Word their eyes are opened and **they** see what darkness they are in. They conclude: "It is Jesus and not the Pope who wants to make us blessed. May God also give you (the Bishop of Durham) the same grace." (Thnstl. Botsch.) **Ludwig Feuerbach**, the atrocious atheist, now lives in Nuremberg, from where an appeal is now going out "to the democrats of all countries" for the purpose of "giving him joy in the last days of his sorrowful life." The appeal says: "Here in Nuremberg he lives outside the city wall in a lonely little house-poor and ill-an old man of 66 years, physically quite broken, but still so powerful of mind as to despise the ingratitude of his people and to take with him to the grave the consciousness that the German nation holds ready for its greatest (!) men after death a monument of stone which it gave them in life instead of bread." It is indeed strange that this devil-martyr should complain that the world, which once celebrated him highly, should now abandon him to his misery, since during his life he did nothing but seek to purge religion and morality to the last germ from the hearts of men. Man has served the devil faithfully, so he must not be surprised if he now receives the reward that the devil pays to his servants. W. [Walther]



Church News.

On the Tenth Sunday after Trinity, Rev. H. Meyer, coming from Hermannsburg, was installed in his sacred office by the undersigned in the newly formed congregation at Lincoln, Ill, by order of the President of the Honorable Synod of Illinois, et al. It was a veritable day of blessing to the little congregation. For many a year it had desired to have an orthodox preacher permanently in its midst, as it could not in conscience join the congregation at Lincoln, which is served by an unrighteous preacher. There is also hope that within a year a Lutheran congregation will arise in Lincoln.

May the Lord bless the work of His servant for the salvation of many souls!

I. T. Bötticher.

Adresse: Rsv. 8. 1svsr-,

lürunln, Ills.

Introduction and consecration of the church.

On the second Sunday after Epiphany, Pastor Adam Schröppel, who had accepted the call of the "newly formed" Lutheran Immanuel congregation in Grand Haven Township, Ottawa County, Mich. with the approval of his former congregation in Bambridge, Berrien Co. Niethammer into his new office.

Connected with the introduction was the ecclesiastical consecration of the cute house of worship built by the aforementioned congregation. Pastor Niethammer preached in German in the morning, the undersigned in English in the afternoon. In both services the singing society of the Grand Rapids congregation performed appropriate songs.

But God, who gave his blessing to the planting, give also blessing and prosperity to the further watering!

Aug. Crull.

Address: Röv. 21. Lövü-osppl,

Lox 22. 6nncl Ilnvcn, ückioti.

Church dedications.

On the 26th of November, 1871, being the 25th Sunday after Trin. the Bethlehem Lutheran Church on Boeuf Creek, Franklin County, Missouri, had the joy of dedicating their newly built, beautiful grame church. Besides the pastor loei, Mr. F. Hachenbcrger, Prof. Brauer and Pastors Kleist and Sandoß were present. Although it was rather cold on that day, a numerous festive assembly had gathered and celebrated the dedication with hearty joy.

May this Brthlehem Church also be and remain a true "house of bread", in which many of them not only seek the bread of life, but also find it, take it and eat it, so that they will not hunger forever!

W. S.

On the third Sunday of Advent, the Trinity Lutheran congregation in Lowden, Iowa, had the joy of dedicating their newly built church to the service of the Triune God. In the morning, Pastor F. Horn of Gcneseo preached and showed why Christians should rejoice at the dedication of their church, based on Psalm 84:1-5. In the afternoon the ka-Nor loen preached on Gen. 28, 16. 17. The church is a Framcgel'äude with half vorgcbautem tower. Its length is 50, its width 36 feet. It is very well situated, so that it can be seen from afar with its 67 foot high tower, and because it now also carries a 600 pound bell, it can be heard several miles away. Unfortunately, the building is not quite finished yet, but it is so far that we can hold services in it.

May God grant that this church too may become a true house of God and a gateway to heaven for many! H. Engelbrecht.

The second Sunday of Advent was a day of great celebration and joy for Zion Parish in New Orleans, La. For more than twenty years they had had to hold their services in a small, unsightly church on a little-known street, which also had to serve as a school - no doubt a great hindrance to the growth of the congregation in such a large city. Now, however, the Lord has given the congregation a long-awaited, new, friendly, well-located place of worship, recognized as the most beautiful and brstgelegrne smaller church in the city. It was dedicated on the second Sunday of Advent. It is 40x81 feet, with projection of the tower and sacristy 107 feet long. The height of the tower, in which two melodious bells hang, is 116 feet. A special ornament is the altar painting depicting the resurrection of Christ, a well-done work by Mr. Wehle in St. Louis. The consecration sermon was preached by Pros. Brauer, whom the congregation had besieged with petitions until he promised to come. In the afternoon Mr. Rev. Sauer of Mobile, and in the evening there was service in

English language. The presence of several guests from Mobile and even from Saint Louis contributed greatly to the joy, and we would like to thank them once again for their participation.

In addition to this church, the congregation also dedicated a new school on January 2. There are now 3 Lutheran churches and 4 schools in this town, with 10 teachers. Mills God, there will soon be more here. We have also been able to organize a Southern Conference. The Lord has done great things for us, and we are glad of it! - we must proclaim. To him be praise, honor and thanks for it! May he continue to help. Amen.

M. Tirmenstein.

Evangelical Lutheran Tract Association.

The members of the above-mentioned association are hereby informed that Tract No. 1 has left the press and has largely been sent to those concerned. Should anyone, contrary to our expectations, not correctly receive the copy sent to him or a larger consignment, he is requested to contact Mr. Dette, bookseller, 710 l'ranlcliv -4VMU6, 8t. Douis, 2lo., who will arrange for the dispatch of our tracts.

New contributions are now expected, and at the same time the heartfelt wish is expressed that quite a number of people will participate in the so important work of disseminating Lutheran tracts through membership in the Association, so that fresh progress can now be made and new tracts can appear shortly.

St. Louis, Jan. 25, 1872.

G. Schaller.

Address: livv. (4. ttoüallcr,

1811 l'ulton 8tr. 8t. Douis, 2lo.

Notice.

All those who are still in possession of shares of the Lutheran Central Bible Society are hereby requested to send them in for redemption. M. C. Barthel.

Conferenz - Ads.

The Concordia Conference will meet, God willing, at Birmingham, Pennsylvania, on the 6th and 7th of February, at the home of Rev. Herzberger. C. Rush Money, Tar.

The one-day St. Louis Localconference meets, Lord willing, on the first Wednesday in February at Concordia Seminary here.

The main subject of the discussion will be: The Catechism of Dr. M. Luther, thoroughly interpreted by Dr. Joh. Conr. Dietrich.

Preachers and teachers who desire information about this or that point in this catechism are asked to send their questions by letter to the undersigned. The Conference will also consider with gratitude every hint.

E. D. Ci Evil, Secretar. 14208tr<zst .

The Effingham Specialconference will meet, God willing, on the 7th and 8th of February at Past. Kothe's church near Shclbyville, Illinois. I. Heiniger.

Changed conference display.

The Grand Rapids Special Conference, which, God willing, will hold its next meetings on February 13 and 14, has now subsequently agreed that the meeting place should not be Grand Rapids, but the home of Pastor Niethammer in Lisbon. It is desired to travel as far as the station Berlin (Detroit L Milwaukee R.R.), where a carriage will be ready to pick up the delegates on the evening of February 12.

F. W. Spind irr, secretary.

Received in -the cashier's office -eS western District:

To the synodical treasury: from Past. Frederkina's congregation at Prairietown, Ill. by \$11.30. From the Dreieinigkcit"istrict at Samt Louis at \$13.35. From Past. Geyer's parish at Carlinville, Ill, \$3.50. From the comm. at Effingham, Ill, by I. Lunow \$7.00. From Immanuels' dist. at St. Louis \$16.90. From Past. Graves' Gem. in St. Charles, Mo. by \$75.00. Past. Kaththain's Gem. in Hvyleton, Ill, \$7.75. Past. Schwensen's Gem. in New Bielefeld, Mo., \$23.30. Past. Wagner's Gem. in Chicago \$55.00. Christmas Coll. of the Gem. in York Centre, Ill., \$10.70. Christmas Coll. in Past. Francke's Gem. in Addison, Ill. \$47.89. of Past. Polack's Gem. in Cape Girardeau, Mo., \$14.06. Of Past. Brohm's Gem. in St. Louis, \$63.30. Of ZionS Distr. in St. Louis, \$14.00. Of Past. Achenbach's Gem. in Venedy, Ill, \$6.80. A. Ullrich in Chicago \$1.75. G. Kosche there \$1.75. Christmas Coll. in Past. Döderlein's Gem. in Chicago \$27.50. From the synvdal box of the same Gem. \$5.50. From Past. Pissel's Gem. in Matteson, Ill, \$11.21. Past. Nöder's comm. in Dunton, Ill-, \$12.20. Past. Rauscherts Gem. in Dalton, Ill-, \$20.00. Past. Loßner's comm. in Washington Centre, Ill-, \$9.25. Christmas coll. in Past. Schmidt's Gem. in Schaumburg, Ill., \$14.13. of Past. Strcge in Dundee, Ill,

\$2.00. Past. Kleist's Gem. in Washington, Mo., \$7.65. New Year's Coll. in Past. Dorn's Gem. in EltGrove, Ill. \$6.30. of Past. Holt's Gem. in Columbia, Ill. \$32.30. whose parish in Centreville, Ill. \$10.00. ChristmasS-Coll. in Past. Biedermann's Gem. in Danville, Ill., \$9.90. of Teacher Schünhoff's in New Melle, Mo. \$1.00. Past. Bartling's Gem. at Chicago, \$18.50. Past. Schuricht's Gem. at Vandalia, Ill, \$9.35. Past. Nachtigall's comm. at Waterloo, Ill, \$2.15. To the College - Maintenance - Fund: From Trinity Distr. in St. Louis \$11.00. From Past. Brohms Gem. in Saint Louis \$12.80. Past. Riebet Gem. in Homewood, Ill, \$21.50. By the same from Mr. Stelter \$4.00. From ImmanuelsDistr. in St. Louis \$22.10. From Past. Köstering's congregation at Frohna, Perry Co. mo. \$43.00.'

To the Synodal - Missionary Fund: Epiphany Coll. of Trinity Distr. in St. Louis \$37.00. From Past. Brohm's congregation there \$16.00. Past. Lehmann's congreg. in New Wells, Mo. \$4.25. EpiphaniaSfest-Coll. of Immanuels-Distr. in St. Louis \$26.43. Of Past. Achenbach's congreg. in Venedy, Ill, \$10.40. Epipbaniasfest-Coll. in Past. Grübet Gem. in Warsaw, Ill., \$7.55. Of the Women's Association of the same parish \$7.00. Of the school children of Teacher Schünhoff in New Melle, Mo., \$2.00.

For inner mission: Epiphaniaöfest-Coll. of the Dreieim'gkeits-Distr. in St. Louis \$37.70. From the same Distr. 45 Cts. From I. Schrader through Past. Dörmann in Randolph County, Ill, \$1.00. From Past. Brohm's congreg. in St. Louis \$16.90. From Zion's Distr. there \$13.82. Epiphany Festival Coll. of Imman uels Distr. there \$26.43. Epiphany Festival Coll. in Past. Köstering's congregation in Frohna, Perry Co. mo' \$3.45.

For the extension of the kingdom of God: Epiphany coll. in Past. Wyneken's congregation in Fort Smith, Ark. \$23.25. From the Woman's Club of the same congregation \$20.00.

For Past. Brunn's institution: from Past. Graves' comm. in St. Charles, Mo. \$10.00. From Ed. Felder by Past. Stürkcñ in Baltimore \$10.00. A part of the Christmas Coll. in Rev. Steege's congreg. in Dundee, Ill, \$9.00.

On the synodical building fund: from Past. Streckfuß's congregation in Washington County, Ill, \$4.00.

On the Emigran'tcn - Mission in New York: From Past. MangelSdorfs Gem. in Bloomington, Ill., \$12.55. Past. Riebet's Gem. in Homewood, Ill., \$9.75. H. Hillmann by Past. Wehrs in Lake Zurich, Ill, \$2.50. "Confession groschen" of the Gem. of the Past. Steege in Dundee, Ill., \$8.00. by L.Hedrich through Past.Bartling in Chicago \$2.00.

For the Hermannsburg Mission: From Past. Gräbner's congregation in St. Charles, Mo., \$10.00. Past. Fischer's congreg. in Benton Town, Minn, \$10.00. From Zion's Distr. in Saint.

Louis \$15.82. From the Women's Club at Past. Wunders church in Chicago \$4.00. From H. Hillmann by Past. Wehrs in Lake Zurich, Ill, \$2.50. F. Klipp there \$5.00. By an unnamed person there \$5.00. Christmas coll. of Rev. Steege's congregation in Dundee, Ill, \$9.00. Epiphany coll. in Rev. Biedermann's congregation in Danville, Ill, \$9.76.

For poor students: Christmas Colt, of the congregation of the Rev. Th. Mießler in Palmyra, Mo., \$14.75. From ZionsDistrict in St. Louis \$4.00.

For College- Student Gockel: From the branch parish of the Past. Flaxbeard in Scotia, Mon., \$4.00. From its branch parish in Jron Mountain, Mon., \$15.00.

On the seminary household in St. Louis: From Pastor Hartmann's congregation in Bremen, Ill, \$17.55.

To Past, Sippel's congregation: from an unnamed person by Past. Kleist in Washington, Mon., \$2.00.

For Rev. Wundert congregation in Chicago: from Mr. Knolibaum by Past. Frederking at Prairietown, Ill. \$1:00. subsequently by Past. MangelSdorfs congregation in Bloomington, Ill, \$4:00. bon Past. Lehmann's Gem. at New Wells, Mo" \$12.20. Past. Schuricht parish at Vandalia, Ill, \$17.89.

For the burned communities in Wisconsin: by Chr. Grotefendt in Carlinville, Ill, \$3.00.

For the congregation at Manestee, Mich. by Mrs. N. N. through Past. Dörmann in Randolph county, Ill, \$2.00.'Mn Past. Sondhaus' branch church in Jcfferson county, Mo., \$3.00.'

E. Roschke, Cassir.

For fellow believers damaged by fire in Wisconsin, Michigan and Chicago.

we have received the following offerings:

By Trinity - Milwaukee congregation \$267.96. By Rev. Preger in Granville 19.00. By Rev. Werfelmann's congregation 31.30. Past. F.W. Schmidt congregation 51.58. Past. Ruhland's congregation 142.00. Rev. Engelbert's congregation 85.00. Jakob Jäger's (Jmm.-Gcm. in Milwaukee) 2.00. Past. Prägers Germ in Granville 1.50. St. John's congreg. irr TownMilwaukee 8.52. By Past. Fick in Collinsville 100.00. by Past.

Hahn at Staunton, Ill, 110.90. by Past. Heinemann (New Hampton, Ill.) 84.00. By Past. I. Karrerö Gem. at Hadley Hill, Mich., 9.10, in Oakland County 6.00. By Past. Rohrlack at Needsburgh, Wis. 28.00, by Past. Kugele at Cumberland, Md. 24.00. by Past. Horn at Berlin, Holmes Co, O., 35.20. By Past.

Biedermann at Danville, Ill, 4.00. By Past. Fleckenstein at North East, Pa. 10.00. By Past. Schürmann in Homesteab, Iowa, 50.00. By Past. Bünger m St. Louis by the Immanuels congreg. there, 158.00. By Past. Claus' congregation there 81.00. by Rev. Schumann's Gem. in Freistadt, Wis.

100.00. by Past. Mennicke at Rock Island, Ill, 84.50. By Rev. P. Eirich at Albany, N. Zj., 63.00. By A. Gruhl at Liverpool, O., 1.00. By the Women's Association of the Holy Cross Congregation at St. Louis, 50.00. By Prof. A. Schmidt at Decorah, Iowa, 5.00. By C. Eißfeldt Br. at Milwaukee, 90.00. By Bcrtha Gross of the Trinity Congregation there, 1.00. By Past. Horst in Red Wing, Minn, 60.00. By Past. Rohrlack of Mrs. Schwecke 5.00, by himself 5.00.

By Rev. Detzer's congregation at Turkenfoot, Henry Co, O., 35.00. by Past. Saupter congregation at Evansville, Ind, 20.43. Past. Wynekens congregation at Fort Smith, Ark, 10.00. Past. Allwardt Gem. in Germania, Marquette Co, Wis., 1.00. John Scherer in White Plains, WestChester Co., N. I., 1.00. H.

Vogel in Sherrills, West Dubuque.

Co. of Iowa, 1.00. N. N. at Unionville, Mich. 5.00. From Past. Schumann's branch parish in Town Mequon, 101.00. from Rev. Runkel's congregation at Cold Spring, Ind. 28.00, at Aurora 30.00. By Past. Kuehn at Minden, Ind. at 81.25. By S. Z. at Cin- cinnati, O. at, 17.00. By Past. King there, 18.00. By Rev. Fick in Collinsville, 7.90. By Past. Kleppisch of Zion's congregatonc at Belleville, Ill, 40.00, by the Woman's Club there 5.00. By Rev. Beck in St. Louis 15.00. by I. M. Ouast in Summerfield, Ill, 5.00. congreg. in Egg Harbor City 12.00. by Henry Bauer in Eden, N.A., 80.80. by Past. B. Mießler at Palmyra, Mo. 29.00. dmch Past. Knies in Ma- rysvilke, Q, 60.00. By Pa. Links Association of the Trinity District at St. Louis, O40.50. By the congregation at Gem. in Levanon, Wis. of, 66.00. By Past. Sauer at Mobile, Ala., 46.00. By Past. Sieger at Bremen, Ind. by, 37.50. By Past. Winter in Reeds- bnrg, 14.10. Past. Her's congregation at Martinsville, with inclusion O6.00 of some by his congreg. in Westfield, 20.00. By Rev. Stephen, 30.00. By the Women's members from Lockport, N. I., O60.00. Past. Reinsch's congregation- in Association of the Triim'gkeit District in St. Louis, 42.20. By Rev. Meyer in Milwaukee Ol 12.00. TurAHerrn. Teacher Nidel in Frankenmuth O87.1)0. by Leavenworth, Kansas, 60.50. By Rev. Eirich in Minden, Ill, 15.00. By Rev. A. Lehman' in St. Louis Co. 30.34. By Past. SchwemerS Gem. in St. Louis 43.30. B. Schneidewind there 5.00. Aug. Bege- mann in Ehester, Ill., 3.1X). By Rev. Earl at Augusta, Mo., 17.00. By Rev. Strikter 8.09. By Past. Schuricht 44.00. Bnrr Oak O40.00. Past. Fleischmann'S congregation at Kendallville, Ind, O84.35. By the same from Past. Böse'S congregation Ol 2.85. By the same from Past. Cru ll'S congregation at Grnnd- Rapids O125.00. By Past. Hild collected from some members of his congregation at Wsedland, Ind. o19.00.- Dnrch-Herrn. LehrerBrose from the Krew congregation in Concordia, Mo., O19.00. From Past. Engelbrecht's congregation at Loudon, O15.00. From Rev. Frank's congregation in Lstncaster, O., O56.00. from Mr. C. H. Griesee in Cleveland O5.00. past. Jske's congregation at Jda, Mich. o15.50. Past. Sallmann's parish at Newburgh, O., O30.00. Rev. Huömann's St. John's parish in Euclid, O., O25.00. Past- Brandt parish in Wasstngton O50.00. Past. Stein- vach's congregation in Fairfield, Ind, O47.93. Past. Früchtenichts congregation in Ottawa, Ill, O10.25. Past. Detzer's congregation at Defiance, O., O17.60. By Past. Grüber by himself, his congregation and their singing society, O20.00. By Rev. Kämmerer by his congregation at Iowa City, O5.50. By its branch at Washington Township, O8.00. By Past. Lehmann's congregation on the Manchester Road in St. Louis County, Mo., O33.33. congregation in Collinsville, Ill., O100.09. I. C. in Cincinnati, O., O15.00. Past. Wiegels St. John's parish in Rome, N. A., OlO.OO. Past. Bauer's church on Tandy Creek, O33.00, by himself, O3.00. Past. Maack at Sugar Grove O19.00. by Mr. Kassirer Birkner at New Jork O198.00. Past. HoffmannS congregation at Portage City, Wis., O7.47. its branch at LewiStowre O8.50. Past. Runkel's congregation at Aurora, Ind. of which, O42.00. By the Virginians' Association in its congregation, O10.W. By the school children there, O8.00. By Mr. O. Fick of the congregation at Frankenhlif, Mich. of which, O42.75. By Past. Merz's congregation at Brownstown O15.00. Past. Niethammer's congregation at LiSbon, Mich. 2000 psk. Flour. Past. Wehrs' congregation at Ruffels Grove, Ill, Oll.60, by himself O3.40. Mr. Wilh. Knigge O5.00. From Past. Huegli's congregation in Detroit K134.25. congregation in Frazer, Mich. o79.59. congregation in Wyandotte o31.00. Past. Fritze's congregation in Adams County, Ind, O25.OO. Rev. Sievers' congregation at Heid at Peoria, Ill, 37.15. By Rev. E. Rolf at St. Paul, 45.50. By Rev. Clöker Frankenlust O39.00. Rev. Schwan's congregation in Cleveland O120.00. Rev. Wyneken's congregation in Cleveland Ol65.35. By the same, collected at W. R.'s wedding, O9.21, from Wienbröer in Beroea, O., O5.00. Rev. O. Han- sers congregation in Boston K125.OO. Past. H. Hanser's congregation in Baltimore OlO5.00. Past. Graves' congregation in Meriden, Conn, O50.90. Past. Fr'ncke'o congregation in Baltimore Ol22.05. By W. Sallmanu from Past. Sturken's congregation in Baltimore O100.00. W. Denke.

It would take too much space to list the names of the individual donors. Of bedding, clothes 2c. we have received: From R. Herbst at Hanulton, O., 2 boxes; from Mrs. Raditzki at Germania, Wis. 1 paquet; from the Women's Association of the DreicinigkeitS- Gemcinde at St. Louis, Mo. and the parish at Belleville, Ill, 10 paquete; from F. W. Brüggemann at Jngleficld 1 box; from P. Butz at Zelenopcl 1 box; from Past. Ruhland's parish in Pleasant Nidge 1 box, from Past. Fick's parish in Collins- ville 1 box, from Madame Z. in Cincinnati 1 case, from Buffalo 1 box, from Rochester 1 ditto, from Past. Michaels parish 3 do., from Past. BrueggemanuS congregation at Darmstadt, Ind. 2 boxes, from Past. Stephen's congregation at Ehester, Ill, 1 box, from Rev. Neinsch's congregation at Milwaukee 1 half barrel, from Cleveland 1 barrel and 10 boxes, from Trinity congregation at Milwaukee 5 wagon loads of groceries clothing, &c.

Milwaukee, Wis.
On behalf of the CommitteeC . Eißfeldt.

The following gifts have been received for the congregation in Manestee, which was so badly hcim hit by the fire r
From ImmanuelS congregation in St. Charles, Mo. o150.00. past. Partenfelder's congregation in Bay City, O40.00. Prof. Crämer's congregation atin Minerstown, OlO.OO. Past. Wuggazer's congregation in Big Rapids O13.00. Past. Kleist's congregation in Washington, Mo. O27.00. Past. M. L. Wyneken's congregation at Fort Smith, Ark, OlO.OO. Past. Popp's congregation at Oshkosh, Wis. by Mr. E. Roschke of the Virginians' Association of the Trinity District at St. Louis, O40.50. By the congregation at Frankentrost, 4'47775". Past. Hattstadt's congregation in Möuroe O63.50. Past. Her's congregation at Martinsville, with inclusion O6.00 of some members from Lockport, N. I., O60.00. Past. Reinsch's congregation- in Milwaukee Ol 12.00. TurAHerrn. Teacher Nidel in Frankenmuth O87.1)0. by Rev. Vornhof from his congregation in Davenport O7.25, by himself O5.00. From Past. Geyer's congregation in Carlinville, Ill, by Mr. Allendörfer O24.85. By Mr. Prof. A. Selle in Addison K5.00. From Past. Henkel's congregation in Bnrr Oak O40.00. Past. Fleischmann'S congregation at Kendallville, Ind, O84.35. By the same from Past. Böse'S congregation Ol 2.85. By the same from Past. Cru ll'S congregation at Grnnd- Rapids O125.00. By Past. Hild collected from some members of his congregation at Wsedland, Ind. o19.00.- Dnrch-Herrn. LehrerBrose from the Krew congregation in Concordia, Mo., O19.00. From Past. Engelbrecht's congregation at Loudon, O15.00. From Rev. Frank's congregation in Lstncaster, O., O56.00. from Mr. C. H. Griesee in Cleveland O5.00. past. Jske's congregation at Jda, Mich. o15.50. Past. Sallmann's parish at Newburgh, O., O30.00. Rev. Huömann's St. John's parish in Euclid, O., O25.00. Past- Brandt parish in Wasstngton O50.00. Past. Stein- vach's congregation in Fairfield, Ind, O47.93. Past. Früchtenichts congregation in Ottawa, Ill, O10.25. Past. Detzer's congregation at Defiance, O., O17.60. By Past. Grüber by himself, his congregation and their singing society, O20.00. By Rev. Kämmerer by his congregation at Iowa City, O5.50. By its branch at Washington Township, O8.00. By Past. Lehmann's congregation on the Manchester Road in St. Louis County, Mo., O33.33. congregation in Collinsville, Ill., O100.09. I. C. in Cincinnati, O., O15.00. Past. Wiegels St. John's parish in Rome, N. A., OlO.OO. Past. Bauer's church on Tandy Creek, O33.00, by himself, O3.00. Past. Maack at Sugar Grove O19.00. by Mr. Kassirer Birkner at New Jork O198.00. Past. HoffmannS congregation at Portage City, Wis., O7.47. its branch at LewiStowre O8.50. Past. Runkel's congregation at Aurora, Ind. of which, O42.00. By the Virginians' Association in its congregation, O10.W. By the school children there, O8.00. By Mr. O. Fick of the congregation at Frankenhlif, Mich. of which, O42.75. By Past. Merz's congregation at Brownstown O15.00. Past. Niethammer's congregation at LiSbon, Mich. 2000 psk. Flour. Past. Wehrs' congregation at Ruffels Grove, Ill, Oll.60, by himself O3.40. Mr. Wilh. Knigge O5.00. From Past. Huegli's congregation in Detroit K134.25. congregation in Frazer, Mich. o79.59. congregation in Wyandotte o31.00. Past. Fritze's congregation in Adams County, Ind, O25.OO. Rev. Sievers' congregation at Heid at Peoria, Ill, 37.15. By Rev. E. Rolf at St. Paul, 45.50. By Rev. Clöker Frankenlust O39.00. Rev. Schwan's congregation in Cleveland O120.00. Rev. Wyneken's congregation in Cleveland Ol65.35. By the same, collected at W. R.'s wedding, O9.21, from Wienbröer in Beroea, O., O5.00. Rev. O. Han- sers congregation in Boston K125.OO. Past. H. Hanser's congregation in Baltimore OlO5.00. Past. Graves' congregation in Meriden, Conn, O50.90. Past. Fr'ncke'o congregation in Baltimore Ol22.05. By W. Sallmanu from Past. Sturken's congregation in Baltimore O100.00. W. Denke.

Up to this day, the 26th of December 1871, the following gifts of love have been received by me: From Mr. Adolph Heinicke i" St. Louis 18 dozen coffee cups, 13 dozen plates, 4 dozen bowls, 2 dozen serving spoons, 6 dozen knives and forks to the value of O45.00. From Dr. TihlerS parish from Karl Rose 1 half pig, 2 sacks of oats, 2 p. grain. From Past. JäbkerS parish from Mrs. Louise Könemanu 1 p. of wheat, 1 p. of rye, 1 p. of oats, 1 p. of grain, 1Z pock of beans, Z bushel of apple slices, 3 gallons of applecl butter, 3 pounds of butter, from an unnamed person 8 pf. Butter, 13 Pf. soap, O5.00 cash, from F. Koldeway Z Bsh. Beans, 1 p. wheat, 1 p. rye, 4 gall. Molasses, from Ernst Stoppenhagen 10 Bush. Wheat. From Past. Saupert's parish from Franz Früchtenicht 18 Bush. Corn, from Heinrich Birich 1 bag of Beans, 1 S. Wheat, 1 S. Corn, 1 S. Turnips. From Rev. Bundenthal's parish from Müller 1 p. wheat, 1 p. rye.
Fort Wayne, Dec. 26, 1871, Chr. Hengerer.

For the Lutheran Orphanage near St. Louis, undersigned
received with hearty thanks:

Of the congregation of the Rev. Gotsch in Memphks, Tenn, O8-59. by Mr. Past. Schaaf in Baltimore, Md, O3.00. From Mr. Past. Traub at Crete, Ill, O14.25. from Andreas Popp at Des Peres, Mo., O6.OO. Hschzeits-CoUecte at F. Krüger's at Jacksonville, Ill, O4.00. DeSgl. at E. P. Witmeier's there O6.40. Thank-offerings from M. Bickel at Frankenmuth, Mich., O2.00. from R. at St. Louis Ol.OO. Mr. Finsterbusch there Ol.OO. From the pupils of Mrs. Franziska Schmidt's crochet school in the Immanuelö district at St. Louis O5.00. Bonden pupils of Mrs. M. Rohlfing's sewing school there O6.50. From Mrs. Wittwe Otto in St. Louis O5.00. From little Heinrich Seefnrth in Chicago from his piggy bank O1.40. From Mr. Past. Große there O3.60. Bon Ed. Felder in Baltimore OlO.OO. Joh. Brandau in St. Louis Ol.00. E. Schäfer there Ol.OO. Mr. Rev. Tirmenstein's parish in New Orleans O60.00.
St. Louis, Jan. 18, 1872. I. M. Estel, Cassirer.

Since the month of August the following gifts of love have been received by the undersigned for Mrs. Pastor Köhler: By Past. O. Schröder O2.00, dnrrch Past. A. Ernst O3.00, by Past. Lohr- mann O1.40, by Past. Koch O1.65, by Kassirer Eißfeldt Ol 14.55, by Kassirer Roschke O37.25, by Past. Matnschka's congregation m Rew*Meke O13.W. Bcrr Mrs. Pellmann -Il.00.
Thank you again to all the kind givers and God's rich blessings!
Pittsburg, Pa. the 28th Der. 1871. c. Engelder.

Gratefully acknowledged,
jsnr dæ Gcnrciude in DaDenprvt, lwwa, to have received as support:
From Past. Gräbner in Samt Charles O25.00, from Past. Eirich subsequently Ol.OO, from Rev. Gross in Buffalo O20.00. P. Stahmer, Kasfirer.



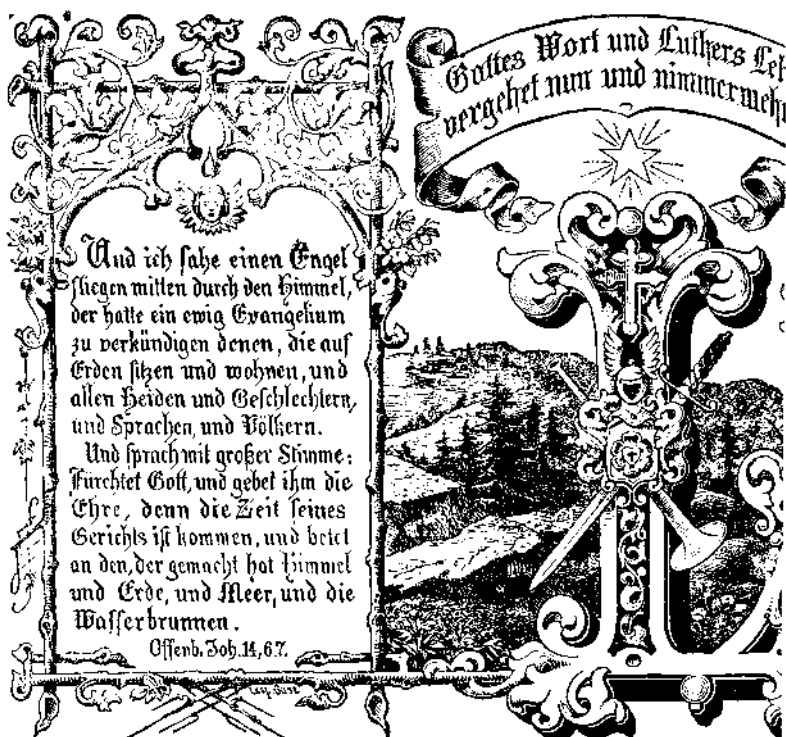
With thanksgiving to God and the benevolent givers, the undersigned certifies,
To have received for the burned in his communities in the vicinity of White Rock, in Town Bingham and in Port Hope, Huron County, Michigan, the following gifts:
From the congregation of the Rev. Trautmann at Adrian, Mich. -50.00. Bon the congregation of the Rev. Lemke at Rosevillr, Mich. -50.00 and a barrel of clothes vvd bacon. From the congregation of the Rev. Hahn at Hillsdale, Mich. -13.00. from the congregation of Mr. Rev. Ruff at St. Clair, Mich. -22.00. from the congregation of Mr. Rev. Braun at Batesville, Ripkey County, Ind. -12.00. by Mr. Rev. Hattstädt at Monroe, Mich. from the congregation of Mr. Rev. Bauer at Blue Bush, Mich. -12.00. bon the congregation of Mr. Rev. Moll at Detroit, Mich. -14.70. by Mr. Rev. Hügli in Detroit, Mich. by Mr. C. Bieth -1.00 and by Miss Hückstädt -5.00. Don of the congregation of Mr. Rev. Sievers in Frankenlust, Mich., -50.00. By Mr. Rev. Parteuflder in Bay City, Mich., -1.00 from gray Schwenn, -1.00 from Mrs. MertenS, -8.00 from Gebrüdrn T. and H. Brunner and -6.00 from a Collecte. May the LORD repay the kind prayers in time and eternity! W. Schwartz, Pastor.
Received for the seminary budget: By Mr. Past. Sandvoß -2.00; by Prof. Brandt in Decorah from his congregation in Matteson -50.00; by Rev. Wangerin Ermtedanffest-Lollete of his congregation -8.00; by Herm Pastor A. Lehmann from S. Lust -1.00, L. Schrümper -1.00; from Mr. Pohle dahier 10 sacks of flour; from Mr. Gries in Cleveland -2.M; by Mr. Past. Hahn from his parish and himself -10.00; by Mr. Rev. Streckfuß from his branch congregation -4.65; by Mr. Rev. Bergen thank-offering for the recovery of his wife -5.00; by Dämel Müller from Mr. Past. "ondhaus' parish 1 pig; by Mr. Past. Matuschka'- Gemeinde subsequently 2 sacks of dried apples, 1 packet of beans, 6 gall. Lard and -1.50; from Mr. Klauenbera of East St. LouiS 2 shoulders, 1 side piece, 1 gall. Fat, 4 dozen. Hand cheese, 20 sausages.
For poor students: ByHermPast. F.Nütze!-1.00; ChristmasS Collectr of the congregation at MinerStown -10.01 for Fvrt-Wayner sophomore I. Krause; from Mr. Gries in Cleveland -3.00 as a Christmas gift; by Mr. Rev. Biltz from W. Offelmann -4.00; by Mr. Rev. Pmnekamp from his congregation -5.00, by himself -2.00; by Mr. Rev. Bürger -6.00; by Mr. Past. Landgraf by Mrs. Langwisch-1.00, Mrs. Wilhelm -1.00, Mrs. Kinker -1.00, Mrs. Keemann -1.50; by Mr. Past. Vetter WeihnachtS-Lollete -3.30, by Wittwe Schneider -3.00; by Mr. Past. Bergt: collected on infant baptisms -4.00, by Hermann Telle -2.00, thank offering by N. N. -1.50; by Mr. Past. Stürken by Ed. Felder -15.00; by Mr. Rev. Halboth, New Year'sS-Collecte of his congregation for Karth, -5.00; by the congregation de- Herr Past. Pissel -19.00 for Bör- nicke; by Mr. Rev. Krafft of St. John's parish in Henry County, O., -2.75.
A. Crämer.
For da- Orphanage near St. Louis is further received by me and to the last receipt traced: From Hm. Th. a Christmas tree. By Past. Ehr. Bock from the following members of his congregation: Edler, Held, Säger, Kassel each 1 piece of yarn, T. Bock 1 piece of ditto, 1 apron, Heitzt 1 ham, Spreckelmeier beef and Kommehl, Mrs. Hahn 1 pair of stockings, Mrs. Bolhöser 50 EtS. By Rev. Wcndt in Ohio as a New Year's offering -5.00. By Rev. Schwenken auS Columbia Bottom from Chr. LoweS -1.00. (This latter item has been forgotten by oversight de- signed to quittance".)
A. Lehmann.
For poor students received through Rev. H. Fischer in Benton Town, Minn. from whose congregation -2.00. From Hm. W. Domfrld at Martin-ville, N. Zj., -2.00. By Rev. L. A. C. Drtzer a Lhristfest collecte of his congregation in Holland, Ind. -6.00. From the Werthen Frauenverein of the DrrieinigkeitS-Districts congregation here, 1 dozen Unterbeinkleidrr.
For Rev. Brunn'- Institution received through Rev. H. Fischer at Benton Town, Minn. from his congregation -3.00. From Mr. W. Dornseld at Martin-ville, N. 8-, -1-00.
C. F. W. Walther.

Received 49.95 for G. Noscnwinkel, collected on Mr. Fr. Kuckuk's wedding in Addissn, Ill. E. A. Brauer.
The undersigned gratefully acknowledges having received 410.00 from Mr. Naithel in Chicago and 41.00 each from Mr. Fr. and Mr. Zuttermeister there.
Watertown, Jan. 6, 1872, Herm. Schachamever.

Changed addresses:

I'i'os. I'. Z. 8<!>nii-st,
Fetlerson 8t. I-onis, No<
O. 1". Onontlier, teacher, I
788t . D.
T'n. lleserlin, teacher,
191 Hn 8t.

The „Lutheran“ is published twice every month for the annual Snt< scriprienSpreir of one dollar and fifty cents“ for cie au>iwarl sub. schreiber. who have to prelnznbezable the same and carry the postage.-7 Zn St. Lvnir each number is sold for ten cents. 1
Only the letters containing Mittbcilunacn for dar Blatt are to be sent to the Rt^n daction, but all others containing "business," orders, cancellations, monies;c., at the address: St. O. LnrnttM, Ovruar "1' 7tk to l.aluvott'dilruetn, 8t. Donin, Llo., anberznsenden. - In Germany i4 this' sheet can be obtained through Justus Naumaun's Buchhandlung in Leipzig,



Herausgegeben von der Deutschen Evangelisch
Zeitweilig redigirt von dem Lehrer: C

Volume 28th, St. Louis, Mo. 15th Feb. 1872, No. 10.

A waste.

We have just read the following in the Catholic "Herald of the Faith" of Feb. 4, published here:

"On the feast of St. Polycarpus, Jan. 25, Dr. Ed Preuß was received into the bosom of the Catholic Church in St. Mary's Church. He had been a private doctor of Lutheran theology at the University of Berlin for 10 years, and had written various works there, among others against the Immaculate Conception of the Blessed Virgin, as well as against the Catholic doctrine of justification. Afterwards, he worked for more than two years as a professor at the local Lutheran seminary. - Guided by the unmistakable guidance of the Most Blessed Virgin and urged by the grace of God, which (!) he could no longer resist, he approached the Most Reverend Archbishop in December 1 (?) l. for the solution of some doubts, as well as for instruction in the Catholic religion, who assigned this task to the Most Reverend Gen.-Vic. Mühsiepen. After the Convertend had formally recanted everything he had ever taught and written against the teachings of the Catholic Church, he received Holy Baptism on the aforementioned day in St. Mary's Church from the aforementioned Reverend General Vicar.

- For his baptismal name he had chosen: Maria Polycarpus." We would have liked to spare our readers the task of telling them how the apostasy of Dr. Preuß went; but since the above has been published here, naturally with the approval of the aforementioned, we cannot remain silent either.

It is true that we must confess that for some time we had been challenged by strong doubts as to whether Dr. Preuß was a converted Christian, doubts which we also repeatedly expressed to our colleagues. For far from the constant readiness of Dr. Preuß to accept and defend everything, down to the most subtle points, that we ever put forward as truth, and far from the cutting, heart-rending, and thereby often frivolous manner of arguing against those who are mistaken in their faith, far from, let us say, that this should have instilled confidence in the man, it has, on the contrary, along with other expressions of character, for some time aroused in us the most embarrassing doubt as to whether Dr. Preuß, what he professes, is a Christian. Preuß, what he professes and so furiously defends, also believes himself from the heart, or whether his entire so-called faith is not only a matter of his intellect leaving the heart empty, cold and unchanged. *)

*) This, as I said, is our judgment not only after Preuß' apostasy. As often as Preuß had to read out his polemical (controversial) articles in the meeting of the Redactions-Committee before their publication, it was in the Regent the "uncharitable," judicial, frivolous, and sometimes bordering on the common, outbursts that occurred in them, which he had to delete. It was not from us that he learned his way of fighting, but rather from us that he was trained in it.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Februar 1872. No. 10.

In spite of our own impressions of Dr. Preuß' behavior, he never gave us the slightest indication that he had any doubt about any point of the biblical teaching of our church and that he was leaning toward the teaching of the Roman church. On the contrary, up to a certain hour he displayed the greatest certainty of faith with regard to our doctrine in proposition and contrast, and especially in contrast to the papal church.

Still in the number of the "Evening School" of December 1 of the past year 1871, Dr. Preuß, for example, wrote an article of his own which bears the heading: "The Antichrist," and in which it says among other things, thus:

"That since the time of Pope Boniface III, that is, since 607, the Antichrist has sat on the chair of Rome, will be known to our readers." Further on he continues: "This situation of things was used by the serpentine Pope Gregory VII, who had long sought to bring all church power into his hands. No congregation, no authority, no emperor should be allowed to elect a pastor! Furious as this plan was, Gregory nevertheless succeeded in it. For the man who was to defend the rights of the common hut was a rascal. Therefore the pope dared after much

and on. However, even if we removed the most objectionable passages here and there, we could not completely take away the character of his spirit from his essays. It was therefore with sadness that the writer learned that Dr. Preuß' essay in "Lehre und Wehre": "Was lehren die neueren orthodox sein wollenden Theologen von der Inspiration?" (What do the newer theologians who want to be orthodox teach about inspiration?) had been published in Germany in pamphlet form under his, the writer's, name. For although we professed and still profess the judgment which is passed in that essay on the false doctrine of newer German theologians, we could not and cannot profess the spirit which is expressed in it by the manner of treatment and by the judgments about persons. Even though Preuß had to delete, change and add many things in this article, it could not have been given a completely different character, and as Preuß stood at that time, immediately ready to improve everything according to our wishes, we hoped for the best in the future, until it finally became apparent that Preuß, in his blindness, thought that by his zeal with ignorance he could lure away our confidence in his earnestness for the truth. Unfortunately, he showed a gift that the Jesuits will now know how to use better than we, who were deceived by him.

In February 1076, at a Roman synod, I issued the following sentence in my letter to and fro: 'By virtue of the power received from Peter for the honor and defense of the Church (!!) *) I forbid King Henry, the son of Emperor Henry, who has risen up against the Church with unheard-of pride, the imperial government of Germany and Italy, release all Christians from the bond of the oath which they have taken or will take to him, forbid that anyone should obey him as kings, and-because he will not obey as a Christian-I bind him with the curse.' Thus acted the supposed successor of St. Peter. And St. Peter himself said: 'Be subject with all fear to the Lord, not only to the kind and gentle, but also to the whimsical.' So Peter bound all subjects to their masters, even to pagan, evil-minded ones. And his successor tore them loose even from Christian ones.... What followed, however, exceeds all belief and shows the true character of the papacy which Gregory VII represented.- After the pope, urged by the Margravine Mathilve and by Hugh v. Clugny, had absolved Henry of his sins on his penitent confession, he performed the following farce: He held a great assembly in the church of Canossa, celebrated mass there, and, after consecrating the host, he asked King Henry to take half if he knew himself to be clean of all the transgressions †) of which he was accused. Think: A priest who first demands a confession of guilt, who then absolves, and who thereupon calls upon the cleansed to declare himself innocent. The purpose of this horrible procedure was to destroy Henry for all time in the opinion of all present. - The emperor rejected the host, but from that moment it was clear to him that he was dealing with the first-born of Satan. **) Even those from far away judged: Henry be at peace...

*) Preuß added these two exclamation marks himself, as well as underlining the following words himself, which are set in a blocked font.
**) Underlined by us.
†) Underlined by Preuß himself.

...dismissed. In a peace such as Judas *) feigned, not such as Christ. The error really developed in this way. First, in the doctrine of the left us. Thus Gregory exercised his power. Thus he knew how to state of souls after death, and then in the doctrine of justification, he pressed the empire under his sole. But he tore the clergy away from departed from the truth. His doctrine of Sheol, especially with regard to human society by introducing enforced celibacy and made them the to the Old Testament, was long before his departure. As far as the Pope's satellites. Truly our forefathers of old were not wrong when writer of these lines knows, it was never a different one than the they called him Hellbrand." *) modern one that is fought against here. It is dangerous in all

Thus Preuß still wrote in the last December number of the respects to forgive the faith even the least."

"Evening School"! Also in last year's December issue of "Lehre und Wehre," he published the conclusion of an article against the Hades the same day (!) he submitted a fine resignation in writing, in which doctrine of the Romanist new believers, that is, against the doctrine he gave as reason: because he had "lost the conviction of the that after death, people do not immediately go either to hell or to correctness of the entire Lutheran doctrine of justification after heaven, but to an intermediate place, which they call Hades, where several months of difficult struggles!"

the souls can still do something for their bliss. In this, Preuß speaks of the papists as people who do even worse with their purgatory the feeling for truthfulness, sincerity, honesty for his own person, than the Romanizing new believers, and in so doing he appeals to only he does not see that Dr. Preuß, if he did not lie in his letter of the fact that the doctrine of an intermediate place and intermediate resignation, then hypocritical in his articles for the "Abendschule" heaven cannot be accepted for the very reason that it contradicts and "Lehre und Wehre," and that if he did not hypocritical in these the Lutheran pure doctrine of justification. He writes, e. g., p. 357: articles, then he lied in his letter of resignation; that, therefore, "Papists also try to strengthen their intermediate state, that is, their whatever case we may assume, he has in every case revealed purgatory, with passages such as Matt. 5, verse 26, and Matt. 18, himself as a thoroughly almost unprecedentedly dishonest verse 34," whereupon he then shows that these and other passages character. For it is conceivable that even an honest man, although confirm nothing less than this jrhium, and finally adds, p. 361: "Thus, tormented by grave doubts about Lutheran doctrines, will remain in Lutheran office for a time, hoping to be released from his doubts, then, all the supports have proved to be null and void with which the and until then remain silent about the doctrines that have really intermediate-state theologians have tried to give support to their become uncertain to him; but it is unthinkable, a moral absurdity, theory, supposedly from the Holy Scriptures. Scripture, to give that he whose faith in the main doctrine of the Lutheran Church has support to their theory. And it remains with the old simple doctrine been shaken, should remain in the same office for a while. But it is of our dear Lutheran Church, a doctrine which in truth is testified to unthinkable, a moral thing, that he whose faith in the main doctrine by the Holy Scriptures, including the New Testament, almost on all of the Lutheran Church has been shaken should not only continue its pages. **) On page 362 Preuß further writes: "May the pope to present this main doctrine orally and in writing, but should even invent a purgatory. God's Word has no material for it. Our dear defend it with great zeal and apparently great certainty of faith and Luther, too, has therefore rejected it far from him, along with other joy of believing, yes, he should present the opposition of certain papal findings." *) Whereupon Preuß cites abundant testimonies, doctrines to the main doctrine, which has become uncertain to him, from Luther's writings, among others also p. 364 the passage in as the last, highest, most certain proof that such doctrines must be which Luther shows that the papists hold so firmly to their purgatory erroneous. The latter, however, Preuß did in those articles, and at mainly for the sake of the 2000 drachmas, of which 2 Maccab. 12, the same time publicly represented in them as the Antichrist to whom he surrendered body and soul a few days afterward. The 43. is written. After Preuß has quoted hymn verses from Lutheran world so often says that preachers and theologians themselves do hymnals, which testify that the faithful, as soon as they die, enter not believe what they preach and write. Now, unjust as this is, if the heaven for blessedness, he closes his essay with the following world thereby declares all preachers and theologians to be words: "Against the whole singing church, as well as against the not hypocrites, it cannot be denied that there are also preachers and whole teaching church, the German innovators enter the fray. And theologians who preach and write what they themselves do not if it were only that; but they are fighting against the Bible itself! For believe, that is, hypocrites. daring. An example of this is Preuß, the Scriptures of both Testaments, as we have seen, know but two according to his own admission. places to which the souls of the dead go, not three or four. It is To all this, perhaps, some still seem to be opposed: First, that against these passages of Scripture that those middle-ranking Preuß experienced a love among us Lutherans that he experienced Christians violate; and not only against these! Rather, they threaten nowhere else; that we Lutherans, when he stood in the deepest the pure doctrine of justification itself." *) For if after death men disgrace before the whole world, took care of him by endangering do not fall into two groups, the wretched and the blessed, neither do our own good name and, while we reaped disgrace for it, tried to help him regain a good name, since, because there was no compelling evidence of guilt, we trusted in love his personal affirmations that he was innocent; on the other hand, that among the they fall into two beforehand. Neither is it said beforehand: the Lutherans, Preuß has attained offices commensurate with his gifts and lucrative in their own right. What could have led him, some might think, other than his conscience, to suddenly give up all this, to resign voluntarily, and to throw himself into the arms of a unrighteous or righteous before God! Thus the blood of Christ does not cleanse from all sins. So also justification has its stages. - With a community from which he could not be trusted?

the late Hengstenberg

*) Underlined by us.

not knowing whether she would make a better fate for him?

Unfortunately, however, it is a fact that Preuß did not resign voluntarily, but only sent in his resignation because he had to fear dismissal. Through a strange chain of circumstances, we discovered towards the end of November of last year that Preuß had long ago besieged the publisher of a Christian entertainment paper dependent on the Synod to accept him as co-owner of the same, and that, when he had not been able to achieve this, he had already drawn up a contract on July 22, 1871, and signed it himself. July 1871, he had drawn up a contract, signed it himself, and coerced the said publisher to co-sign it, in which Preuß, behind the back of the Synod in whose office he stood, undertook, as soon as it would be demanded of the other subscriber, to resign his office himself, namely, "to devote his whole working time to the good editing and constant improvement" of that paper, on condition that, with a certain number of subscribers, he would receive an annual salary of \$4000.00. and, with the increase in the number of subscribers, an ever-increasing salary as editor, to be paid punctually on the appointed day. Preuß had insisted that this agreement be kept strictly secret until his time. As long as this matter was still pending and Preuß thought that he was sure of his goal through the signed secret contract, not the slightest doubt about any Lutheran doctrine was to be discovered in Preuß; rather, he taught and defended each of them orally and in writing with all the dialectical gifts *) that were so abundantly at his disposal, and declared himself ready to step into the breach for any point of our church doctrine. But when, towards the end of November, we told Pruss that we had been informed by the person in question, on account of his conscience, of a contract secretly concluded by him, by which he had already made a commitment to resign from his office at the Seminary if necessary, but that this contract was null and void, since it concerned a matter dependent on the Synod; when we further, upon the declaration, now escaping him in his consternation, that no one could prevent him from publishing an entertainment paper independent of the Synod, gave him to consider that such a paper published in opposition to the Synod would not keep even one soul in the Synod; When, therefore, his whole hitherto cunningly concealed and apparently well-laid plan collapsed before his eyes like a house of cards, and he had to fear dismissal from office - only now did he come forward, namely immediately on the next day, with the unexpected revelation that he had "lost the conviction of the correctness of the entire Lutheran doctrine of justification" and therefore "considers himself bound in his conscience (!) to resign from his "theological professorship at the local Lutheran Concordia Collegium.

It is true that we are convinced that Prussus, if he ever had a living faith (which we leave to one side), really did not have the conviction of the correctness of the Lutheran doctrine of justification for a long time; but it is equally certain that this could not have been the real cause of his resignation and his apostasy to the papist sect, since during this same time, until the revelation of his secret treaty, he did not do anything else.

*) By dialectical gifts are meant gifts of proving and disproving in controversy.



less skilfully played the decidedly devout Lutheran and the most enthusiastic member of the Missouri Synod, while he worked to play a paper out of the hands of this same Synod for his own benefit. The sudden shattering of his plan (for which he still hoped to win the publisher), thus to procure for himself an easier, more pleasant, and at the same time more lucrative position, furthermore the danger connected with it, of being deprived of his office as a secret seller of it and as a secret opponent of the Synod, and therefore finally the conviction that the Pabst Church was his last, only place of refuge left to him - this and nothing else forced the unfortunate man to resign and become Roman.

Finally, with regard to the declaration contained in his letter of resignation, that this too had made him "err in the Lutheran doctrine of the perfect forgiveness of sins," that he had recognized God's **"punishments" in the** "vituperations" against him, as he put it, because of his "former impulses," even though he had believed in Christ, there may well be some truth in this declaration. But what is to be concluded at the same time from this, that Preuß, according to his own confession, always saw only "punishments" in the terrible shame with which he came to us covered, with which God pursued him from country to country because of his "former offences": this we do not want to decide, but leave to him for whom "the night shines like the day, darkness is like the light. But that the feeling of being persecuted by God's punishments could not have driven Preuß into the Pabst Church is only too certain, since, as is well known, it is just this "Church" which gives no comfort against that feeling, but rather confirms it as correct by its doctrine of the forgiveness of sins.

Assuming, by the way, that the error of the Lutheran doctrine of justification had a part in Preuß' decision to resign, *) it is quite inexplicable that on the first of December 1871 Preuß had essays printed in which, with great zeal, he declares the pure Lutheran doctrine of justification to be the supreme article against which all other doctrines must be judged, and in which he not only campaigns against a main doctrine of the papal church, against the middle place, but also declares the pope to be the "antichrist" and "firstborn of Satan, against the middle place, but also declares the pope to be the "antichrist" and the "first-born of Satan," and corroborates this historically, - and that in the very same month he asked a papist bishop (who, moreover, had himself only recently declared the infallibility of the pope, which he now confesses with his mouth, to be a ridicule in a public council with the same mouth) "for the solution of some doubts, as well as (at the same time!) for instruction in the Catholic religion," and the very next month he

*) Already in the spring of last year, when in the "Luth. Kirchenfreund" the most appalling accusations had appeared as coming from the mouths of Professors Tholuck and Köstlin against Preuß, he wanted to resign, to edit the "Evening School" and to hold only a few more hours in the seminary free of charge, but with the explanation that only because of this, in order not to further stain the Synod with his disgrace, not because of doubts about the doctrine, of which he rather never let himself notice anything. When the supervisory authority and all the presidents voted for him to remain until Tholuck and Köstlin had confessed to what they had allegedly said, he therefore remained until the conclusion of a contract, which he had deliberately kept secret, came to light, by means of which he had in time attempted to seize a synodal paper, whereby he saw every foothold in our community disappear under his feet with the horror that was painted on his face in that hour.

and received into the bosom of the papacy, in order now to defend therefore only one wish: that God, whose door of grace remains all the abominations of the same with the same zeal with which he always open in this life, may have mercy on the fallen one and, if formerly defended the evangelical truth recognized by him, on the not sooner, yet at the hour of death, may withdraw him from the idol other hand to fight this truth now with the same zeal with which he he now worships and calls Mary, and draw him to himself again, formerly fought the abominations of the papacy, which he knew and save him still as a fire from the fire, for the sake of JEsu Christ, exactly!) our one mediator, to whom be praise and glory in time and eternity.

We can see nothing in this but a deep horrible apostasy from Amen. W.

God and His truth against better knowledge and conscience. See [Walther]

2 Thess. 2, 8-12.

But isn't it a great thing for us Missourians...

Shame that yet another one of our own should leave us and become **Our Emigrant Mission in 1871. *)**

a Papist? **We answer: Nothing less than this; on the contrary, it does us great honor, for from this everyone can see that, although hypocrites and impostors can also stray into our community, as Judas himself was among the apostles, such spirits cannot dwell among us. With such spirits none of our own leaves us, but strangers who have strayed among us for the sake of earthly advantage. As John wrote of his own time, "They went out from us, but they were not of us: for if they had been of us, they would have remained with us: but that they might be made manifest, that they were not all of us." 1 John 2:19. We by no means begrudge the Jesuits such men as Preuss is, for the latter is made for them. What, as we have seen, was long since inwardly united, is now outwardly so. -

Do we regret having accepted the unfortunate Preuß and trusted him as long as we could, you dear reader ask? We answer: No, we do not regret it. That is the Christian way, that they let their love be easily betrayed, but never their faith. It is true that mistrustful, suspicious minds are usually proved right in experience, because men are so wicked; but the mistrustful are not right, because love, as long as it can, believes the best of its neighbor. We have

This work, which is being carried out by the undersigned on behalf of and under the supervision of our Synod with joy and love, even though in great weakness, has, by God's grace, also had its blessed progress in the past year. For it is his grace that we are allowed and able to carry out this work at all; it is his grace that he has made the hearts of so many of his children willing to procure the means so necessary to carry it out; it is his grace that he has visibly promoted this work of our hands and crowned it with his blessing. Or should the distribution of more than 10,000 tracts and 1000 copies of our calendar have been in vain? Should my often brief exhortations to remain faithful to God and to our dear Lutheran Church have gone to the wind with everyone? Should not a single one have heeded my call to seek out the orthodox Lutheran pastor of his destination and to be served by him with Word and Sacrament? This is as little possible as God's promise concerning the power of his word can fall. Even if I could adduce no proof of this from my experience, I would still live in the cheerful confidence that this little scattering of my imperishable seed in Word and Scripture would yet bear a harvest of joy known to God among

*) Now Preuß can all the more show his gift for proving things. For to prove the truth is an easy matter, but to prove error, that is, to prove it apparently and plausibly, that requires art, great art. Thus, for example, it is written in the Constitution of the wicked Jesuit Order: "That no ordinances, declarations, or any order of life can entail the obligation to commit mortal or venial sin, unless the superior commands it in the name of our Lord Jesus Christ, or in virtue of how they now diligently adhere to God's Word and the holy obedience." (See the Constitution of the Jesuits, according to the Präger edition, edited by themselves: "*Institutum societatis Jesu autoritate congregationis generalis XVIII recusum*. Pragae 1757. vol. I, fol. 415.") At The Jesuits themselves refer to this passage in the index of this edition under the title: "*Obedientia et obedire*" as the establishment of their principle: "The this. Already now a respectable congregation would stand before superiors can make it obligatory to sin by virtue of obedience, if this brings many benefits. - Now Preuß has a splendid opportunity to show his art, namely, to prove that this vile, diabolical Jesuit principle, by which everyone must swear when he swears to the Jesuit Constitution, is a good, divine Christian principle, for which he will be rewarded in this world by the Pope and his Jesuits, and one day in that world by the devil and his angels, if he does not do true penance before his death.

**The papists glorify that this is already the second "professor of theology" whom we have lost to them. But this is a vain glory. Baumstark was not a professor of theology, but had only to teach in the proseminar of the practical institution good reading, spelling, the beginnings of geography and Latin grammar 2c.; but because he had to have a name by which he could be called, he was called "professor" according to the custom of the country. We Lutherans are naturally pleased that Mr. Baumstark holds our dignity in such high esteem that even after his apostasy he still holds his honor together with it.

individuals. But, praise God, there is no lack of obvious evidence of the blessed success of my spiritual work among the immigrants. How many a young man, how many a virgin, how many a numerous family first came to our congregations through my instruction, and how they now diligently adhere to God's Word and the holy sacraments and walk the narrow path to life, is testified to by a number of letters from pastors who have occasionally shared such experiences with me. It would be desirable that all pastors would do this. Already now a respectable congregation would stand before our eyes if all those who have been gathered into our congregation through the ministry of our mission were to live together in one place. I share this to the glory of God and to the joy of all who prayerfully support our work among the immigrants and support it with their gifts. Whoever helps in this, and everyone can do so, will also share in the blessing that the Lord has bestowed upon it.

In the following, the reader will now learn what has happened in a bodily relationship for the immigrants.

Funds have been sent to me in total \$12,575.13 and have passed through my hands. By far the largest part of this sum was intended for immigrants and was partly handed over to them on their happy arrival here or sent to Germany.

*) Already sent in earlier, but could only find room in this number. D. R.

H658.54 of which went to our missionary fund. was present at the time, had to stand godfather. The child was born

The number of persons received by me on landing and on the ship. After the baptism, the man asked me to bless his wife, transported to various parts of our country, whose railway tickets for that was the custom in his home country. With pleasure I fulfilled luggage, bills of exchange and other matters I have taken care of, is his request. He now wanted to go back to Castle Garden. I told him 1309. These arrived here in 329 lots from Bremen, Hamburg, Stettin, to sit down for a moment and told me briefly about his Liverpool, Glasgow and Havre. I count here only those whose care circumstances. Then I learned that the man still had four unmarried has been entrusted to me by letter from their relatives here. In children sitting in Castle Garden, was without a cent of money, some addition, hundreds of Germans and Englishmen, Irishmen and hard ship's bread was the only food left for them, and they had no Frenchmen, Jews, Christians of various confessions and non-relatives or friends in the whole country and thus no place of believers, have received advice and help from me in a similar way, destination. Work, for which the father had already tried, he had not but I have not made a special note of their names and exact been able to get because of his numerous family. I had to help them, numbers. For example, I took care of a Catholic teacher from although I did not know how at the moment. First, I gave them Regensburg who wanted to travel to Covington, Kentucky, and entered money to buy a frugal lunch and promised to help them in a few a convent there. She had her railroad ticket, but only about a dollar hours. With grateful hearts and hope they went back to their other in spending money. Of course, she couldn't get by on that on the little children who were waiting for them in Castle Garden. After way. When she told me that she had enough money, but that the much deliberation, I decided to send them to one of our churches in overweight of her box all the way to Covington was so high that she Michigan- but this required H42.50. I shot them on good faith. This I had to pay the railroad agent almost the last cent of her salary for it, advanced them on good faith, and that same evening they departed. I went with her to the gentleman in question, told him of her sad Upon their happy arrival on the spot, they were kindly received by situation, and asked him not to be so particular about the overweight the pastor in question, and provided with lodging and remunerative in this case. The result was that H2.00 was immediately given back work, and are thus well accommodated both physically and to her. Now she was out of the embarrassment and could ripen spiritually. Their debt they have already paid off to the amount of

I have received 1226 letters in the last year, 112 of which came \$12.50. This is One example of many. A large number of our from Germany, Russia, Belgium, France, the rest from the United immigrants think that if they can only get as far as New York, they States. The letters from Germany often contain requests to locate will be all right. But they have no idea how difficult it is to find lost relatives or to trace lost sons and daughters, brothers and worthwhile employment here at once. Many hope, however, to be sisters. In most cases my efforts were successful on both sides, in able to receive letters and money from their relatives here, but often some they were not. Thus, for example, I had to bring the sad news find themselves bitterly deceived when they arrive. They then come to an old, pious couple in Hanover that their son, who had not been with tears in their eyes and beg for mercy, for help from their heard from for many years, had taken his own life; to a lonely widow distress. Unfortunately, however, one can always help only a few. in Holstein that her only son was a libertine, walking the broad road of, of course, the sums lent were repaid punctually each time, much to hell, and that he might not suffer my exhortation to repentance. more could be done. But that is the old complaint: stupid Several letters lacked, unfortunately, the name of the writer or the reimbursement! I am kept waiting from month to month, yes, from exact address of the writer; they therefore had to be disregarded, Year to year. Thus from 1869 H33.10 and from 1870 H39.05 are still Very few of them were accompanied by a stamp, although a reply outstanding. Even pastors who have vouched for Andre are not was necessary. This should not be neglected in the future. A simple fulfilling their duty as guarantors! Often I have to write very rude letter costs only 3 cents, but if one considers that I had to write over letters before the money is returned to me. Now, whoever does not 900 of them, then no one will consider the resulting expense to our immediately return to me the money with which I have helped him treasury as a trifle; rather, it is a considerable collection that a out of misery and great embarrassment here, should consider that he thereby sins gravely against the eighth commandment, in that he does not keep what he has promised, as well as against the seventh

Advances of travel and subsistence money to the wholly or commandment, in that he withholds from the immigrants coming partially destitute have been made by me in the amount of after him, yes, that I say it outright, robs them of money with which \$2,679.07. The reader can imagine how many a tear has been dried they could also be helped out of their misery. H426.62 is still in this way, how many a stone of sorrow has been rolled away, how outstanding from the year 1871. hundreds have been helped out of great embarrassment, even

hunger and grief (the above sum is distributed over 139 lots). So a Work and merit I have proven 54 games. This is and remains man came to me and asked me to baptize his child. Since I had a one of my most difficult tasks. If the people still have so much money room full of people, I told him to come back in an hour. He came that they can travel to the West, then they are soon advised and punctually with his wife and the child in his arms. I baptized him. A helped; for in consequence of my last year's appeal in the "Lutheran" preacher of our synod from Virginia, the quite a number of. A number of congregations have come forward in whose midst Lutheran immigrants can find employment at any time.

The number of the hungry who have been fed and the homeless who have been sheltered cannot be calculated.

specify exactly. In part I have helped them with support from the treasury, in part I have led them to our innkeeper, Mr. I. Strebet, No. 4 Carlisle Street. Strebet, No. 4 Carlisle Street, who provided them with what they needed without accepting any remuneration from me. He once housed, fed and lovingly cared for a poor widow with six small children for eight days and a poor student from St. Louis, who was returning to Germany for health reasons, for two weeks free of charge. In addition, he gives my boy, whom I must have to go out, free lunch every day, while he gives my assistant, whom I had before, board and lodging completely free. Everyone will understand that this saves our treasury a great deal of expense throughout the year, and will therefore find it entirely in order when I sincerely thank Mr. and Mrs. Strebel for the consideration shown to our poor immigrants and our work. At the same time I take the liberty of repeatedly referring to Strebel's inn for immigrants. What distinguishes it from many other local inns is the great order and cleanliness that prevails there. There everyone finds a clean bed, substantial and plentiful food, as well as friendly advice and rebuke at all times, and is protected from the dangerous runners. I especially recommend this inn to those who travel to Germany.

Here I insert a warning, a duty, which I wanted to get rid of long ago. For years there has been an inn for immigrants here under the beautiful name of "German Mission House. This name has already deceived many a Lutheran and has become a snare for him. The "German Mission House" is in good German a Methodist hostel. It was founded by Methodists, it is run by Methodists, and a Methodist missionary lives and walks in it, holds daily Methodist home devotions and Sunday service meetings, to which, of course, the guests currently staying there are urgently invited. Let everyone be warned against this house who does not want to be deceived in spiritual matters; for in it, first and foremost, they seek to deceive our Lutherans of their faith and leave no stone unturned to induce them to apostatize from their mother church with pure Word and Sacrament. That this is the "mission" which they are carrying on in this house, I can prove by examples. Therefore, you Lutheran Christians, warn your relatives and acquaintances in good time, so that they can beware of this house here in New York, all the more so since this house is warmly recommended to immigrants in Germany by agents who are probably unacquainted with the true facts and are bribed by the beautiful name, or by Methodists in disguise in Bremen and Hamburg, yes, even on the German steamships by those commissioned for this purpose.

But I must hurry to the end. The reader will see from the above that our emigrant mission is gaining in expansion and importance from year to year, so that it will soon be necessary to provide me with a capable assistant. In addition to this, my services are already being called upon quite a bit by the synods, which (praise and thanks be to God for this!) have become one heart and one soul with us. Far from complaining about this, I am, on the contrary, wholeheartedly pleased that the honorable Synods of Ohio, Wisconsin, Illinois, and Minnesota have already begun to work in the area of the Church.



The work of the emigrant mission seems to go hand in hand with our synod; for not only have orders of all kinds been received from these sister synods, but also considerable collections.

The reader will receive a detailed report on income and expenditure from our Cassirer, Mr. I. Birkner, at the next general synodal meeting in St. Louis. Without prejudice, however, I may make the preliminary and certainly gratifying remark that, by God's blessing, our expenses have been covered by the collections received. Of course, we are trying to limit ourselves as much as possible, so that our total expenses (salary of the missionary, rent of the office, errand boy, etc.) hardly exceed \$1600 per year. If in the future everyone who is served by the missionary would give a small contribution to our mission, it would make it much easier for our congregations to cover their expenses. In the past year about \$1700 was given to me in this way out of gratitude.

So then, may the faithful God continue to look upon our little work for the benefit and good of our immigrant compatriots and fellow believers with favour, promote it and bless it for time and eternity!

New York City, N. Z). the 16th of January, 1872.

S. Keyl, Lutheran emigrant missionary. No. 13. LroucUvu^.

(Sent in by Pastor Guenther.)

Dr. Johann Gerhard's life,

according to E. Rud. Fischer, Vita 4. Oerüaräi.

"Prayer, study, and contestation make a theologian."

(Continued.)

8. Gerhard's family life.

When Gerhard had been in office (in Heldburg) for about a year, he went to God to choose a wife for himself, especially since his dear mother and good friends also persuaded him. For his bride he chose a godly virgin, Barbara Neumeier, stepdaughter of the theological professor at Jena, Dr. Joh. Major, and became engaged to her on April 29, 1608. On September 19 of the same year, the wedding was celebrated in Weimar, in the presence of several princely envoys. The spirit with which he took this important step is evident from the words which he wrote in his diary on this occasion: "May the Lord Jesus, who instituted marriage in Paradise, who was at the wedding in Cana, and who still binds the hearts of the spouses by the bond of chaste love, bless this undertaking of mine, and grant a quiet, blessed, and lasting marriage! Amen."

Satan, the enemy of this holy foundation of God, tried at first to disturb the peace of the marriage. Evil tongues spoke of it as deplorable that so young, so beautiful, so well endowed a girl should have a "black priest." The excellent Princess Christina, formerly mentioned, herself wrote to the young Lady Doctor on this account. "It is this," she wrote, among other things, "talked of by instigation of the black spirit. For what does the Herr Doctor lack in beauty of body? Is he not like a man? And since it would be so, as it is not in truth, yet cover it finely quite spiritually and

...such a figure of no account... Even though he is as black as a...and followed him on foot. I now ask whether you would rather blackamoor, his high intellect and Christian life make him more leave your dearest son with his mother or send him ahead. If it is beautiful than the most beautiful man in the whole world. God, safer to send them ahead, why do you grieve? Wilt thou not grudge however, did not let the wicked enemy succeed in his work of Christ his darlings, who reclaims what is his, not thine? destruction. And when soon Gerhard was able to milk this from the----- Quick has thy blessed princess, she was delighted and wrote to him: "The Lord Doctor's The first rib completed its course and in a short time became a few words have pleased me more than if a hundred crowns were daughter, virgin, bride, wife and mother, gloriously adorned with true given to me, since the Lord Doctor writes that God has begun to turn knowledge of the Son of God, taught by God, a dwelling place of the water into wine."

Holy Spirit, adorned with excellent virtues, distinguished by special The marriage, by God's grace, became an exceedingly peaceful piety, companion in the cross of Christ, patient in tribulations, and one. However, it pleased God to visit the young married couple with now at last, having returned from her labors in the true faith and the Holy Cross. The son, Johann Georg, who was born on invocation of God's name, and having restored her holy soul to December 24, 1610, was taken home by the Lord on January 10 of Christ, has become heiress of eternal possessions and joys; what the following year, and the mother also began to be ill and more canst thou desire? ----- So great is the nobility of the contracted consumption. For easier healing and so that she could God does not want any of his friends to be without a cross. Unworthy enjoy her mother's care, she had Gerhard brought to Jena. But the of this nobility are those who cling only to earthly things. -- All Lord wanted to bring her home. She soon felt this herself. But she The true gifts of God are unripe and unpalatable unless they come had no fear of death; she knew in whom she believed. "To heaven," down to us with the cross. If you want to feed the church with your she once said, when she was thirsty, "to heaven, in which there will gifts, suffer them to be cooked by the fire of the cross, so that they be no sickness, no hunger, no thirst!" To her husband she once said: may become quite tasty. Therefore, according to the best counsel "Do not ask God to keep me any longer in this life. I have a hearty of God, yea, out of God's infinite love, tribulations are sent upon us, desire to depart and be with my Lord Christ. I love you dearly, dear that the fruits of our ministry may be made sweet. A panting deer Lord, and would gladly stay longer with you according to God's will, drinks more eagerly and sweetly of the living water, and is more but I much prefer Christ, who now demands me, and who has also sweetly refreshed. Finally, show me one in all the world to whom the appealed to me more." When Gerhard said to her, "Whether we are holy cross has been to his ruin and harm. Take therefore this holy separated here for a short time, we want to be together there in garment adorned with the cross, wherewith Christ hath clothed thee, eternal life for a long time," she answered, "Yes, then the longer the for a sign and hope of the glory to come."

Three years after the death of his first wife, in 1614, he entered into a second marriage with Maria Mattenberger, the daughter of a Gotha physician and mayor, March 1. The wedding was celebrated in the castle of Heldburg. At this wedding were present the Duke of Coburg, and the envoys of the Elector of Saxony and the Dukes of Weimar and Eisenach. The Duke of Coburg not only accompanied the bridegroom on the wedding procession with the Electoral Envoy, not only provided the wedding table with venison, wine and other necessities, but also stayed with the young couple for four whole days. Three and twenty years the two spouses lived with each other in the most intimate and tender love. For three and twenty years the wife survived the husband.

Ten children were born to him in this marriage, six of whom survived him:

1. George Sigismund, born 15 Jan. 1616, died already on the fourth day after his birth.
2. Margarethe, born 27 Nov. 1617, the parents' darling, was only 2-1/2 years old.
3. Elisabeth, born Dec. 13, 1619, married in 1643 Mag. Trandorff, pastor at Kahla.
4. Johann Ernst, born Dec. 15, 1621, studied theology and oriental languages at several universities, became doctor and professor of theology at Jena, was the author of many writings and also published many writings of his father.
5. John, born April 15, 1624, studied jurisprudence, but died already in his 23rd year.
6. Maria, born 16 January 1627, married 1652 the Gotha physician, Dr. Joh. Volck, and after

The Weimar princes and Princess Christina sought to comfort him. His spiritual father, Johann Arndt, also sought to uplift him with a heartfelt letter of comfort. "After earthly prosperity," says this excellent letter, "the children of this world are esteemed; after cross and tribulation, the children of God. Choose which you prefer. Christ seldom makes those prosper on earth whom he has destined for heavenly joys. Out of tribulations come those who are rewarded with the delights of Paradise. It is not given to the citizens of heaven to enjoy the pleasures of both worlds. God has made thee a successor of the archfather Jacob, who, on his return to his fatherland, sent forth wives and children and

whose death the theologian, Dr. Christian Chemnitz, professor and but in our ecclesiastical practice itself. That he thereby suspects superintendent at Jena (1658). zeal for pure doctrine is all the more wrong, since he himself admits

7. Polycarpus, born 6 May 1630, died eight days after his birth. that in Germany, where this zeal is not known to suffer from excess,

8 Johann Friedrich, born Nov. 5, 1631, studied in Jena, became the same "decline" toward secularization is taking place.

superintendent in Eisenberg and died in 1667 in the 36th year of his age. shows. - Finally, Inspector Bauer uses our preface to glorify his charges, our Iowa friends. He finally writes to us Missourians: "If

9. Johann Andreas, born April 22, 1634, became Doctor of Laws more care is taken in the gathering and multiplying of congregations, as is the case with our Iowa Synod, which has established a six-month probationary period for admission, a kind of catechumenate, the worldly sense cannot prevail to the same extent." - It is true that we know few congregations of the Iowa Synod, but just from the few we know, we know of what Mr.

10. Anna Christina, born 20 April 1637, was only 3 weeks old.

(To be continued.)

To the ecclesiastical chronicle

The preface to the current volume of the "Lutheran," which laments the union with the world that is penetrating into our congregations and which rushes back from it, has also been included in Löhle's "Mittheilungen aus, über und für Nord-America" (in No. 12 of the previous volume). This was done, first of all, because our preface, as the "Mittheilungen" say, also serves the German "congregations, especially some Christian elements in them, which are in danger of becoming completely secular, as a mirror in which they can recognize the danger of their path in our time in general. It is," the "Mittheilungen" continue, "also with us, after the time of revival is over, everything is in decline and goes toward the world on a slippery slope, even where one should not expect it." In Löhe's "Mittheilungen," however, our "Preface" is also included for the other purpose of forging from it a weapon against the zeal of the Missouri Synod for the pure teaching of the divine Word. Inspector Bauer, the editor, writes further: "This testimony (our preface) is also a gratifying turning point in the life of the Missouri Synod. It had long been a cause for concern that it pressed for pure doctrine with such one-sidedness. There must come again the old experience that orthodoxy alone does not save the Church from ruin. We have with. the. greatest. ...the. rapid... We have seen with the greatest concern the rapid growth of the Missouri Synod, and how little care it has taken in the reception of its members, and

often of its teachers, when only the pure doctrine and the Missouri principles have been made known in the piece." - But how does the Inspector know that we are one-sidedly pressing for pure doctrine, and therefore not at the same time with earnestness for true Christian living? How does he know that the Missouri Synod "took so little care in the reception of its members, and often of its teachers, when only pure doctrine was made known"? How? It is, alas! not difficult to answer. This news about us the Inspector has, beyond all doubt, from our tender friends, the gentlemen of Iowa. We know how these sweet people report about us in America. If they are not scrupulous in this respect here, where it is easy to find out what the truth of their report is, then it is no wonder that far over in Germany they are even more unabashed and liberal in their portrayal of our afflictions. We do not, therefore, wish to give so much credit to Inspector Bauer, who, so far as we know him, is a sincere soul, as to say that he does not see the cause and the guilt of the world's invasion of our communities in the abuse and disregard of our church.

The free conference, which members of our Synod in Canada offered to the members of the Canada Synod, took place at the appointed time (on Jan. 16, 17 and 18), as we see with pleasure from the "Lutherischen Volksblatt". Present from the Canada Synod were Pastors Zahn, Sagehorn and (from the second session on) Salinger, and from ours Pastors Arendt, v. Brand, Dubpernell, Ernst, Koch, Linsenmann, Lohrmann and Succop. They agreed on the following points: 1) What is the church? 2) What rights and duties has Christ given to the church? 3) How does the church exercise these rights and duties? 4). On the divine institution of the office of preaching; 5) On the calling to it; 6) On the necessity and propagation of it; 7) On the right of calling; and 8) On the concept of a preacher. A whole series of theses were still before us. However, since the appointed time had elapsed, the Conference adjourned, with the resolution to meet again on May 28. W.

[Walther]

Lutheran School Association in the East. The "Lutherische Zeitschrift" of Feb. 3 makes the most gratifying announcement that an association has been formed under the name of "Lutheran Teachers' Association of Pennsylvania, New York and neighboring states," whose purpose is "the promotion of schooling and education in the spirit of the Lutheran Church. The following is required for regular membership: "1. unreserved confession of the Holy Scriptures. Scripture according to the interpretation of the entire symbolic books of the Lutheran Church; 2) a pedagogical education corresponding to the purposes of the association." "Every year a general meeting shall be held. Wherever possible, local associations are formed, which hold monthly local meetings." The main business of the meetings are lectures and discussions on the topics chosen by the association itself. The first meeting took place on the 28th of December.



ember of last year in Philadelphia. In addition to other Lutheran pastors, professors and teachers, our dear, indefatigable Pastor Brobst was of course present: The meeting provisionally adopted a constitution containing, among other things, the provisions mentioned, the final adoption of which is not to take place until the next general meeting in August of this year. May the Association succeed in restoring to the Lutheran Church in the East its planting garden, the school, through its assistance! The writer of this letter undoubtedly wishes this unspeakable blessing to all who wish Jerusalem happiness.

W.

[Walther]

How the scriptural passages concerning the deity of Christ seem too powerful to a Unitarian. -

As is well known, the Unitarians deny the doctrine of the deity of Christ, and, according to the manner of the rationalists, want to acknowledge in Christ only an extraordinarily gifted teacher of wisdom and youth, who was especially pleasing to God (therefore he is called the inspired Son of God), and who by his excellent teaching, as well as by his exemplary example in life and suffering, became a redeemer and Messiah for us men. Now the other day a certain Geo. H. Hepworth, preacher at the Unitarian "Messiah Church" in New York, preached a sermon on John 1:18 ("No one has ever seen God; the only begotten Son, who is in the bosom of the Father, he has declared it to us"), in which, according to an excerpt in the "*American Lutheran*", we find the following strange confession: "I cannot resist the feeling that Christ's life and God's life are inseparably interwoven and interlinked. I see myself compelled to believe in the deity of Christ, or else to tear up certain passages of the Bible by the roots, which I am not at all willing to do. When Jesus says in a prayer: 'Transfigure me, O Father, with thyself, with the clarity which I had with thee before the world was' (John 17:5), I cannot avoid the conviction that these words are intended to assert a 'pre-existence' (i.e. the worldly existence of Christ) in such a clear way as can only be done with words. If they do not clearly state that Christ is coeternal with God, then I am unable to grasp the meaning of the passage. You may well wish to deny the fact by casting doubt on the accuracy of the text. But if we leave the text as it is, the conclusion is clear. Again, when he says: 'He that loveth me shall keep my word, and my Father shall love him, and we will come unto him, and make our abode with him' (John 14:23.), I think that he speaks plainly of a violence which is on a level with the violence of God. I cannot see how we can escape this inference, so far as we admit the accuracy of the text. Now this is my belief. You ask me if the Jews had a hint of it? I mean they had. At an occasional thing they took up stones, and were about to stone him on the charge of blasphemy, because, as they said, he had made himself equal with God." Mr. Hepworth goes on to point out the importance of the doctrine of the deity of Christ, not only in relation to the religious needs of individuals, but also as a bond of faith in the community of the Christian Church. In this open confession of a Unitarian we see once more a glorious proof of the power of divine truth even in the midst of the army of its enemies, and a



new confirmation of the old truth: "The text deceiveth none. Many have been deceived by glaring interpretation; stand thou upon God's word, and thou shalt safely ride." *) According to a report in the "*Lutheran Observer*," Mr. Hepworth preached another sermon of similar content on the following Sunday, and not only openly confessed his faith in the Deity of Christ, but also formally and solemnly renounced the Unitarian system of doctrine. It is curious to note that the Rev. Dr. Osgood, the predecessor of the Rev. Hepworth in the same congregation, and formerly a zealous Unitarian, has also renounced his heresy. Osgood, the predecessor of Rev. Hepworth at the same congregation and formerly a zealous Unitarian, has renounced his errors and converted to the Episcopalians. Would that all those German preachers who, although they do not call themselves Unitarians, but Protestants or Rationalists, nevertheless agree with the Unitarians in rejecting the doctrine of the divinity of Christ and other main articles of our Christian faith, would finally act so honestly that they either openly admit that they do not believe in the doctrine of the divinity of Christ and other main articles of our Christian faith, that they either openly admit that their doctrine of reason is not at all the doctrine of the holy Scriptures, or if they want to hold fast to the Bible as their "book of religion," then really accept and confess in the obedience of faith the doctrines which are so clearly and irrefragably revealed in it. S.

Our "Christian Nation." - One of the things that still gave our American nation a public character of Christianity to a certain degree was that only those preachers who at least outwardly professed Christianity were allowed to deliver the opening prayer at the sessions of Congress. Unfortunately, one seems to want to depart more and more from the previous good custom in this respect as well. The Jews in our federal capital have, as the newspapers report, sent for a rabbi by the name of Abr. de Sola from Montreal, as it seems only to try whether a Jewish rabbi would not also be allowed to pray at the Congress. Mr. Speaker Blaine readily gave his consent, and Rabbi de Sola, on the appointed day (January 9), delivered the opening prayer in the House of Representatives in Washington, and, as is reported, with his head covered. But the most saddening thing about the matter is that the chaplain of the House, Rev. Dr. Butler, a member of the General Synod calling itself Lutheran (!), voluntarily "waived his right" for one day upon prior request to him, and thus let a Jewish rabbi and open enemy of the Christian religion administer the office entrusted to him. One can see from this how far-reaching the falsely famous tolerance of our time is, - even the difference between Judaism and Christianity is in the end only an insignificant one to it. As the "*Lutheran Standard*" of January 15.

the Rabbi of Columbus, O., now and then takes the office of chaplain in the Ohio Legislature. If this continues, the last semblance of our right to the name of a "Christian nation" will soon vanish, for our legislative bodies represent our nation.

S.

Visiting the circus is often considered a permissible pleasure here in America, even by Christians. Just now we read in a local political newspaper edited by an unbeliever among other things-

*) In the Latin verses:

Ikextus non2luIt ,OK sxveiosa kvlvllit,
<ri-.)38a; Del vorbo rüU;l-s!, tutus vris.

Der Lutheraner.

The following: "A man who points a loaded gun threateningly at another, or raises a stick to strike someone, is punished for *assault*; but some circus performer is permitted to make his wife or child dance at a dizzy height on a swaying rope, under circumstances where the slightest accident or trifling chance may quickly bring about the certain death of the person concerned. In all equilibristic performances one sees procedures which are in the highest degree dangerous to life, and the opportunity of being mauled and killed by wild animals is had every day by dozens of people who play the tamers in the various menageries. All the various feats of which we might speak here have already become so common in the course of time that they no longer excite the attention of the spectators at all, unless they are very particularly neck-breaking and dangerous. But precisely therein lies the condemnable and immoral nature of these performances. It betrays a deplorable crudeness of our generation that men, women and children gloat over the mortal danger of people who risk losing their lives or becoming crippled every noon and evening for a comparatively miserable wage. In America, human life is held in low esteem anyway; but in these shows it is really made outrageously cheap. One feels pity for a maltreated animal, and can call the maltreater to account; but one pays money to see a poor child, from whose perilous productions a hard father derives his income, wear out his life and health in trembling and fear of reproach and maltreatment. It is not at all compatible with the principles of true piety and philanthropy to enjoy such performances. People who, out of conscientious considerations, imagine that they can be put to better use for the individual and for society as a whole.

of the Bible against them. Learned men maintain that the alleged revelations of spirits owe their success either to the skill of deception or to the credulity of the spectator. In many cases this is undoubtedly so. But in many cases, let us not doubt, it is Satan who plays his conjuring tricks to catch souls, and those who go to these spirit-knockers to converse with the dead are as foolish as the fly which allows itself to be enticed into the spider's chamber. "If a soul shall turn to the diviners and signers to follow them, I will set my face against that soul, and will cut it off from among its people," saith the Lord, Deut. 20:6. Satan, by such sorceries, gives correct information concerning things in time, that his lies concerning things in eternity may be believed, and in this way he succeeds in bringing thousands of souls to destruction." -

Dresden. The newly enacted education law, the first gift of Herr von Gerber, has come as something of a surprise. As is well known, the present Minister of Culture was President of the Synod and at that time agreed to the resolution which was to bring all educational institutions in the country under the supervision of the clergy or to keep them under that supervision. The new law on education is the pure antithesis of that resolution, for it not only emancipates the school from the church and places it under the supervision of the state, but also restricts the activity of the clergy in observing during religious lessons, without authorizing them to make any objection. The school inspector is an expert to whom the law gives the title "school inspector. If the clergyman finds that he has objections to the giving of religious instruction, he can address his ideas only to the school inspector. He is not entitled by law to direct influence on the teacher. Above all, however, the provision is important which extends school instruction to the 17th year for boys by making attendance at the further education schools obligatory. Every master is forced to send his apprentice to these schools, which provide a minimum of two hours of instruction per week, but can also provide six hours.

(Indiana State Coun.)

Death notice. From the "Lutherische Zeitschrift" we learn the shocking news that Pastor Löhe in Neuendettelsau died "after a short illness" on January 2 in the evening at 5-1/4 o'clock.

W.

[Walther]

Church News.

Are there still magicians today? - On this point the "*Lutheran Standard*" aptly says: "Sorcery is generally regarded in our enlightened age as an obsolete bit of superstition. Certainly, superstitious notions may have been entertained in regard to it, and it may be that great wrongs have been done to individuals in consequence of such superstitious opinions. But modern spiritualism shows that the devil has not yet ceased to work in the children of unbelief, and that, just as in ancient times, false miracles are still being performed by his power. And this popular form of unbelief, by which God's word is rejected and the devil's word is accepted as truth, has so many followers that we do well to ignore the warnings of the devil.

On January 9, Pastor Wilhelm A. Frey, having accepted the call of the Lutheran congregation in Rockville, Connecticut, with the approval of his former congregation in Washington, D. C., was ordained and installed in the midst of the congregation by the undersigned with the assistance of the Rev. V. Both and solemnly ordained and inducted into his office.

C. I. Otto Hanser.

On the second Sunday after Epiphany, Mr. E. Giesecke, Candidate of the Sacred Ministry, was ordained. After he had completed his studies in St. Louis, had passed the prescribed examination and had received and accepted a regular appointment from the Lutheran Trinity Parish in Davenport, Iowa, he was ordained by the undersigned by order of the Reverend President of the Western District in the midst of his congregation under obligation to all the symbols of our Evangelical Lutheran Church and inducted into his office.

May the Lord God be his sun and shield; may He give grace and glory!

Rock Jstand, III, dtm5. Feb. 1872- C. A. Mennicke.

Address: liev. D. Oieisooko,
Davenport, Ioxvn.

Church consecration.

On the first Sunday after Epiphany, my branch congregation in Lanfing, Michigan, had the great joy of consecrating their newly built church, a beautiful, friendly frame building 36 feet long and 24 feet wide, to the service of the Triune God, in which several members of my main congregation also heartily participated. Since Pastor Crull from Grand Rapids, whom the congregation had asked to preach an English sermon, was unable to come to his church due to the consecration of the organ, the undersigned felt compelled to conduct the entire consecration service himself. After he had said the consecration prayer, he preached on Genesis 28:17. The consecration sermon was followed by the confession and the administration of Holy Communion. Holy Communion. The beautiful service closed with this last celebration.

May the faithful Lord now continue to help the dear little congregation, after he has given it holy courage and joy, to build itself its own little church, even if with great sacrifices, and above all grant it the grace that in its little church his holy Word may always be preached purely and loudly and the holy sacraments administered according to Christ's institution, so that also in this little church many poorly redeemed human souls may find the way to eternal life!

Jonia, Mich. 10 Jan. 1872, H. Ramelow.

Preliminary Reminder.

In accordance with a resolution of all District Synods, the General Lutheran Synod of Missouri, Ohio, etc., will meet this year, instead of the regular time, on the 26th of April, at St. Louis, Mo. Further details, subjects of discussion, etc., will be given in the next issue of this paper.

C. F. W. Walther, currently President of the General Synod.

To the message.

All those who intend to travel to Synod via Buffalo in April, and who are interested in obtaining a VftnbähK-FLhrpriss-~rmWgWkg GebrAkch^zuiMachrn Krurschen, are requested to send their names to the undersigned.

Reserve., Erie.Co., N..I., Frn.nz- W. Schani tt.

Conferenz - Ads.

God willing, a joint conference will be held between the members of the Fairfield Special Conference and those of the Columbus Conference at the home of Rev. C. A. Frank, Lancaster, on the 5th and 6th of March.

All members are urged to attend, and asked to notify the kastor lcxü in advance and in good time. - In order that two full days may be gained for the meetingSzcit everyone to arrive at the place on the evening of March 4.

L. E. Knies.

God willing, the preachers of the Minne sola and those of the Missouri Synod will assemble in Minnesota from the 5th to the 7th of March of this year for a joint conference at St. Paul, Minn.

H. F. Sprengeler, Scrr.

Received at the Middle District Treasurer's Office:

To the synodical treasury: from Past. Bode's congregation at Fort Wayne \$24.62. Past. Tramm's congregation at Vincennes \$21.43. Past. Hild's township at Mishawaka \$5.25. whose township at Woodland \$3.44. Past. Bundeuthal's comm. in Marion Township \$50.60. Past. Lchner's Gem. in New Haven \$10.25. G. Orff's Gem. in Fort Wayne \$5.00. Dr. Sihler's Gem. there \$54.06. Past. Jor' Gem. in Logansport \$21.00. Past. Flirschmanus comm. in Kendallville \$10.85. Past. Rupprecht's Wm. \$16.50. Whose Sr. John's - parish at Vän Wert \$6.37. Whose St. Thomas' parish there \$4.23. Past. Knic's congreg. at Neu Dettelsau \$14.25. Past. Schwan's comm. in Cleveland \$46.18. Past. Stubnatzy's comm. in Fort Wayne \$76.28. Past. Strieters Gem. in Peru \$9.36. Past. Bode \$5.00. Past. Kühn's parish in Minden \$8.06. Past. Jäbkers Gem. in Adams County \$28.00. Past. Karrers Gem. \$5.75. Teacher Meyn in Fort LJayne. \$1.00. Pafft Zägets Kenn vrr Fort Wayne \$17.50. Past. Stocks Gem. at Fort Wayne \$10.5.5. Past. BundenthalS Gem. at Marion Township \$10.00. Past. Lehnrcs St. Peter's comm. near New Haven \$6.86. Past. Rupprecht's Gem. in North Dover \$1.5.25. teacher Engelbrecht in Farmers Retreat \$2.00. Past. Wichmann's comm. there \$11.76. Past. KrafftS St. Jacobus Gem. \$2.20. Whose St. Johanues^Gom. \$2.657 Defien congregations in and near Florida \$1.50. Past. HuSmann's comm. at Euclid \$10.00. Past. Heitmüller's Gem. on the Clifty \$5.40. Past. EverS' comm. at Nvot \$22.86. Past. Jor' Gem. at Logansport \$8.35. Rev. Horst's Gem. at Columbus \$3.25.

On the general building fund: of Past. Hild's parish at Mkshawaka \$6.92. Whose parish at Woodland \$4.14. I. Haag's parish at Elyria \$1.50. L. Haag's parish there \$1.50. Past. Kühn's parish in Minden \$47.00. Past. Tramm's parish in Vincennes \$47.50. Past. Kunz's parish in Julietta \$5.00.

For the orphanage at St. Lou'is: From Past. Detzer's parish in Hvland \$3.25. Past. Ltegers Gem. in Bremen \$13.00. Past. Detzers Gent, in Napoleon \$3.06. Past. Tramm's Gem. in

Vincennes \$10.05. Past. Dulitz.' Gem. in Huntinaton \$9.25.i Whose Gem. in Lancaster \$1.75. Collecte at Mr. Goos' wedding in Cincinnati \$5.00.

For Past. Brunn's Institution: by H. Benter at Dudlcytown \$5.00. Past. Bode's Gem. at Fort Wayne \$12.00. Past. Kuechle's Gem. at La Porte \$18.44. Past. Kunz's comm. at Julietta \$11.00.

On the emigrant mission in Baltimore: by H. Bühner in Dudleytown \$1.00. F. Hitzemann in Fort Wayne \$1.00. Past. Steinbach's congregation in Fairfield \$8.00. Past. Tramm's Gem. in Vincennes \$10.05.

Z ur "E-nritz-r-Inririr-- Misfiinn "in New" York: Bon- zwriUngenanntn in Neu Dettelsau \$3.00. A. Backhaus in La Porte \$2.00. A. Schwegler there \$1.00. C. Herpolsheimer there 50 Cts. Past. Jäbker's comm. in Adams County \$16.30. Rev. Nützel's comm. in Columbus \$9.12. Rev. Mertz's congregation in Brownstown \$11.20. Past. Maack's Gem. in Sugar Grovc \$11.10. Past. Evers' congregation in Root \$4.18. On Scheuer's baptism of infants by Past. Horst collected \$1.00.

To the college budget in St. Louis: from Rev. Wyneken's congregation in Cleveland \$84.00.

For the inner mission: From Past. Bode's church at Fort Wayne \$6.00. Collected during missionary hours in the country school of the church of the Past. Stubnatzy \$7.55. From the missionary treasury of the parish of Past. Stubnatzy \$14.85. From the missionary treasury of the congregation of the "Past. Swan in Cleveland" \$3.40. At C. Gallmcyer's wedding collected by Past. Evers \$8.95.

For the heathen mission: collected at infant baptism from Mr. Wittfld at Fort Wayne \$2.25. From L. Stetter there \$1.00. Mrs. N. N. m Elyria \$1.00. Past. Dulitz's congregation in Huntiugtsn \$2625. Past. Lehnners' Gem. in New Haven \$6.88.Dossen St. Pctri parish there \$1.80. Past. Knief's Gem. in New Dettelsau \$4.30.Past. Evers' Gem. in Root \$8.52.

For the Hermannsburg Mission: From Past. Jox in Logansport \$2.00. Wittwe Rauch there \$2.00. Fr. Schmidt there \$1.00. Past. Jäbker's comm. in Adams County \$32.70. Dr. Sihler's comm. in Fort Wayne \$25.12.

For the Leipzig Mission: From Dr. Sicher's congregation in Fort Wayne \$25.11.

To the widow's fund: from Past. Rupprecht's comm. in North Dover \$11.00. Past. Schwan's parish in Cleveland \$5.00. Past. Kuechle's Gem. in La Porte \$16.20. Past. Hild's Gem. in Mishawaka \$5.00. I. Heggler there 75 Cts. N. N. at Fort Wayne \$4.60. Past. Wichmann's Gem. at Farmers Retreat \$4.90. N. N. there \$5.00.

For poor college students: from the Virgins' Association in Past. Schwan's congregation in Cleveland for H. Häake \$10.00, for Wischmeyer \$10.00. From L. Gehrke in Past- ZagrlA congregation Past. Evers' Gem. in Root for F. and Ph. Wambsganß \$20.00.

To the college household in Fort Wayne: by Rev. FleychmannS- church- in KeudailMe -K610. Past. Schwan's congregation in Cleveland \$46.17.

For poor students: From Past. Wichmann's congregation at Farmers Retreat \$10.20.

To the Hosvital in St. Louis: From Past. Dulitz'Gem. in Lancaster \$2.50. Bon the women's club in Past. Stock's Gem. \$18.00.

On the building of churches in Chicago: Dorr Past. ZageIS Parish at Fort Wayne \$38.00.

For the burned in Wisconsin and Michigan: from Past. Schmidt's congreg. in Terre Haute and by "some members of the congregation" in North Dover \$2.50. Bon Past. Karrer's congregation \$26.00.

For a sick pastor: From Rev. Schmidt's congregation in Terre Hauke \$9.00. Past. Jäbker's Gemeiude in Adams County \$28.00. Ch. Schaper in Fort Wayne \$1.00. From Mr. Vonderau \$5.00.

C. Grahl, Kassirer.

Fort Wayne, Ind, Jan. 31, 1872.

With heartfelt thanks to the dear God and the mild givers I femer acknowledge the receipt of the following gifts of love for my Uutcrsmtzrmg in the protracted and severe illnss imposed on me by God: From Past. Clöter's congregation \$23.00,

By Past. H. Sprengelcr's congregation \$20.60, by Past. Krumsieg's congregation \$12.00, by Past. C. H. Sprengeler from his congregation \$3.25, on I. Buckentin's infant baptism collected \$4.50, by Past. Schnlze's congregation \$13.00, by Rev. Bürger and individual members of his congregation \$5.00, from Rev. Damm's congregation \$12.50, from Past. Friedrich's congregation \$5.00, by Past. Fischer's parish \$10.50, of Past. Ahner \$2.00, by Past. Mueller's parish \$5.50, by Past. Pohlmann's congregation \$10.00.

I hereby certify to have received the following gifts of love: From Past. Reichardt's parish from Chr. Lücke 1 pig, 2 sacks of wheat, 3 p. of grain. From Past. Stock's parish from Gottl. Schaper 1 ferry load of straw. From Past. Bundenbal's parish from Dietenhofer 1 p. wheat, 2 p. grain, 1 piece of meat and 2 sausages, from F. Tost 5 bush. Oats, from L. Soft 1 Bush. Potatoes., vsn-L^ms Scherer 1,S. Koxn-.25.K-r?,ut!öps-> 2_MLouen. Apple butter, from Joh. Stemau 1 piece of meat, j Bush. Beans, 1 p. corn meal. From Willshire township, Ohio, 4 sacks of wheat, 4 p. of rye, 1 p. of oats, 250 lbs. of flour, 9 hams, 4 brooms. From Past. Jäbker's parish from Ernst Bultemeier 18 bush. Grain. From Past. Zagcl's parish from H. Hormann 1 p. wheat, 2 gall. Apple butter, from Joh. Grieser 1 half calf, j Bush. Beans, from H. Otting 1 S. wheat, 2 S. oats, Bsh. Beans, 3 gall. Apple butter, 1 peck apple slices, 65 lbs. sausages. From Past. Stubnatzy's parish from Hitzemann 1 quart meat, j Bush. Apple slices. By Past. Bauer in Ohio collected on d. wedding of Ph. Schutz \$3.25, from L. Sammetinger \$5.00 for A. Schmidt. From the Dear Women's Society at Past. Beyer's congregation in Pittsburg \$25.00 to shirts for poor students. From Past. Präger for Geo. Häfner \$5.00. From Dr. Sihler's parish from Köhlinger for Heine \$5.00. From Past. Stock's parish from Wittwe Mayer for Georg Häfner \$1.50. From the sewing club in Past. Crulls Gemeinde 2 bust shirts, 1 handkerchief, 1 pair of stockings.

Concordia College in Fort Wayne, Ind. J LHr. Hengerer.



Received in the Eastern District treasury:

To the Synodal Fund: Receipt of the congregation of Mr. Pastor Sommer 4'5.00. Congregation in Williamsburg 410.75. Trei- fahn'gkcitS-Gem. in Buffalo 440.00. AdventS-Collecte of the Andreas - Gemeinde daselbst 41.60. From Friedr. stutz (in June 1870) 4'25.00.

For the heathen mission: From I. G. Wiedemann 41.00. From a member of Past. Stürkcns Gemeinde 43.00. From Joh. Bauer's Söhnlein 41.00.

For the inner mission: Don a member from Pastor Stürkcns Gemeinde 43.00.

On the emigrant mission in Baltimore: Don Karl Lichtenbergcr 41.00. Congregation in Bergholz 4'2.50. Past. W. Lin- senmann 42.50.

To the college - maintenance - fund: From the municipality in New Ivrk 411.00.

For Lchrer fees: Don of the parish in JohanniS- burg 49.00. Parish in Bergbolz 43.90.

To the Wittwcnkassc: From Past. Kcul jun. 44.00. From I. <6. Wiedmann 50 Cts. From a member of Past. StürkenS "ymcinde 43.00.

For poor students in St. LouiS: Dom Frauenverein in New York for Kattcnhuvsou 410.00, for Macknsen -810.00, for Gerstenbcig 810.00. Gem. in Williamsburg for I. Haar 41.5.00. Gem. in North East 45.00. christmas collecte of Andreas Gemeinde in Buffalo 45.00. Treisaltigkeits Gem. there 43.50. Gem. in Bergholz for H. Lă'wcn 4'5.50. Collecte at Urtel's funeral for the same 41 Cts., at BecmS wedding 42.33. From Fried. Neumann for Gramm and Luskv 41.50.

For poor students inFortWayue: From the Conferenz- Kassc of Hrn. Past. Weisel stu. for Bcchtbold 45.00. Bon of the Gemeinde in Rainham for tcusclben 410.90. Kinttauf-Collecte at JrietricHFeuchter for God!l.Ernst 4'2.50. Scilmachts-Collecte ter Antrcas-Gem. in Buffalo 45.00. Bvu ter Drcifaltigkeits- "ficmeintc in Buffalo 43.50.

For the abgcbranntcu brethren 1) iu Wisconsin: Bon G. Hcv 45.00, Ion tcr parish in Port Richmond 4'50.00, 2> iu Chicago: from Past. Sommers common 44.50, 3) in Manische: from ter common in Port Richmond 450.00, from common in Williamsburg 4'50.00.

New Dort, tcn Jan. 1, 1872. i. Birkner, Cassirer. 102 William str.

Went along for the Castlc - Garden - Mission:

From Mrs. Nickel,4'2.00, G. Winneberger 50 crs, parish in Hlcan 84.00, parish in Allcghauv 85.50, by Kassirer grave! 437.90, Habsi 4'1-25, OK Winneberger 43.50, E. Rindfleisch 42.00, F. Bevor 41.00, G. Körber 4'1-00, Ostermavcr 41.00, Hochzcits-Eolt. at A. T iedrich 42.75, by Past. stem 4'1-00, Erlitorantfcst Collecte in Past. Salimauns (mean 4'11-00, by Past. Wcselob 82.00, by Past. Bötticber 8'20.00,^ by tcr Gc- mciutr in Rontout 411.5!l, (f). Pcstcck 41-4.5, I. Scnnc 41.25, H. Meyer 41-00, D anktags--Collecte of the congregation at Davton 87.75, Helme and Marie Werfclmann 8'2.00, by Past. Rietet 83.35, by Past. C. Böse 4'2.00, by Dau. Haag 85.00, by Past. Loth- mann 41.00, Fischer ,50 Cts, Past. Wciubach 50 Ers., Ofemeinte iu Bergholz 4'-26, Past. W. Linscnmann 42.26.

Rerv -fort, tcn January 1, 1872. I. Birkuer, Kassirer.

By the Nähvrcin ter local Immanucls Gemeinde during tcs year 1871 were made and issued for poor pupils 3 Bcrtdccken, ,2 sirodsackc, 4 sheets, 10 shirts, 8 pairs of dtrumps, 6 Hcmteubuscu, 1 Hol'c. Baar issue of the association 833.17K

Fort LLTiaue, Int, Jan. 24, 1872.

W. S. Stnbnatzv.

To have received 850.00 from tcr Gemeinde in New Orleans, certifies with heartfelt thanks

Coucortia Collogc, Fort Wayne, Jan. 13, 1872.

Julius Krause.

Received with thanks tnrcb Past.Levhe, in Town<9rant unt Town sigel collected, 86.10; by Past. E. G. C. Martworth 41-35, on Hru. N.BölrerS in Wevauweaa hobc time, and 81.75, collected on Hrn. Fr. Malchow's wedding iu Bloomsicld.

st. Louis, Concordia College, in January 1872.

C. "Shilling.

From tcr treasury fiir inner mission of Hsrru I. F. Schuricht 140 dollars to purchase a missionary pscrr erdalton certify tankendF . W. P o h l m a n n, Pastor

to Durand, Wisc.

Surch Mr. Pastor Wesclou \$8.55 crstaltcu to have stood- schtiugt mir herzlichcn SankH . Toruey.

BeränLertc addresses:

f'uv. V üeiirlsu, 8. !S <3-!'. ot'lckunliiru L8t 3.

Oliieu.uso, III.

V. Ourrlil, I bet,
IZveupool, Äluclinu.
O.

3. I. Ilerinunn,

UnMviiU'8t-. 1.<U!8. anbkzusendm. - Teittichland ik dics.c-Blatt zu beziehen tuach Zu/tus SUnccüllUÜü **Buchhaidlülü** iti Leipzig rine T rce>teii.

Truckcrki of the Synod turn Missouri, Ohio u. n. St.



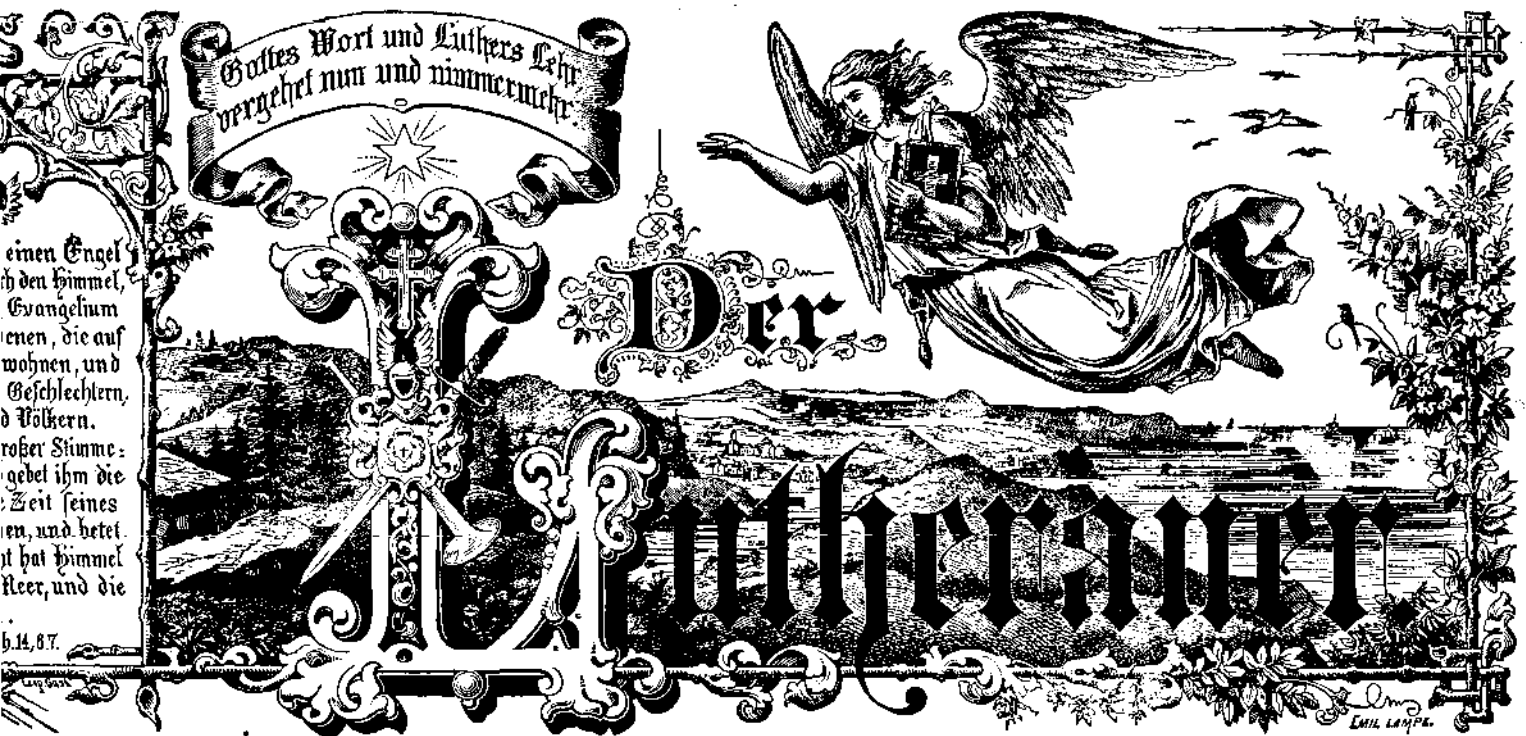
Herausgegeben von der Deutschen Evangelisch
Zeitweilig redigirt von dem Lehrer =

28th, St. Louis, Mo. March 1, 1872, No. 11.

(Sent in by Pastor Fick.)

seven words of Christ on the cross.

When the Lord carried his cross to the place of
Golgotha, And now was struck thereon: What
anguish he felt there! When the iron of torture
passed through his feet and hands, And he hung
suffering without end Between two murderers.
Should not his enemies' bands, Who crucified the
Son of God, For their blasphemy, for their
mockery, Deserve hell at once as the wages of
their abominations? But now the Savior
beseeches, "Alas, pardon them, O Father. They
know not what they do."
O Lord, with many tears thou didst plead for me on
the cross. Sacrificed your prayer for us sinners with
hot longing, That the Father may forgive us;
Therefore grant me thy grace, That I may live
through thee for ever Pure from all sinfulness.
How He felt His mother's need, full of the flame of
love!
Who stood by the trunk of his cross With a torn
heart: For even before she, full of pain, Lamented
her sorrow to him. In his heart he had already
thought to provide for her.
Looked upon her comfortingly. Speaks to her with
faithful tone, When he sees John standing:
"Behold, woman, this is your son!" And to the
disciple, "This is thy mother!" who at this word Now
took Mary as his. Mary as his mother into his
house.
O Lord, before thy departure thou didst faithfully honour thy mother, And in
thy great suffering thou didst give her rest: Thou wilt also lend My own daily
shelter and bread; Let me also in thy image Be the support of my parents.



geben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. März 1872.

No. 11.

(Sent in by Pastor Guenther.)

Dr. Johann Gerhard's life,
according to E. Nud. Fischer, Vitn.1. osrllrn-äi.

"Prayer, study, and contestation "make" a
theologian."

(Continued.)

9. Gerhard's joys and sorrows.

Because God knew that Gerhard would be a faithful steward, he also placed a not small portion of temporal goods in his hands. His salary did not amount to more than 350 florins; but through the dowries of his wives, through gifts from princes, through gifts from grateful students, through fees for his writings, he had come to some fortune. He did not write and publish his books in order to earn money with them, but if those to whom he dedicated them gave him gifts, he believed he could accept such gifts with a clear conscience. In sixteen years he had received 4372 thalers, 68 silver and gilded cups, 17 rings, 3 necklaces, 5 golden pictures of princes as gifts from high patrons, grateful students and friends. And when his possessions were taken from him in the Thirty Years' War, God gave him again more than he had lost.

The honor that God bestowed upon him was not small, even during his life. We have heard how he was held in high esteem by his university, by the princes and theologians of his time, how he received important commissions from the university, how he was not allowed to be absent from any important meeting of theologians, how princes showed their respect for him when he received his doctorate and at his weddings and other occasions.

Here are a few more examples to show in what high honor he was held by princes of his time.

In the year 1627 important orders were given to him in matters of a Saxon duke held in war captivity.

It was sent several times to the widow of a duke of Altenburg when she had misgivings about celebrating the jubilee of the Augsburg Confession and when she had fallen out with her confessor.

Among other theologians, it was also Gerhard whom the Elector of Saxony asked about the right way of

the Thirty Years' War several times for advice.

Duke Wilhelm of Weimar, Duke Johann Philipp of Altenburg, Duke Ernst the Pious of Gotha, and many other princes know of no better advisor than Gerhard in private matters, in matters of the churches and schools of their country, in filling important offices. They let him come to them once over the other and are in correspondence with him. His letters of recommendation easily procure promotion for those concerned, often to the highest offices.

Also the many vocations he received from all sides testify to the high esteem in which he was held. The theologian Dilherr, who consulted the acts in question, could write: "There is no academy of Protestants in the European world, no church of a somewhat famous city, which would not have desired to be illuminated by this luminary of Thuringia, and which would not have attracted to itself this excellent name of Europe by a handsome salary." He received applications and vocations from Halle, Hamburg, Weimar, Giessen, Celle, Prague, from Austria, from Mansfeld, Quedlinburg, Schleusingen, Eisleben, Altorf, Wittenberg, Helmstädt, Stadthagen, from Prussia, from Leipzig, Strasbourg, Lübeck, Rostock, Sorö in Denmark, Upsala in Sweden, Marburg, and Halberstadt. He was offered pastorates, court preacher posts, deaneries, bishoprics, general superintendencies, superintendencies and professorships. From some places he was called several times. From Wittenberg he was called five times at different times.

So that he would not exaggerate the extraordinary honor bestowed on him from all sides, God also placed the holy cross upon him. Through much tribulation he had to be proven and protected from arrogance.

Already in his fifteenth year he was put into the melting pot. We have already heard of this, as well as of an attack of plague, of a fever that lasted four months, and of another serious illness in which he suspended his will.

By the death of his dear father, being 15 years old, by the death of his dear mother (1624),

by the loss of his only brother (1623), who was Count Schwartzburg-Chancellor, by the death of two sisters, his first, as he expresses himself, "sweetest" wife and her child, by the death of four children from the second marriage he was deeply bowed down.

Apart from the illnesses mentioned above, he had to endure several more. He was often very suffering. "My state of health," he wrote to Schmidt in 1622, "is now quite suffering, as I suffer from a dry throat and headache. I feel that my strength is diminishing more and more, and the states of languor are more frequent."

In 1636 the plague came to Jena. He stayed in Kahla for nine weeks, worked at the Weimar Bible Institute and taught the students who had followed him there, but had to return to Jena with his family before the plague had stopped.

In the year 1636 he got into danger of his life on a journey by the carriage going over his body.

The Thirty Years' War also brought him no small amount of its horrors. His freedom, like his life, was often in danger. In 1636 he had to endure the robbery of his goods: On November 9, the Swedish soldiers drove his cattle from his estate at Roßlau and on the following day set fire to the barns with grain and the stables, just on the day when he was busy revising the Weimar Bible work, namely the last chapter in the Book of Job. On February 5 of the following year, the imperial soldiers robbed him of his jewels. He estimated this loss at 2000 Thaler and the total loss at 5000 ducats. In May the imperial troops also plundered his estate.

He also had to suffer from envious people who begrudged him the honor that God granted him and tried to blacken him with those who respected him, but in vain. They sought to make him suspect of Weigelianism and Rosicrucianism on account of his piety, to brand him, the valiant defender of pure doctrine, with the stain of heresy. "I must allow myself to be chided Weigelian and Rosicrucian," he once wrote, "I who have fought against these errors as much as anyone."""

10. Gerhard's godliness.

Gerhard was not only a learned defender of pure doctrine, but he also adorned this pure doctrine with a godly life. He could not only write excellent writings about godliness, but also practiced godliness himself and walked the path he showed others. In the funeral program it could rightly be said of him: "Sincere piety permeated every fiber of his heart.

His "holy contemplations" and his "practice of godliness" prove what a fervent prayerful man he was. A fervent zeal animated him to serve God sincerely. He never missed the services on Sundays, as during the week, and listened devoutly and attentively to the sermons, though he was a learned professor. Twice a day he held home services with his family, in which the Bible was read, prayed, and sung.

He had an unshakable trust in God's

he writes to Meisner in 1623, "has paralyzed my strength not a little. However, I respectfully submit to the divine will and draw my comfort from the sources of Israel, especially from the article on the resurrection. At times I am still overcome by the weariness of a longer life, which is intensified by the dangerous and sad times for which we are kept. But we must also submit this to the guidance and will of our God." When he reported his losses (1637) to Glassius, he added: "But I bear all this patiently, and say with Job: 'The LORD hath given- the LORD hath taken away, the name. of the LORD be praised/ The LORD will yet supply me and mine with all the necessities of life, as long as it pleaseth him to keep the same.'" When Feuerborn, in a letter of comfort, had also pointed out to him, among other things, the saying Hebr. 10:34: "Ye have -----

He answered him, "Tomorrow I will preach the words of Heb. 10:34 for my consolation and that of my fellow-sufferers. Because the temporal reward of my writings is taken from me, I creep that I may be raised up with. the word of Christ: Your reward shall be great in heaven."

As great as his learning was, so great was his humility. He knew well that God had endowed him with special gifts, but all who had the opportunity to know him closely must testify that they had never perceived that he had abdicated his great gifts. He always thought more highly of others than of himself. Here are only a few proofs of his humility.

When in 1610 he was offered the office of General Superintendent in Celle, he declined it, giving this reason, among others: "I am only the shadow of a theologian."

Ten years later, when he was called to Wittenberg, he declared that he could not exchange the shadows of Jena for the light of Wittenberg and that he could not compare himself with Meisner and Hunnius, let alone place himself before them.

Chemnitz and Leyser had not finished the famous "Evangelical Harmony." Gerhard was urged from many sides to complete the work, but in vain; he considered himself, the least of the theologians, unworthy. When, in 1621, ten doctors of theology met and discussed the necessity of completing this harmony, and all called Gerhard the man who was up to the task and commissioned him to do so in the name of the church, he no longer dared to oppose the wish. And yet, he had already published (1617) a Harmony of the Evangelical Reports of Christ's Passion, Death, Resurrection and Ascension, edited according to Chemnitz's method, but in his modesty did not want to give this work the title of a continuation of Chemnitz-Leyser's work.

If it was proved to him that one or another of the expressions he used was misleading, he did not think it beneath his dignity to explain and retract it.

How humble he was when he accepted the superintendency of Heldburg, during the visitation of his own parish,

The words on the title of his *Locj*, which say that the theological doctrines are explained "vigorously, thoroughly, and sufficiently," cannot be cited as evidence of arrogance, since they do not come from him, but from the one who did the printing. His humility also came to light here, since he complained about it.

The humble man had the many letters of vocation he received bound together as a constant reminder of the grace of God that had befallen him.

The temporal goods that God gave him he accepted with thanksgiving. That he did not hang his life on them, we can see from his behavior when he lost his goods. In the use of his goods, he avoided the two wrong ways, that of waste and that of avarice, keeping to the right middle road.

He was not lavish. His household was quite simply furnished. He was moderate in eating and drinking. He was not fond of feasting. He kept an exact account of income and expenditure.

But he was not an enemy of waste because he was stingy. He was also an enemy of avarice. He also knew how to use God's gifts not only for his own need, but also for his and his own refreshment. When he had completed the great theological work, he invited the academic senate to a banquet of thanksgiving in his house.

His charity is generally praised. He brought comfort, medicine and strength to the sick, he gave alms to the poor; he did not let anyone go away sad. Through him a municipal care for the poor came into being in Jena. To Dr. Joh. Major he once said: "Before I would not give to the poor, I would rather sell everything"; and to Dilherr: "I would rather sell my vineyards, gardens and fields, than leave a poor man hard up or send him away ungifted". - He shared this with the second theological professor, Johann Himmel, whose salary was less than his own. - When the church and school servants of the office of Königsberg in Franconia had been severely affected by the plundering imperial war people and the superintendent there had turned to Gerhard and Dr. Major for support, he not only testified to his compassion with words, but also helped with deeds. Although his salary had fallen behind because of the war unrest, and he had already lent the students "something honest" and had many expenses of his own, he still tried to collect 100 thalers of gold-plated dishes and ducats, which he had "saved for the last emergency penny and for the journey to escape to here. - And he practiced such mercy until his end. In his last will and testament he bequeathed 400 gulden to the church treasury in Jena for the poor.

He was content with what he had. He repeatedly refused much more lucrative offices and not infrequently also considerable gifts from distinguished persons. When he had lost almost all his possessions and a princely person wanted to give him a large sum of money, he could not be persuaded by any persuasion of his friends to accept the gift. But what he thought he had to accept, he received with great gratitude, and recorded everything, even the smallest gift, as a souvenir.

In the circle of his family and friends he was cordial and friendly, liked to tell them his experiences, probably also pleased them with cheerful jokes. But he never tolerated jokes which were not appropriate for Christians.



He never tolerated that people made fun of those who were absent, or spoke evil of them; just as he himself guarded against this with all diligence.

However much intercourse he had had at princely courts, he had not adopted the flattery and art of dissimulation which prevailed there.

He lived in sweet harmony with his colleagues. The three theological professors Johann Major, Johann Himmel, and Gerhard were called the *Johannine Triad* (*triiga Johannitica*) because of their harmony. He was also so gentle with those who changed him that he could not say a harsh word to anyone.

Great was his diligence, his industriousness. He did not seek glory for himself, but only to promote the glory of God and to build His kingdom. We have already mentioned many of his writings, but there are many more and many have not yet been printed. His many lectures, his extensive correspondence, his numerous expert opinions and letters have also already been remembered. "I am now," he writes to Meisner in 1623, "weighed down by the burden of the rectorship, which leaves me scarcely so much time free from business as I need of it for prayer." For every day of his writing life, it has been calculated, there are 5 sheets written by him for printing, mostly in Latin. Dr. Mich. Walther writes: "I would truly succumb to the burden if I were to take upon myself even the hundredth part of his night's work. I attribute this miracle to the special assistance of the Holy Spirit."

These glorious fruits of Gerhard's faith the Lord Jesus will also publicly praise before all the world on the last day. And his sins and infirmities? They will remain covered forever.

(Conclusion follows.)

Pennsylvania.

The dear readers of the "Lutheran" have so often encountered the name of the above-mentioned state in connection with the events in our dear Lutheran Church during the last few years that it may be of some interest to them to hear from that very part of the state which is known in the Lutheran Church of this country under the name: "The Old Synod".

The proceedings of this year's meeting are printed on 52 pages, but contain nothing that could be of any general interest to the readers. It is certainly strange to have to say of a seven-day meeting of an ecclesiastical body that it did nothing of general interest to the members of the church. But it is an undeniable fact. But perhaps we are in error here. The synodal sermon, held by the Honorable Prof. C. F. Schäffer, is certainly of some interest. Well, admittedly. - Many of the Synod members were struck by the fact that the Honorable Professor appeared in the pulpit, because he was not the right man for the time and occasion. For the Ministerial Order provides § 39: "The President shall preach the Synodal sermon, in the language which prevails in the congregation in which the Synod meets. - But if he should not preach in that language, he shall appoint another member of the ministry to do so." Since in the congregation where

which the meeting was held, is preached only in the English language, the president of the synod, Hon. C. W. Schäffer of Germantown, also presides over a purely English congregation, it

was conspicuous that he shirked a duty imposed upon him by the aforementioned order without any hesitation. The Synodal sermon on 4 Mos. 22:18, 19 - called the sad sermon - met with much applause from one part of the Synod, which seemed quite natural to the other part, but was by no means indifferent. The fact that the printing of the sermon was requested unanimously could by no means have the meaning that was soon attached to it, namely, that the meaning of the entire Synod was expressed in it. Many voted silently, others because they wished to study the sermon they had just heard more thoroughly, and some out of sheer kindness. Already on Monday morning the dissatisfaction was expressed in a private way, and from many sides a serious regret was expressed that a professor of the theological seminary had preached this sad sermon and thus done much harm. The sermon has now also appeared in German in Pastor Brobst's "Theologischen Monatshefte" and has already had to submit to criticism there, as well as in the "Lutherischer Herold." This seems to have displeased the Honorable Professor. He has issued a reply to it, which is full of bitterness against his opponents, but contains nothing that even bears the semblance of a thorough refutation. Pastor Brobst is taken hard at first, for he has dared to disagree and has opened his monthly bulletins to free discussion. In return, the reply does not appear in his church bulletins, but in the "Pilgrim". The opponents are briefly dispatched. They are young men, and men who understand nothing, know nothing, have studied no theological disciplines, no dogmatics. Only Prof. Fritschel is treated mildly, for good reasons. He goes along, after all, through thick and thin. Such a man must be spared, for this kind is usually found among the weather-beaten children of the world, but in the church it is rare, very rare. The honorable professor stands up on the lectern and puts them all down with his: *dixi!* (I said it!)

Not a single voice has yet been heard from the Synod of Pennsylvania against this sad sermon (Pastor Brobst excepted). It seems one is quite indifferent there. No, it does not "seem" so, it is of truth and lies, *) since only an insane reader would not already so. The pastors officiate, each for himself, quietly away, find out from the "correction" itself how absurd, yes, partly how unconcerned about the whole. That is the contentment (the false peace) in the synod, that each one can go his own way. If one wants to be quite good Lutheran, he may be so as far as he can be so on his own account; if one wants the opposite, well, all right, no one will stand in his way, if he does not do it too badly. That is why one likes oneself so well in the *General Council*, and that is why one is so hostile to the troublemaker who dares to make the rotten spots. It has become a common thing in the "*Lutheran and Missionary*" to talk mockingly about the "four points" wherever the opportunity presents itself, and *Insulanus* (Dr. Krotel) takes every opportunity to give Missouri a little side blow. - The last few years have amply proved that the Synod of Pennsylvania has not abandoned its former unirkreverent standpoint, nor is it willing to abandon the old lare practice. There was a time when better times were hoped for, when it was believed a mor

Now a few more things from the Synod. The *General Council* had decided that the matter of secret societies should be referred to the deliberations of the individual Synods. The Synod, however, did not want to get involved, but referred the matter to the District Conferences. The resolutions of the *General Council* were to be printed in the proceedings. In the English edition this was done, but in the German edition they were omitted. It was threatened that the congregation in which the Synod was meeting would not tolerate such a discussion. -

Finally, an amusing story from a college.

At the meeting of the Directorium^ a pastor was proposed for the dignity of *Doctor theologiae*, for the following reasons:

- 1) he is the pastor of a large influential church;
- 2) he is a friend of our institutions;
- 3) in the same city a pastor is crowned with this honor;
- 4) he understands just as much theology as the latter.

Consequently, etc.

Observer.

To the ecclesiastical ch

In the "Herold des Glaubens" (Herald of Faith) of February 25, Dr. Preuß, under the title "Berichtigung" (Correction), sought to blur the impression that the factual revelations made about him in the

"Lutheraner" must have created. We consider it all the less worth the trouble to prove in detail that the alleged "correction" is a tissue of truth and lies, *) since only an insane reader would not already find out from the "correction" itself how absurd, yes, partly how ridiculous the poor man tries to talk himself out of it. **) The cleverest thing in the article is in any case the mild tone that is struck in it. But those who are informed know that such a tone also belongs to the Jesuits sometimes believe they have to use. The third General of the Jesuits, Francis Borgia, himself declared of the Jesuits: "Like lambs we have gone in, like wolves we will rule, like dogs we will be driven out, like eagles we will renew ourselves.

The "Messenger of Peace" of the local university. It was foreseeable that this "Messenger of Peace" would be very pleased to inform his readers of the apostasy of Dr. Preuß. He did so according to his heart's desire, and of course faithfully used the opportunity thus given to cast a stone of suspicion from our Synod and Church. There is no doubt that the Pharisees did not fail to suspect Christ and the whole apostolic college when Judas, whose "friends" and "protectors" they had been, became a traitor. The

*) It is a blatant lie, for example, that Preuß did not plan that "contract" in secret, did not fearfully keep it secret as long as it was possible, but rather communicated it to us or to a colleague; it is also a blatant lie that he wrote the part of the article in "Lehre und Wehre" from which we have made excerpts as early as September.

**) It is ridiculous, for example, that Preuß tries to whitewash himself by saying that he had already written this about the Pope in a much earlier time, which he admittedly only had printed in December 1871!

The "Messenger of Peace" also makes the remark: "The 'Lutheran' again in a thick error. Our preacher does not go to Germany to do persistently kept silent about this somewhat mysterious story in his missionary work, as the Methodists do, nor does he go there own house, although covering it with the cloak of love is not usually uncalled, as the Methodists do, but only accepts a pastorate to his habit, at least where 'outsiders' and 'neighbors' are concerned." which he has received an ordinary appointment. Therefore, as Here the "Messenger of Peace" seems to have forgotten that when, different as the uncalled, self-running false prophets are from the some years ago, a captain was quietly removed from the seminary called true servants of God, so different is a Methodist so-called for the sake of a serious crime, the "Lutheran" did, however, "cover" missionary" from our Missourian preacher called to Germany. The this and other certain incidents there with the mantle of love." We doctrine of the necessity of a proper calling and sending to the would have kept silent about this even today, since we are of the preaching ministry, of course, belongs to the many Bohemian opinion that the falling away and grave sins of individuals prove villages of which the American spiritual vagabonds and corner- nothing against the community in which they occur, but only the crawlers have never heard, but if they wanted to read passages false doctrine; this untrue, scornful failure, however, requires us to such as Jerem. 23, 21. Matth. 7, 15. Rom. 10, 15. 1 Pet. 4, 15. Ebr. help the "messenger of peace" as much as possible to better self-5, 4. and consider them, then a light would soon go out to them. knowledge through this reminder. He may also consider that it is W.

- By the way, the "Messenger of Peace" also tries to suspect us **Life Insurance**. Not long ago (under the 11th Dec. last) it was Lutherans on this occasion by writing that Preuß was "immediately" written to the "Western Post" here, a political organ to the infidels of received with open arms by the Lutheran Missouri Synod and made New York, "Several cases of suicide have occurred lately by professor at their theological seminary in St. Louis and especially persons who had insured their lives for the benefit of their families. highly honored because of his firmness and correctness in the 'pure On an average, one or two such cases occur every fortnight.'" As the doctrine'. The "Messenger of Peace" knows quite well, however, tree, so the fruit; or, as the ancients said, *mali corvi, mala ova*, that that we Lutherans did not want to accept Preuß and were only is, bad ravens, bad eggs. W. [Walther] moved to accept and employ Preuß, not "immediately," as the "Messenger of Peace" says untrue, but only after almost a year's trial. - The "Messenger of Peace" also finally informs its readers of the fable that Preuß was "already the second professor *) of the same theological institution" who had taken refuge in the Roman church; while the "Messenger of Peace" knows quite well that Baumstark was not a theological professor, but only a teacher at the practical preparatory school, in which he had only to teach reading, writing, arithmetic, *mensa* decliniren and *amo* conjugiren, and the like. Or does such a teacher already count as a theological professor among the gentlemen of the university? - May the "messenger of peace," who always talks so much about love, learn on this occasion that to love is not to talk much about love, but to practice love. W. [Walther]

"Missionary Work in Germany. After the "*Lutheran*" of Philadelphia has judged very unfavorably that a former preacher of the Missouri Synod is following a call to Germany, the sect papers are now also beginning to scold us because of this. The "Happy Messenger" of February 13, the organ of the "United Brethren in Christ," writes among other things: "Still one cries out, both here and in Germany, of the uselessness of sending missionaries from America to Germany. The greatest criers were the Lutherans. But now Missouri itself has sent a missionary to Germany. . They should now keep their mouths shut about the 'Methodist missionaries,' for they have as much right and duty as they have against Germany." - Mr. "Merry Ambassador" is here, alas, as so often,

*) These words were printed by the "Messenger of Peace" itself in blocked type, "without considering" that even in the united seminary one fallen low was followed by another, without our having mentioned one or the other in our journals.

"Make not thyself partaker of the sins of others." We were reminded of this apostolic warning when we read in the "Sendboten," the Baptist paper, of Jan. 24, the following. We were reminded of this apostolic warning when we read the following in the "Sendboten," the Baptist paper of Jan. 24: "As to advertisements, we wish our readers to know once and for all that they do not contain our judgment and recommendation, but the judgment and recommendation of the business men who wish to bring their things to the knowledge of the public. We do not knowingly publish advertisements recommending things that are of no real value to the public, but, nevertheless, we are sometimes over-promoted by clever dealers, just as our readers are. We cannot examine all the articles advertised in the Gazette. It is impossible. Everyone must do it himself." - That the "Sendbote" does not knowingly take up swindle advertisements and that he declares that the advertisements that occur do not contain distant judgment, this is quite good. But that he declares this, as he writes, in one number "once for all," is nothing, and does not exempt him from his complicity in fraud; for how many will still read the "Sendbote" who know nothing of this declaration! What a Christian does, let him be sure it is right. But if an editor includes an unchecked announcement in his paper, he can only do so in doubt whether it is right. "But whosoever," saith the word of God, "doubteth, and eateth, is condemned." Rom. 14, 23. The "messenger" says, of course, that it is impossible to examine all the articles indicated. But in saying this he does not excuse himself, but rather condemns himself. For if in the case of such advertisements it is impossible to examine whether they contain truth or falsehood, it does not follow that one must therefore receive them unchecked, but rather that one cannot receive them. This is what Christian conscientiousness demands. But if a paper cannot exist without such advertisements, it should not appear, for one should not do evil that good may come of it. Either such a paper is not worth existing, or the world is not worth having it. The advertising essence is already

in the secular newspapers is a disgrace of our age, but that the religious papers also deal with it is sad beyond measure. By the way, even the papers that call themselves Lutheran sin in this. The "*American Lutheran*," this advocate of the revival religion, is the most horrible in this respect. The advertisements alone which this paper contains show the nature of its religion *) Here also the word of the Lord is to be applied: "By their fruits ye shall know them!" W.
[Walther]

What the Reformed dislike so much about Harms' book of sermons is stated in the "Reformirte Kirchenzeitung" of January 18. It writes: "The Gospel and Epistle sermons of Ludwig Harms, especially the former, could also be recommended, if there were not so many - how shall we say - stains in them; every moment one comes across passages like: 'our glorious Lutheran church' and so on. If these passages, in which he praises the Lutheran direction just as Hoff does his Malz-Extract, could be eradicated, his sermon books would be excellent. What is excellent and glorious need not always be so praised; it praises and prizes itself." That the "Ref. Kirchenzeitung" compares the praise which the same Harms gives to the Lutheran Church with a quack whorehouse does not do great dishonor to the same Harms, but to the editor of the "Ref. Kirchenzeitung"; and true as it is that the work praises the master, that therefore others who recognize and experience the goodness of the work may not also praise it, that is a principle which the editor evidently expresses only envy and hostility. W.
[Walther]

Rebaptism. We read in the Christian Messenger of February 14: "Rev. John B. New, of the Christian (Campbellite) Church, died at Indianapolis, in consequence of a cold contracted in a river, wherein he performed baptism on several persons. He was 79 years of age, and had to travel a mile in his wet clothes, - before he came to the warm stove. - We know of a similar case. The daughter of a man we know well was baptized in a stream in the middle of winter, after first cutting a hole in the ice, which resulted in her death. In spite of these things, people want to claim that only this method of baptism is biblical."

A complete union of all parties in Christendom, which so many have already attempted in vain, seems at last to have been achieved by a Mr. Theodore Schnitzler; he signs himself in the "Weltbote" of January 17 as follows:

"Theodore Schnitzler, United (Evangelical Presbyterian Episcopalian Reformed Lutheran) Free Christian Bishop United Protestant and Catholic Free Christian Brethren at 17 Mission Stations on Green Bay and Lake Superior."

There the evangelicals of the West have found their master. But what is not, may yet become. W.

[Walther]

*) Thus, for example, the "*American Lutheran*" contains the following advertisement in the last issue of January 27, which we received: Headline: "This is no humbug", and underneath: "Whoever sends in 35 cents, together with details of age, height and colour of eyes and hair, will immediately receive by post a well-founded picture of his future husband or wife, together with name and wedding day." Hereupon follows the name and address of the impostor who sent in this advertisement. What shall we call a religion that bears such fruit?



Baptism of a Baptist by sprinkling. As certain as it is that in the first centuries of the Christian era baptism was administered in the Christian church by immersion, it is equally certain that this was not done because it was believed that without the form of immersion baptism was not valid. That this was not believed is clearly proved by the fact that, in cases of emergency, baptism was also administered by sprinkling, e.g., to catechumens who, for the sake of their faith, were already in prison to be executed, and to the terminally ill when it was impossible to baptize them by immersion. The latter baptism was therefore called *baptismus clinicorum*, i.e. baptism of the bedridden sick. But if the first church had really believed, as the present Baptists do, that baptism without the form of immersion was no baptism at all, it would have baptized as little with sprinkling or sprinkling in cases of emergency as it did not permit baptizing with sand, oil, and the like in cases of emergency, that is, in the absence of water. Recently a local Baptist preacher found himself in the situation of either not being able to baptize a terminally ill person at all, or having to baptize him by sprinkling, since only the latter was possible. And what did he do? - He baptized by sprinkling, urged to do so by his Christian feeling, and thus actually overturned the whole baptismal system of his Baptist fellowship. The "Christian Messenger" of Feb. 7 reports the incident in the following manner: "A certain Kelly, residing not far from Wellsville, Ohio, died the other day. On his death bed he desired to be baptized. His family, adhering to the 'Disciples' (a branch of the Baptist Church), sent for Rev. Barter, a preacher of that denomination, and asked him to baptize the dying man. Immersion was impossible, so Mr. Barter baptized the dying man by sprinkling." Thus the Baptist preacher acted under the pressure of his Christian conscience; but soon after the Baptist again awoke in him. He wrote the following to one of his colleagues: "I can tell you something about the sprinkling of Mr. Kelly on his deathbed. No doubt you will think it was very absurd and wrong; perhaps it was, for I did not believe it myself. If I have sinned, I pray God to forgive me. Brother Anton Kelly came the night before his father died, and told me that he was dying. I was already in bed and very sick, but rose and went with him; for he said his father had been asking for me all the time. When we arrived, Mr. Kelly demanded to be immersed, but this was impossible, as there was no bath-tub or anything suitable for the purpose. After a little while he asked me to baptize him by means of sprinkling. I refused to do so, however, and told him to send for a Methodist preacher. Soon after the messenger left the house, Mr. Kelly said he would live but a few minutes, and in great anguish of heart desired to be baptized in some way. His wife, daughter and six sons begged me most earnestly not to let him die without having complied with his last wish. So I sprinkled him, and he seemed satisfied." - A sad letter! The poor man is evidently suspended between doubt and conviction; he himself confesses to having done something in which he himself did not believe; and, what is more, in a dying man! He first tried to help himself by saying that he had

that which he considered wrong was to be done by a Methodist preacher; at last, however, he himself consents to do it. But instead of taking from this case the lesson that the Baptist principles cannot be carried out at all under certain circumstances, that they must therefore be erroneous, that Christ could not possibly have commanded all men an action as a means of grace, which under certain circumstances, and especially in the most urgent cases, cannot be carried out, - instead of this he is now ashamed to have become unfaithful to his Anabaptist principles. The sectarian bonds are just very firm-God protect every honest Christian from them!

The "Kirchenblatt für Braunschweig und Hannover" (Church Gazette for Brunswick and Hanover), in its December issue of last year, speaks as follows about the **separation of Saxon Lutherans from their national church**: "In Saxony a defection of decided Lutherans, who for some years had held themselves together as the 'Lutheran Association,' from the State Church has taken place, because from the beginning of the Prussian rule the church government has demanded that the unchurched be admitted as guests to the Lord's Supper by the Lutheran clergy of the State Church, and has prevented the refusal of the same by threats, and repeated petitions have not even been able to obtain a response to the matter. Whether there is also guilt on the part of those who are now separating from the national church, who, as it is said, are to receive a clergyman from the Missouri Synod in America, we cannot yet overlook. The guilt of the church regiment is unfortunately undoubtedly, and we have not seen how such tyranny could have been practiced without even one of the clergy rising up against it, without even a mention of it being made at the Synod held in the meantime, as far as we at least know. Even the Allg. Luth. K.-Ztg. only now brings up the proceedings of the church regiment, now that it is too late, and has serious censure only for those who spend the third article, "One Holy Christian Church," an assembly of all true state church under such circumstances."

W. [Walther]

Does he who truly believes in Christ really have to become a Catholic? - This is what the "Kathol. Kirchenzeitung", by adding a note on Rev. Hepworth's conversion the impertinent remark: "Now there will be nothing left for this good man but to go one step further and - become a Catholic. He who truly believes in the divine Redeemer must also believe consistently in the institution founded by Him for all time for the redemption of mankind, the holy Catholic Church, and in its infallible Magisterium." - Now, however, only now brings up the proceedings of the church regiment, now that he who believes in the Lord Christ will also believe, according to the third article, "One Holy Christian Church," an assembly of all true believers and saints. Therefore also the Augsburg Confession confesses in the name of all Lutherans: "That there must always be and remain one holy Christian church, which is the assembly of all believers." But it is quite another thing to believe "in" the church as "the institution instituted for all time for the redemption of mankind."

For the holy Scriptures know only of the One Redeemer of the world, the Lord Christ, who by his suffering and death redeemed us from sin, death, the devil, and hell. "And there is salvation in no other, neither is there any other name given unto men, whereby we must be saved" (Acts 4:12.), for "with One sacrifice He hath perfected for ever them that are sanctified" (Ebr. 10:14.). In the Christian church and through its service, it is not the people who are only half or imperfectly redeemed by Christ's blood that are to be redeemed again, and better and more thoroughly, but the poor sinners, who are already truly redeemed by Christ, are to be brought to true "faith in the divine redeemer" through the prescribed means of grace, and through such faith in Him, are to be made partakers of His "eternal redemption". But it is precisely the Roman Pabstical Church, which is so fond of being called the "church of salvation," that is called to such service.

Distribution of the Bible. - At a recent meeting of a Bible Society, it was reported that more than seven million copies of the Holy Scriptures had been distributed during the past year, and that this number exceeded by several millions the number of Bibles distributed in any other year, and was even three millions greater than the number of Bibles in existence in the year 1800. - So we read in the "Lutheran Standard." While Satan, through his instruments, the unbelieving scoffers and the Pope, snorts and rages against the general distribution of the holy Bible, he must calmly allow it to happen that in our time, as never before, the "Book of Books" is being distributed in millions of copies and, through its inherent power of truth, is giving light, consolation, and blessedness. S.

The Jesuits in America.-The "Christian Messenger" of January 23 writes: "A correspondent of a Swiss journal expresses great astonishment at the indifference with which the Americans regard the ever-increasing power of the Jesuits, who already control one-fourth of the votes in the United States, and who are amassing enormous wealth through covert speculation." - This terrible growth of Jesuit power, however, threatens our nation with great danger, both as regards political and religious liberty. If we do not soon take a closer look at the principles and activities of the Jesuits and somehow, by legal means, put a strong dam against their further expansion and their striving for power, we should at least not be surprised if, before we know it, we see our most essential liberties betrayed and sold into the hands of this band of papal servants. They are clever enough not to dare to strike a blow until they know that their forces are strong and reliable enough to reach their goal. While the Jesuits in various European countries are now being closely watched and in some cases even expelled, because their demagogic intentions and their deceitfulness are feared, our Republic is opening its doors to them.

-S.

wolves, who are moving to America in whole packs, a welcome asylum. As persecutees they now find a refuge here, but as persecutors they will, as soon as the opportunity is favorable, seek to exploit the political position of power they have attained. The popes have always noted with special pleasure the extension of their rule by the local Jesuits. Already Pope Leo XII (1823-1829), who condemned the Bible societies and had the Inquisition prisons rebuilt, wrote, for example: "Already similar hopes are blossoming for us in the American States. The excess of liberty enjoyed by the Republicans in the North of this part of the world, which also benefits the order of the said Society of Jesus, will perhaps, before but fifty years have elapsed, make them masters of the election of deputies to the National Congress, and directing members in the Senates of most provinces." Even if this bold hope of the "infallible" Antichrist has not yet been fulfilled, one can see from it what kind of goal the Jesuit Order, which is swelling so powerfully, is pursuing in this country, and how great things the Pope expects from it. S.

Female delegates. - The apostle Paul, by inspiration of the Holy Ghost, expressly said, "Let your wives keep silence in the church: for it shall not be lawful for them to speak. It is evil for women to speak in the church" (1 Cor. 14:34, 35); and again, "But I will not suffer a woman to teach" (1 Tim. 2:12). But in our advanced times our sects understand this better, and in this matter, notwithstanding the plain words of God, hold it to their sinful liking. Several denominations have The Congregationalists have begun to appoint female preachers, and we already read that at the recent meeting of the Congregationalists in Andover twelve female delegates were present as representatives of their congregations. I wonder if they would have represented their congregations only by "silence among the congregation"? -S.

Methodist Hierarchy. The *Lutheran* reports the following: A correspondent of the "*Christian Index*," who was present at the Methodist Convention at Louisville, writes that Bishop Wightman, before examining the candidates for admission to the Convention, said to them, "Your presence here is a sign of your adherence to the constitution of the Methodist Church. If you had entered the ministry of the Presbyterian or Baptist Church, you would now begin to look for a field of labor, - for a congregation with which you could make a mutual agreement. That you are here is a declaration that you have forever relinquished your right to choose a field of labor for yourselves." - It follows, of course, that the Methodist congregations, by the constitution of their church, have forever relinquished their right to choose and appoint a minister of the Word for themselves, and have, on the other hand, committed themselves to obediently accept any preacher sent to them by their ecclesiastical superiors. A strong piece of papist unconditional obedience to the ecclesiastical superiors! - S.

How the Anabaptists blaspheme, one reads again in the "Sendbote" of Feb. 7. After the blasphemies of the gymnasts have been reported therein, the reporter continues: "The writer of this has often encountered that German unbelievers have blasphemed against him.

I was born and brought up in the Catholic Church; I have gone through and participated in all its ceremonies, but it is all nothing. To be sure, it is all nothing. The poor people have been deceived by the Church. The resentment of this, combined with the natural enmity of the human heart, has produced a bitter hatred of all that is called religion or Christianity. They were given what was called baptism, they were made members of the church, they were given what was called the Lord's Supper, they were imposed ecclesiastical duties, and yet all this was not only of no value to them, but it caused them unspeakable harm. They were thereby prevented from coming to Christ." There we hear it: baptism, the Lord's Supper, in short, everything that the church extends to souls outside of the Baptists - is nothing! What blasphemy! W. [Walther]

Methodism. The "Merry Messenger," Feb. 6, writes: "The Southern Methodists, as they say, have much trouble with the Northern ones, who take their sheep and goats." Strange that this should give those also trouble, that the rams should be stolen from them! Other churches are, glad to be rid of the same. W. [Walther]

Preacher's beard. In Hesse, the "Protestant clergy" have recently been forbidden to wear beards by a grand ducal decree. At least the barbers will be pleased about this. W. [Walther]

Death Notice. From the "*Lutheran Standard*" we learn the sad news that on Jan. 31st of this year. J. Th. Isensee, because. Pastor at Sommerset, Ind. has passed away at the age of 25 years. He was a member of the Synod of Ohio.

Death notice.

Mr. Lorenz Eduard Kähler, the venerable and well deserving servant of God in the Evangelical Lutheran congregation near Glasgow, Howard Co., Mo. has been transferred by his Lord and Saviour from the contending church to the triumphant one. Died blessedly Feb. 10, morning 6 o'clock, of consumption and pneumonia in his 69th year. Although Rev. Kähler left his native city of Hamburg for New York only in his 39th year, stayed there for 11 more years as a faithful member of the congregation of Rev. Brohm's congregation and then decided to serve the Lord in his church as a preacher and therefore studied for two more years at the Fort Wayne Seminary; he nevertheless worked for another 18 years, 7 years in Dwight, Ill. and the rest of the time in his last congregation as a diligent, faithful, pious and sincere servant of God. The glory of his God and Saviour, and the welfare of his churches, was his heart's highest desire, delight and joy. - A student, who was sent to help the deceased out in the ministry during the last weeks, reports the following about his death: *) "This afternoon we accompanied the dear, blessed Pastor Kähler to his last resting place. The dear Saviour has delivered him from his severe suffering and taken him to his heaven, for which the blessed man had an exceedingly ardent desire. On Friday evening I was still with him. He was miserable,

*He wrote in an early letter: "The first question Pastor Kähler asked me when I arrived was: Whether I wished to teach his congregation justification by faith alone. When I joyfully answered this, he replied, "Praise God! now I am calm."



but I did not believe that his end was already so near. He expressed the wish to be put down once more, which we, one of the attendants and I, did, for he could no longer help himself. He had fallen asleep and it took a lot of effort to put him in the right position to give him relief. As soon as he was touched in any way, he complained of violent pains in his chest. I then left him, but was not to see him again alive. Early on Saturday morning I was called with the report that the pastor was lying in a severe faint or had already died. When I arrived, the Lord had already brought his faithful servant home. A slight fall of blood had put an end to his life. He had his full consciousness to the last moment, and said repeatedly, "God is faithful, God is faithful, who will keep me in the faith, that I also a sinner may be saved by grace alone." Then after a time he said, "come soon, Lord JEsu!" And then quietly added, "yes, I am coming!" And so he fell asleep, without all agony, to awake again to eternal life." He that dieth thus dieth well!

Church News.

On Sunday, Quinquagesimä, my former assistant preacher, Rev. H. Hunziker, having received a regular call from the newly formed Lutheran congregation at Town Brenton, Ford Co., Illinois, was installed in his new office by me, the undersigned, on behalf of the Reverend Presidency of the Western District, before an assembled congregation.

May Jesus Christ, the Archpastor of His church, bless the shepherd and the flock, and may the pure doctrine continue to spread in this region for the glory of His holy name and the salvation of many souls! I. I. Kern.

Address: IIsv. H. Hunölkei',

Oimi'Att, Irohuom Oo., III.

Candidate Ph. Bechtel having received and accepted a call from St. Matthew's Lutheran congregation at Luke^Prairie, Effingham Co, Ill, the same was ordained and installed in his office by the undersigned, assisted by Rev. Federsen, in the midst of his congregation, on Sunday, SIXDAYSIME. Br. Erdmann.

Adreste: Hev. TI>. MscMtel,

Tlivrls T. o., TillnZllam Oo., III.

After Pastor G. Schumm, who had to resign from his office in Lancaster, Ohio, because of a throat ailment, but who is now, by the grace of God, so far restored, had accepted a regular Bemf from the Lutheran Zion Parish of bessWilshire, Obio, where he had been staying during his illness, he was inducted into his new office by order of the Reverend Presidium on Sunday Sexagesimä, February 4, assisted by Pastor P. Rup- precht, by the undersigned.

May the gracious and merciful God restore his servant to full health and let him bear much fruit for eternal life! I. A. Fritze.

Address: Rsv. O.

Van 'Wert Oo., Oüio.

The number of preachers in our Iowa Synod had only increased to five six years ago; by the mass immigration of Germans settling hither and thither, our church has also gained many additions. New congregations were formed; others broke away from the chiliastic Iowa Synod and false union, and coveted and obtained pastors from the Missouri Synod. Also in Benton County, which is one of the most fertile and populated with Germans in the State, four congregations have formed and two preaching places have commenced. The undersigned found it too difficult to preach in three places besides his two congregations and to hold school in addition, because he is afflicted with a throat complaint. Therefore, his St. Paul's congregation in Luzerne called him an assistant in the person of Mr. Chr. Fr. Herrmann from Hevgendorf in the Grand Duchy of Weimar, who, after completing his studies in St. Louis and passing his exams, took up the profession and preached on behalf of the High Presidium of the Western District,



with the assistance of the Rev. G. Horn, was ordained on Sunday
Quinquagesimā. With him the number of pastors of our synod in Iowa has
increased to 21.

May the Lord also give to this his servant mouth and wisdom and give grace
for the ever further spreading of the pure teaching of his word!

Luzerne, Iowa, Feb. 12, 1872.

P h. Studt.

Address: Lv. Olir. I'. Herrmann, your ok Lov. Lü. 8tnät, Lox

78

Dnserno, London Oo., lorvn.

Church dedications.

Through the mercy of our God, who still sits in the regiment and leads all
things well, the ninth Sunday after Trinity became a day of joy for the Lutheran
congregation here, as they were allowed to consecrate their new, beautiful
house of worship to the service of the Lord. Called by the sound of the metal
tongues, the congregation gathered, increased by guests from neighboring
sister congregations. After the undersigned had said a prayer of thanksgiving
in the school locale, where the communion services had been held until then,
the door of the house of God was opened according to church custom, and the
consecration prayer was said, the consecration sermon was preached by
Pastor Tramm on the 'Kirchweih' Gospel, in the afternoon by Pastor
Brüggemann on the epistle of the day, and in the evening by Pastor Detzer on
1 Tim. 1,15. At each service the room was crowded with listeners, and the
singing choirs of the congregation joined in to the best of their ability.

The church, a brick building (4590 feet, with a 145
foot high tower and three bells), is built according to plan and under
superintendence of Messrs Suttermeister L Co. of Fort Wayne in genuine
gothic style. The interior of the church corresponds to the exterior and calls out
to everyone who enters: Hearts on high! That there is no lack of an ornamental
altar, beautiful pulpit, appropriate sacristy 2c. is probably superfluous to note.
In addition, the eye is involuntarily captivated by the beautiful glass and fresco
paintings, the ear is delighted and the spirit uplifted by the powerful harmonic
tones of the beautiful organ built by Messrs. Giesccke L Co. and the most
distracted cannot help but be reminded of the one way, the truth and the life,
when he looks at the magnificent altarpiece of the Ascension of Christ, painted
here and adorning our church only since Christmas.

But to him alone be glory, who sitteth on the right hand of God, with all
honour in the Father's kingdom: for he hath done great things for us, and we
rejoice. He has given courage, joyfulness, and willingness to sacrifice among
young and old in the congregation, so that everyone who loves the Lutheran
Zion will cooperate to the best of his ability to build a house for the Lord.

May the faithful God keep us his precious word, the bright light; may he let
many in this friendly church taste and see how friendly the Lord is! Happy is he
who relies on him!

Evansville, Ind.

A. Saupert.

The congregation at Leeland, Lelanaw County, Michigan, had the
exceeding great joy, on the 10th Sunday after Trinity, of dedicating their newly
built church to the service of the Triune God. Said church is a frame building,
24 feet wide, 42 feet long and 18 feet high, with pulpit, altar, chancel and
steeple. Owing to the storm on Lake Michigan, none of the invited preachers
could join us, and so the work of the day fell to the undersigned alone. It was
a day of great joy to be able to hold services again in the usual manner.

May the faithful God now watch over this house, that nothing but His pure
Word be preached therein, and the Sacraments administered according to
Christ's institution!

Finally, dear reader, I have a small request. My little congregation has
incurred a great debt by this church building. The carpenters who built it have
not yet received a cent of wages, and my parishioners are destitute. If the Lord
has blessed you more abundantly than he has blessed us, then give us a little
of your abundance!

Leeland, Lelanaw Co, Mich.

M. T öw e.

Mission Feast.

On the 3rd of October before. I. my congregation celebrated its annual
mission festival. Numerous congregants had gathered, not only from the local
area, but also almost all the pastors of our Quincy Conference took part, who
then held their conference here on the two following days. The main sermon in
the morning was held by Pastor Seidel from Quincy, in the afternoon my
predecessor, Pastor Bottiche from Mount Pnaski, preached, and Pastor Bruno
Micsslcr from Palmyra edified the congregants with a historical account of the
past.

Missionary lecture from the effectiveness of Boniface. At the end of the conference Pastor G. Grüber from War-saw preached. The collection amounted to M Dollars and a pair of golden clasps. Half of it was sent to St. Louis for the inner mission and the other half, together with the gold, to Hermannsburg for the outer mission.

The Lord led this church through hard humiliations and trials, through many struggles and disputes over the golden jewel of pure doctrine, through bitter experiences that its existence was often threatened; but the Lord also looked upon it with favor. Our mission feast was a testimony to this. For on this feast, after all the tribulation, he also gave us times and hours of refreshment before his face; we could feel the breath of his Spirit and had to experience it:

The Lord is now and nevermore
Divorced from his people. . .
Keokuk Junction, Adams Co, Ill C. Meyer.

The fifteenth convention of the General Synod of Missouri, Ohio, &c. states, &c.
Celebration of the 25th anniversary of the same.

According to the decision of the four District Synods, God willing, the said Synod will meet not at the usual time in the autumn, but already in the spring, namely on April 26th of this year in Saint Louis, Missouri, this first day to be observed merely in worship. The proceedings will not begin until the following day. The congregations belonging to the Synod are reminded to submit their votes in time to the Presidium concerning the Synod of Delegates and the change in the Synodal Constitution that will become necessary as a result. (Synodal report of the year 1869. p.98.)
G. Küchle, currently secretary of the General Synod.
* ☒ *

Further to the above notice, the following is hereby recalled:
1) Besides the current business and the already determined objects of the Synod's deliberation, which concern the establishment of a "Synod of Delegates" and the requested connection with the "Synodal Conference," theses will be presented to the Synod for discussion on the question: "What must be our task: so that the blessings which God has poured out upon us during the last twenty-five years may not be spilled, but bequeathed to our posterity?"
2) Since it is to be expected that the attendance at this year's Synodal Assembly will be more than usual, all persons who intend to attend, whether Synod members or guests, are urgently requested to report this by letter no later than April 1, at the address: Lev. (4th 8ekaHsr, 1811 8tū 8tr., 8t. Douis, Llo.
3) Only those arrivals, whether Synod members or guests, who have already received a specific invitation from a local family, can be permitted to choose the family in question themselves immediately upon their arrival and to register there; all others are requested to go to the schoolhouse in Barry Street, between the 7th and 8th Streets, where the lodging allotted to them will be provided.
4) Arrivals may use the street railway cars running south on Fifth and Seventh Streets by instructing the Conducteur of the car in question to let them off when they arrive at Barry Street.
5) The members of the Synodal Pre-Committee elected by the Synods of the Districts wish to arrange it in such a way that, at the latest on the 18th of April, as on the day vsr-Eröffmmg- der. They will arrive here and report their arrival to the pastor loel G. Schalter in his parish apartment next to the Dreieinigkeitskirche, where they will be given their lodging.
C. F. W. Walther, d. Z. Allg. pres. G. Schalter, Pastor.

Conferenz - Ads.

The one-day St. Louis Local Conference will meet, God willing, on the first Wednesday in March at Concordia Seminary here. The principal subject of discussion will be Dietrich's Catechism. E. D. C. Böse, Secr.

By mutual request, a one-day conference is to be held in the future on the first Tuesday of each month by the pastors in and around Chicago. The first meeting will be held

Tuesday, March 5
will take place at the home of the undersigned. The dear brethren who live near Chicago are kindly invited to attend.
Chicago, Feb. 10, 1872.

The Chicago Localconference.
On their behalf:
^Chr. Körner.

The submissions for the sheet concerning note.

Whoever sends something for the "Lutheran", whether it concerns essays, a church message, a receipt or something of the sort, should never forget that all communications for the paper, as printed on each number, are to be sent directly to a member of the editorial staff and that each article, no matter how short, must be included in legible writing on a separate piece of paper (not to be copied in the middle of the letter). Those who do not observe this rule, which is certainly reasonable, will have themselves to blame if unwelcome oversights occur in the publication of their submissions. The editors.

Correction.

In my report published in the last number it says that I received \$1700 out of gratitude for services rendered. That is a misprint. I only took \$170 in this way. I am correcting this oversight so that our congregations do not get the idea that our work no longer needs their support, or at least not to such a great extent.

S. Keyl.
No. 13 Lroaäva^, Xocv Vorlc.

Indication.

As the Week of Sorrows approaches, it may be appropriate and even desirable for some, if we herewith refer back to the book already published last year
Liturgy for a Friday Service by our dear friend, Pastor F. Lochner, and recommend it, as it deserves, with great care. It can now also be obtained from here, through our agent, Mr. M. C. Barthel, and it is to be expected that in a short time the notes for the "choral songs" appearing in it will also appear in print. C.

Received in the treasury of the Northern District:
For musical instruments in Addison: by Past. Lemke in Roseville, Mich. \$4.50.
For poor students in Addison: thank offering by Mrs. L. Also in Sebawaing \$2.00. Kindtauf-Collecte at H. Neumann \$2.10. By Past. A.E. Winter \$2.00. widow Husel in Saint Clair \$2.00. by Past. Daib Kindtauf-Coll. at C. Liermann \$1.43, likewise at W. Degner \$1.12.
On the synodical treasury: From the pastors: I. F. Mueller \$1.96, Preger \$1.00, I. L. Hahn \$1.00, I. Horst \$1.00, G. H. Hörnicke \$1.00. From Past. Schilling's congregation in Town Scott \$5.00. Past. G. Speckhardt's congregation, Coll. on 8th Sunday after Tr., \$2.14, on 13th Sonnt, after Tr. \$1.78. Past. I. Niethammer's congregation in Lisbon \$9.80. H. Kirmöller's in Minneapolis \$1.00. Past. E. Rolf's parish in St. Paul \$15.80. Past. Markworth's comm. in Bloomfield \$11.25. Elise Bauer's comm. in Milwaukee \$1.00. Past. Wambsganß' upper Immanuels Gem. \$16.22, whose lower Immanuels Gem. \$10.16. Past. Rugs Gem. in St. Clair, Mich. \$6.45. N. N. in Frankenlust \$25.00. infant coll. at H. Pound \$2.35, at P. Pound 96 Cts. Wedding coll. at G. L. Enser \$5.50, at Jul. Möller \$9.58. From Past. Lobers Gem. at Milwaukee Christmas Coll. \$33.00. Past. Strasens Gem. in Watertown \$15.80. Immanuels Gem. in Milwaukee \$16.00. Past. Präger's St. PeterS parish \$4.52, whose St. JvhanniS parish \$2.75. Past. Lemke's Gem. in Detroit \$12.43. Past. Crull's Gem. in Grand Rapids, Mich. \$20.75. its branch in Caledonia \$2.25. Past. Aulich's Gem. in Howards Grove \$5.20. Past.Partenfelder's Gem. in BayCity \$13.00. Gem. in Hillsdale, Mich. \$3.00. Mrs. Ernst there \$1.00. K. Gutekunst in Coldwater \$1.00. B. Hallenberg as thank offering \$5.00. Past. Schumann's parish in Freistadt \$18.00. its branch \$2.15. Past. Böling's parish in Waldenburg, 3 collections, \$48.00. Past. Lemke's Gem. in Roseville \$10.95. Forester there \$1.00. Past. Link's Gem. in Lebanon \$31.25. Past. I. F. Mueller's St. John's Gem. in Amelith \$8.00. Mrs. Eickemeyer in Bay City \$5.00. Mrs. S. Schmidt 50 Cts. From Frankenmuth Christmas Coll. \$29.50, other collects \$17.05. Past. F. A. Ahner's Gem" Christmas Coll. \$9.00. Past. Friedrich's Gem. in Eau Claire County \$17.10. Christmas Coll. in Kirchhayn \$7.30, in Cedar Creek \$3.40. From Frankenlust Christmas Coll. \$21.67, from Bro. Zill \$2.00, Mrs. G. Staudacher 85 Cts, Kindtauf coll. at I. Maurer \$2.31. From Past. G. Markworth \$1.00, whose comm. in Wyandotte \$8.70. Past. Allwardt \$5.00, whose Gem. in Nefhkorv \$2.75^ mNcwtvn\$7.43, inCryS-tal Lake \$7.81, in Harris \$5.50, in Mekan \$3.35, by Mr. Thalacker \$5.00. By Past. Speckhard \$1.00. of whose parish in 3 collects \$10.51. of Past. Daib \$1.00. Whose parish in Winchester \$5.14, in Caledonia \$12.58, in Fremont \$4.18, on Wolf River \$6.06, in Schröders Corner \$3.07. Past. Hörnicke's Gem. in Town Wilson \$5.25, Past. Moll's Gem. in Frazer, Mich. \$14.50.
For poor students at Fort Wayne: Child's Coll. at G- Also \$6.16, at I. Beck \$1.35.
For teacher salaries: From Past. Niethammer's parish in Lisbon \$4.45. Past. Markworth's parish in Bloomfield \$5.31, in Almond \$4.00, in Amherst \$2.35. From Past. Trautmann's parish: from the women's treasury \$15.00, from the cent treasury \$9.00. Nesormationfest coll. in Frankenlust \$15.65. Past. Hoffmann's Gem. in Portage \$2.81. Past. Lemke's Gem. in Roseville \$15.00.
For the building fund: from Past. Niethammers Gem. in Lisbon \$5.25. From Frankenlust: from M. Engerer 50 Cts, M. Förster \$1.50, G. Lang \$2.00. I. Schmidt \$2.00. From Konrad Maul in Detroit \$3.00. B. Koch in Frankenlust \$3.00. Th. Kolb there \$1.00. Wittwe Husel in St. Clair, Mich. \$5.00.

Zam Hospital in St. LvriiS: Dorr Past. A. E. Winter 91.00. M. Forester in Past. Hoffmann's parish in Caledonia 92.50. Pust. Links Filial Parish 919.00, Frankenlust 91.00.

To the Emigrant Mission in New York, Don Auguste Sickert in Milwaukee Schroeder's Corner 94.00, at New London by some members 910.25, at Wolf 50 Cts. By Past. Coiner by A. Bölke 9l.OO. Don A. Wangerin in Milwaukee River by some members 91.25, at Fremont Road 910.00. Don some 91.00. Past. Mueller's Gem. in Amelith 93.00. Collecte of St. John's parish in Lutherans at Mosquito Hill 91.35. Past. Schumann's congregation at Freistadt Tonm Milwaukee 92.13. By N. N. in Gransitte 91.00. Past. A. E. Winter 50 cts. 970.00.

W. Hops in Roseville 91.00. H. Schroeder in Westfield 50 Cts. Past. Crulls For the new professorship in Addison: Don Past. Speckhards comm. Gem. in Grand Rapids, Mich. 916.00. widow N. N. there 91.00. F. Holiday in harvest festival coll. 95.75. past. Mueller's Gem. at Amelith 96.00. Past. A. E. Milwaukee 50 Cts. New Year's Coll. in Bloomfield 98.04. Don Pipkorn in Winter 55 Cts. Of whose congregation 99.45, St. Stephen's congregation in Freistadt 91.00. MisstonSstunden Coll. in Freistadt 91.04. Collecte of Gem. in Milwaukee 911.50. Rev. Trautmann's Gem. 915.00. Rev. Hörnicke's Gem. in Frankenmth 925.25. of G. L. Meyer there 95.00. Past. Niethammer's Gem. in Wilson 96.00. Trinity's Gem. in Milwaukee 942.86. Rev. Strasens congreg. in Lisbon 96.00. teacher Bodemer in Watertown 50 Cts. From the same for Watertown 915.00. Past. Winters congreg. in Loganville 96.50. Past. Baltimore 50 Cts. Stechers Gem. in Sheboygan 99.39. Past. Georgii's Gem. in Rantoul 913.50.

For the heathen mission: From Past. Müller's congregation in Amelith half in Rockland 98.35, in Morrisson 917.00. Past. Wambsganß's upper of the church consecration - Collecte 98.27. Past. Schumann's congregation ImmanuelS Gem. 916.40, its lower Jmm. Gem. 98.65. Past. Lemke'S in Freistadt 98.08. Past. List's congregation in Town Sherman 910.00. congreg. in Roseville 910.00. Past. Daib 91.00. Whose Gem. in New London EpiphaniaSfest-Coll. in Amelith 97.50. Same in Frankenmth 922.81. Don 911.00.

Teacher Treichler in Eau Claire County 91.00. By- Past.' Rrethummer in Vcw-Kaftt F. A: Ahnrrs Gem.- EpipharnasFestcollecte 97.04.

MissionS hours collected 99.25. By F. Zesinger 92.00. By Rev. Stamms Gem. To the orphanage near St. Louis: From the Virgin Society at Amelith 910.00. Past. Winter 91-00. Mrs. Mertens in Bay City 92.00. From the savings bank of E. Schmidt's children in Milwaukee 92.31. Collected by F. E.'s children in his family 96.00. From Past, Wambsganß' St. Petri-Gem. 94.25. M. Förster

To the seminary household in St. Louis: From Rev. Hudtloff in Wausau in Frankenlust 91 -00. By Past. Partenfelder Coll. at Ändergottesdienste 95.00. Past. Winter's congreg. in Loganville 9'6.50. Past. Lemke'S St. John's 96.00. congreg. in Freistadt 93.58. Past. Wambsganß' St. Petri-Gem. 97.00. congreg. 915.78. W. Schroeder in Roseville 93.00. Kindtauf-Coll. at B. Reh 92.00. By Anna

For Past. BrunnS Anstalt: Kirchvrehi-Coll. in Frankenlust 918.69. By Past. Schmidt in Bay City 25 Cts. From the school children of St. JohannisGem. in A. E. Winter 91.00. By Rev. Speckhard HochzeitS-Coll. at I. Müllerweiß 91.86. Amelith 91-25. by Past. Daib WeddingS-Coll. by A. Neubauer in Fremont 91-at G. Beck 92.01. Ueberschuß von verkauften Synodalschriften 50 Cts. By F. 84, by H. Selle in Schroeder's Corner 91.83. ChildhoodS-Coll. by I. Worm in New^ London 92.25:

C. Eißfeldt, Kassirer.

Report on the receipts and expenditures of the Preachers' and Teachers' Widows' and Orphans' Funds from Jan. 1, 1871 to Jan. 1, 1872.

Intake.

Contributions: Gifts: Summa: By Mr. Birkner in the Eastern District P105.80 ! P105.80

By Mr. Eißfeldt in the Northern District 261.04! P232.28 493.32 DltN.-!;!,:!m-Mttch. Dltzrr 289.0;-) i -07>:0; By Mr. Grahiim Mui. Distr. 24:06426 .09 837712 By Mr. Gotsch in the Westl. Distr. 114.00 307.90 Uumittetbarehhattem412 .397117 .53 1151:82

For student M. Hein: Kindtanf-Coll. at A. Neigenfind 91-50. don of a private communion 50 Cts.

For building church at Leeland, Mich.: From A. Haag 50 cents. I. Haag 25 Cts.

For student Wambsganß at Fort Wayne: Don of the comm. at Freistadt, W: S., 96.25.

For school children in Addison: From the Women's Association at Sandy Creek 95.00.

For- L^ Paul AdLison: ' KmdtLuf-Cvü^öri Jsh^ Bsrkcwhaaen in Adell 94.00. For Joh. Bey er in Addison: From Past. Daib monthly contributions 92.50. From his congregations in Caledonia and Winchester 94.17, in Schröders Corner 91.10. Kindtauf-Coll. at H. Reinert 72 Cts, at A. Knocke 91.35. Wedding-Collecte at W. Nehring 91.19.^

FÄr-a-riirr-Stttv^rrtrrk'in'Lr.' Lvuist By Past; Sheckbard by pupils, Elise Bach 20 cts, M. Kubisch 10 cts, L. Schubach 10 cts, H, and A. Speckbard 32 cts. Dun N. N. in Sebewaing 95.00. From the Women's Association of the : MuÄöpfr-vss-Fkm-WLBr-for : Mcksschtz Zntbrn-comm. at Sandy Creek, Mich. 95.00. From Past. Hudtloss at Wgusau 93.60. düng 92.50. From a member of Past. Sturken's parish 95.00. Collecte at Cathedral Maidens' Association at Adrian, Mich. 96.00. Don Rev. Hoffmann's Drebert's family feast by Past. W. at Breakneck, in Biirler County, Pa. 96.60. Don P. Schaaf at Baltimore 93.00. From N. N. Thanksgiving offering, through

For dsse abgcvrnannte Brethren in Maniskee, Mich.: By Past. Seitz in St. F. Bergt, 91.50. From Mrs. Strübing 95.00. From Mr. Ed. Felber through Past. Marys, O., 95.30. By Past. MullanowStt s Gcmcinde 91.50. C. J.Arbt in Stürken 910.00. from Mr. Schäfer in St. Louis 92.00. from Mr. Keupert in Dorrcico, SiS.: 95.00. By church members in NileS 924.31. By Past. A. Ernst Lincoln County, Mo. 92.00. from the Women's Association in Past. Kuechle's in Elmira, Canada, 999.00. By Mr. Werfelmann'S children in Homewood 92.00. By Past. C. Steege'S congregation in Dundee, Ill, 9'43.60.

For the burned brethren in Wisconsin: Through Past. Seitz at St. Marys, O., 935.00. By Rev. F. Köstering of the congregations of Wittenberg, Altenburg, and Frohna, Mißouri, 9189.05. By Past. Stndt and his St. Paul's congregation 97.00, of whose St. Martin's congregation 918.00. Past. Th. Mießler's congregation at Cole Camp, Mo., 919.50. congregation at Lyons Creek 99.00. widow M. Hegwer 91.00. by Rev. Leyhe at Grand Rapids, Wis. 941.10. by Rev. Sieving at Lincoln, Mo. wedding coll. 917.35. By Rev. Mangelsdorf's congregation at Bloomington, Ill, 954.00. Dr. GotschS congregation at Memphis, Tenn, 96.50. widow Herling 91.00. past. Schumann's branch parish, 910.00. Trinity's parish in Washington, D. C., 950.00. Past. Horst's congregation in Columbus, O., 920.00.

Menoplo- .Pa",- 92-00.-- Dlrrech pass. Thickness: in Shawauow 932.15. By Past. Detzer by F. Lange in Holland 91-00- Stach and daughter in New Boston 94.50. Weih- nachts - Coll. in New Boston 99.50. F. Winter in Loganville 910.00. Wittwe H. Winter there 93.00. By Past. Allwardt in Germania 930.00. By Past. ClöterS Gem. in Aston, Minn, 92.50. St. John's Gem. in Stringtown, Mo, 94.50. Pass- Wembachs Gemeindr in Ridge- N- I., 97730, m Mrghotz: 915.75. I. Birkner in New York 955.00. Past. Schoeneberg at Lafayette, Ind, 97.00. G. M. Sch. at Peoria, Ill, 95.00. Subsequently by Past. Fick at Collinsvillr 91.00.

Znm church building in Past. Wunders Gemeinde in Chicago: By Past. Seitz 910.00. By Past. Robrack's congreg. 912.00. By Past. Daib in Neadfield, WiS., 923.70. By.

For the Lutheran Hospital in St. Louis...

the following gifts have been received: : Mcksschtz Zntbrn-. From a member of Past. Sturken's parish 95.00. Collecte at Drebert's family feast by Past. W. at Breakneck, in Biirler County, Pa. 96.60. Don P. Schaaf at Baltimore 93.00. From N. N. Thanksgiving offering, through F. Bergt, 91.50. From Mrs. Strübing 95.00. From Mr. Ed. Felber through Past. Stürken 910.00. from Mr. Schäfer in St. Louis 92.00. from Mr. Keupert in Lincoln County, Mo. 92.00. from the Women's Association in Past. Kuechle's parish in La Porte, Ind, 6 sheets, 5 man's shirts, 20 pillow overzügo., Pair of woolen curls- Voa Mr. HLi 'ch7 in St. Louis tinware valued at 93.00. By Past. Reisinger 94.00. By Messrs. Leonhardt L Schuricht on a bill for flour and fodder omitted 960.00. By Messrs. Kalbfleisch L Lange on a bill for flour and fodder omitted 975.10. By Messrs. Brockschmidt L Co. desgl. 959.44. By Mr. Timmenstein on a bill for tinware omitted 95.00. By the Virgin Vcrrn of the Jmmanuels District in St. Louis 926.35.

F. W. Schuricht, Kassirer.

With heartfelt thanks to God and the benevolent givers, I acknowledge receipt of the following

Contributions to the purchase of equipment for the science lessons on our School Teachers' Seminar:

By teacher G. Steuber at Chicago Teachers' Conference collectirt 935.30; By same in his class collected 92.00; dNrch-teacher F- Nir-in:MilwMLkee-?oUretirtv vsa.E- .Appol.25 M. Meibohm 91.00, Boddenbrach 50 cts, Falkner 91.00, Mrs. Group 50 cts, Vischoff 25 cts, N. N. 50 cts; by teacher Treichler 91.00; by Rev. A. Crull from his church in Grand Rapids, Mich, -98.00; collected at Rev. Schmidt's wedding 911.00; by Mr. C. Eißfeldt 910.00; by N. N. 95.00; by Teacher G. Steuber from his school children 91.90, by Teacher.i5m ise 56 'CiS., G: Trrrrnder;(M, F: WEäger- 50 Cts., G. Wollä'ger 50 Cts., H. Colloge 50 Cts., C. Hilgendorf 30 Cents.

Dr. John of Milwaukee presented the institution with an electric induction apparatus, and teacher G. Steuber with several instruments neatly worked by him.

Addison, February 12, 1872.

H. Diimling.



Gratefully acknowledging gifts of love received
for St. Paul's Lutheran Parish in Lock Port, Illinois:

From St. Peter's parish at Joliet, Ill, by George Dip- pold O1.00, by H. Schaffer 50 Cts, George Wütig O1.00, C. W. Stähle S2.00, August Käse O1.00, John Dippold \$1.00, Philipp Schiller K1.00, Johann Schmeisser O1.00, Johann M. Schmeisser O1.ID. From the parish at Blue Island from H. Schwach O1.00, from H. Otte 55 Cts. From St. JohanuiS parish in Coopers Grove: by Friedrich StLckmann P2.00, Dietrich Pau- linq 50 Cts., FriedrichMcier O1.00, C.H.Rutbe O1.00, H. Ruthe \$1.00, H. Haßberg O1.OO, H. Ehlers O1.00, H. Stöhr O2.00, H. Steiler O1.00, Christoph Dehning O1.OO, X. Bensemann O1.OO, Ch. Kruse O1.00, D. Eiskam O1.00, D. Kruse O2.00. From Past. Traub's congregation at Crete: from P. Wille O1.00, I. N. Diersen O1.OO, Wm. Rinne O1.00, John Otto Piepcnbrink O 1.00, C. Harmening -D1.00, John O. Meier O2.1D, John C. Rohe O1.00, Henry Rohe D1.00, JohannDicrsen O1.00, B. Heinemann O1.00, Konrad Säecgr 50 CtS:, Ch: Rrcppert'25 CtSr, H: Schweer 50C1S:, Christian Knabe K1.00, Henry Halfeld O2.0l>, Dietrich Seehausen O1.00, Henry Lollrath 50 Cts., Friedrich Nacke O1.00, Hcnrv Hat- tendorf 50Cts., H.Wnstenfeld 50CtS., GöttlichBerameier 33C1S.,.. Martin Becker 50Cts. From Past. Nnofferö St. Johannis-Gem. at Eagle Lake: from Henrv Ohlendorf 50 CtS., Sophie Sporleder O2.00, H. Matthias 50 CtS., H. Borgers 50 CtS., F. Lücke O1.00, Ferdinand Oberheid 50 CtS., Wilh. Thürnau 55 CtS., Fr. Fa- thaner 50 Cts, Ch. Ohlendorf O1.00, Christoph Ruft P1.00, Heinrich Waßmann O1.00, Christoph Schwcer 25 Cts., Wittve Jörtening 20 Cts., Christoph Scheiwe 50 Cts., I. I. Rinke \$2.00, H. H. Tatgc -K1.00, K. Becker 50 Cts., Karl TeSke 25 Cts.

Lvckport, Ill, Jan. 19, 1872.

Karl Baumgarten, Treasurer. Paul Kretzschmar,
Collector.

For the seminary budget received: By Mr. Kas- sircr Grahl K84.00; by Mr. Past. Jskc, collected at the wedding of Mr. F. Gärtner O5.00; by Mr. Past. Streckfuß' parish O94.00; by Mr. Past. Brand't's snorweg.j congregation at Mattcson, Iowa, O7.35; from Mr. Rev. TorgersonS snorwegJ congregation O50.00; from Mr. Rev. Beck's parish from H. Wiese 1 Ichinkcn, from Ch. Hahn 1 ham and acpfcI cuts, from I. Nönsel peaches, from H. Held 1 ham, from H. Warnke a small ham and bacon, from Cb. Held 1 piece of bacon, from H. Lager 1 shoulder, from A. Hocken pork, from A. Danne- mann beef, from F. Bollhöfer beans, from Wittve Wunsch beans, from A. Kessel Aepfelschnitzc, from P. EhlerS 1 shoulder nnd 1 nippe; by Mr. Past. Matthias O4.40 Christmas Collecte and K5.00 by N. N.

For poor students: By Mr. Past. Rolf from Mrs. Wittve Bauer O1.50; by Mr. Past. Wangerin collected at the wedding of W. Ltlimke O2.50; by the Carondeleker Frauenverein O5.00; by Mr. Kasstrer Grahl O30.21; by MrN Past. Knief O13.50 for Drögemuller. A. Cräme r.

To LjibeSgaben for the budget in the local school teacher seminary received since the autumn of 1871:

From Elk Grove, Ill: From the bell-bag of the parish O17.00. From W. Mcvcr 6 bags of apples^2 oats, 1 p. wheat, 1 p. barley. From F. Busse seu. 2 L. Apples. Bon Lührring 2 <2. apples, 2 p. potatoes, 2 p. oats. From Ch. Jltcn 2 p. apples, 1 I. Potatoes. From F. Busse, Jr. 2 I. Apples. From L. Busse 2 p. potatoes. From Ch. Busse 2 -2. apples, 1 p: oats, 1 p. Cabbage. From Schaumburg, Ill: From Whitsuntide 4 S. apples, 1 S. flour, 1 L. Cabbage, 1 L. Turnips, 1 p. potatoes, 2 p. oats. Don H. Fasse 2 p. oats, 3 p. apples, 3 p. corn. By H- Sarges 3 p. oats. Don H. Lichthardt 3 p. apples, 2 p. oats, 2 I. Grain, 1 S. potatoes, 1 S. flour, 1 piece of bacon, 1 peck of beans, 3 rolls of butter, 2 gall. of lard. From Fr. Ncrgc, 2 p. potatoes. From Dun ton, Ill: 30 S. Cereals and 6.5 Cts. Bon W. Kirchhof's 6 p. apples, 4 small pigs. From Rehling 1 quart of beef. From Proviso, Ill.: From H. Mescubrink 2 p. oats, 2^L. Grain, 1 p. cabbage. From F. Balqemann 2 S. potatoes, 2 L. Oats, 1 S. Apples, Z Bush. Beans. By C. Puscheck O5.00. Ans Yorkville, Ill: 35 p. Oats and corn, 1 barrel of apples, 2 L. Potatoes, 4 sack onions, 1 Bush. Beans, 1 S. flour, 1 roll butter, 1 barrel meat. From Coopers Grove, Ill: By C. D. Werfclmann 1 tops butter, 2 pieces bacon. From York Centre, Ill: Don Goltermann 2 p. grain, 2 p. oats, 1 p. potatoes, 1 p. apples, 1 p. turnips, 1 roll butter, 1 lt. bacon. From Rodeuberg, Ill: From H. Hinze 1 quart beef, 2 p. oats, 1 p. grain, 8 rolls butter. Don C. Meyer 1 quart of beef. By H. Mensching 1 quart ditto. By Mr. Kasstrer Roscbke O70.50.

Addison, Ill, Jan. 29, 1872.

H. Gehrke.

For poor students received through Pastor Hügli in Detroit from the worthy women's association of his congregation O15.00.

C. F. W. Walther.

Gratefully certifies undersigned to have received O12.00, collected on Dr. Brendemüß's wedding, and O8.00, collected on Mr. Karl Becker's wedding. Gottfried Jung.

Changed address:

Oeo. I. I. Vllmovor, teacher, 78 Villiani 8tr.
V.

LuiRrlo, X.

The ""Lutheran"" is published twice every month at the annual subscription price of one dollar and fifty cents for the out-of-town subscribers, who have to pay the same in advance and pay the postage. - In St. Louis each number is sold for ten cents.

Only letters containing information for the paper are to be sent to the editor, all others, however, which contain business, orders, cancellations, funds, etc., are to be sent to the address: **St. O. iMNIIM, Oormer <!' 7lli :u "ä 8t. Louis, Slo., anberenden.** - In Germany this 'sheet is to be obtained through Zustus **Naumann's Buchhandlmig** in Leipzig

Printing office of the Synod vou Missouri, Ohio u. a. St.



Herausgegeben von der Deutschen Evangelisch
Zeitweilig redigirt von dem Lehrer: 1

28th, St. Louis, Mo. March 15, 1872, No. 12.

(Sent in by Pastor Fick.)

seven words of Christ on the cross.

Third through seventh words.

One of the murderers said, "Art thou Christ, help!" in mockery; When the other, chastising, asked, "Art thou not afraid of God? We indeed must receive guilty punishment for the murder;

But this one has passed away Never with a word."

Then he prayed the Lord, "Lord, remember me also when thou art entered into thy kingdom." And the Lord said graciously, "Verily, thou shalt be with me this day in paradise!" Took him up to his heaven as the first spoil of victory.

JEsu! who gave this thief paradise for nothing, When the sinful criminal also called thee fine lord; All thou hast invited: He that believeth shall be saved, Not by works, no! by grace,- JEsu! ah, remember me.

When the Jews and the Gentiles all scorned Christ, And to his great suffering added the mockery of torment, Creation deeply felt its Creator's bitter chastisement: Suddenly at noon the sun's bright glow vanished.

Black darknesses lay mourning over sea and land, To lament the sufferings which God's Son felt: Sufferings in hell beyond comprehension, That he cried, "My God, my God! Why hast thou forsaken me?" O of the deepest woe!

JEsu! ah, now thou hast sunk in the midst of the deepest torment: thou hast suffered for all the bitter woe of damnation, all the torments of eternal death, the anguish of hell and the judgment of wrath, to pay for our guilt: - JEsu! ah, leave me not.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. März 1872. No. 12.

For three hours darkness shrouded the land, When the sun again filled this world with its light. When the Lord on the cross knew that according to God's word all that had to be done had been accomplished, he lamented, "I thirst!

All strength is gone from him at the bitter wood of torture, Since his heart, like wax, melted in the fear of death. Alas! wounded and bruised, his holy blood flows away, And he, exhausted by plagues, feels the hot heat of dehydration.

Lamb of God! Who can fathom thy woes great host? Which, for our sins, have submerged thee like the sea. - Alas, thy holy body endures all the torment and agony That my sinful flesh is guilty of: Therefore, O Lord, have mercy on me.

No one feeds the prince of life, When he bears witness to his torment: Vinegar is given to him in his thirst Under mockery. When the Lord had taken of it, He said, "It is finished!" Saying thus, it is come Now the goal of the night of suffering.

Yea, thou hast with joy accomplished thy Father's will there; Yes, thou hast accomplished thy suffering And the seer's holy word; Yes, accomplished is the payment For the sins of all the world; Yes, accomplished is the redemption Through thy dear ransom.

Lamb of God! You gave yourself for us at the altar of the cross; You offered for us with your life a perfect sacrifice. Yes! with one sacrifice you made us eternally righteous, since you offered yourself as a sacrifice for the human race.

Behold now, O my soul, How the Lord passed death, Crying, "Father, I commend My spirit into thy hand."

And the noble victory testifies His call's mighty sound; Softly thereon, the head bowed, Dies so peacefully God's Son.

And at the same moment. There is a roar through the temple house, And the curtain is torn in pieces From top to bottom, Signifying that Christ has now entered the eternal sanctuary, To receive there from the Father praise and glory.

Thundering quakes the wide earth, As in deepest sorrow's wrath: So with mourning gift She raises her lamenting voice. Behold! even the rocks wail. And rend, and go to pieces; And the chambers of many saints are opened.

When the nations see this, that he raises such a cry, all the signs that happen, that the earth shakes with thunder: The warrior band trembles and shakes at the mighty death of the Lord, And deeply shaken confess: This is truly God!

O Christ, Lamb of God, when my heart breaks in death, graciously bend toward me and show me your friendly face; Show me thy love-fire, How thou didst die for my guilt, And take my spirit, thou faithful God! To thee full of everlasting mercy.

A Christian's soliloquy, when he awakes in the morning, on the godly beginning of the day,

From
Johann Michael Dilherr.

"The learned, the perverse," is an old and often true saying, but there have been great scholars at all times, and there are still some today, who were nothing less than perverse, but rather truly converted men, who, the more learned they were, the more godly they showed themselves to be. We recall only the three great scholars: Martin Luther, Martin Chemnitz, and Johann Gerhard. Johann Michael also belongs to this class of scholars.

Dilherr, who wrote the following "Soliloquy of a Christian". He was born in 1604 in Themar in Saxony-Hildburghausen, was first (since 1632) professor in Jena for a long time, but from 1642 until his death in 1669 in Nuremberg first professor, then chief preacher at the Sebaldus Church. His erudition was quite extraordinary. To mention only one, he once held public disputations in Altorf in 8 languages, each of which he spoke fluently. His many scholarly writings still bear witness to his great erudition; but many other writings of his that are still extant also bear witness to his intimate, heartfelt devotion to God. Among these latter writings are his "Reflections and Sighs of a Christian," which he published in 1634. It is true that Dilherr wanted to serve scholars in particular, which is why he published these reflections in Latin; *) but since a learned Christian is no different than an unlearned one, and must walk on one and the same path with the most simple toward heaven if he wants to enter it, our dear Dilherr's "Reflections and Sighs of a Christian" are suitable for every Christian, and they would be well worth translating into German and publishing again for the common benefit and piety.

In order that our dear readers may have a sample of these "reflections" or soliloquies of a Christian, we have asked our dear colleague, Professor Crämer, to translate the 42nd reflection of the booklet into German for this time, in which translation it is now communicated herewith. W. [Walther]

live as you yourself, if you are wise, believe you must live before the eyes of God and the angels. - When thou putttest on thy garments, consider that they are coverings for sin, and therefore there is no reason why thou shouldest flaunt them. What are most garments, after all? Are they not the excrement, filth, and skins of beasts? How foolish, then, is it for a man who is endowed with reason to boast and brag about the sputum, filth, and skins of unreasonable animals? The body needs the covering of garments, but it is far more necessary for you to cover your soul with the snow-white robe of Christ's righteousness and to put it on with fervent faith. He who has not wrapped himself in it will be tormented by eternal frost. Oh, how many have clothed their bodies with the most precious garments, whose souls are still naked and cold! - Remember that the goodness and mercy of God is new every day, and that he gives us life anew every day, as it were, by restoring strength to the senses, and by restoring to thee the life-giving power of the sun No creature, therefore, come before thy prayer; no thought rise up in thee sooner than that which moves the praise of God with it.

How to start the day godly.

I am now awakening from sleep, my dear soul; one day I will also be raised from the grave; this always consider with you. The sun shines forth from the clouds and brings day again after darkness: one day, after a long night, the eternal day will dawn, and the Sun of Righteousness, Christ Jesus, will return with the most radiant shine; many thousands of saints will accompany him, shining more gloriously and more brightly than the radiance of our sun. Prepare thyself then, dear soul, here in this court, that thou mayest be admitted into the house, and that the sun may not fail thee, nor the darknesses cover thee. No flattering gain, no enticement of honour, no delight of lust, shall so draw thee away as to deprive thee of the joy of that day. Unreasoning animals look with their eyes only into the light of this sun of ours: look thou with the eyes of faith into the light of that day. - Remember, O man, that the devil, like a roaring lion, walketh about day and night, seeking whom he may devour. Do you doubt that when you were buried asleep, he stood at your bedside and sought to devour you? But who withstood him? Thou layest weary: only the keeper of Israel, which neither sleepeth nor slumbereth, hath kept thee. - Thou hearest the cockcrow! Think of Peter, who, though he had been dignified with the apostolate, and had the Son of God for his Master and Teacher, yet transgressed so grossly. What would become of you if you did not constantly cling to God with the most fervent prayer? Think that thou hearest the heavenly trumpet which the angel will blow in the judge's retinue, and see how thou canst stand before that judge when he comes soon to set thee before his face. - Remember that God is round about thy camp, and in thy bed, who, being ever present, seeth all thy thoughts, all thy doings, all thy actions. Remember that the most holy host of angels, who have sheltered you through the night, are standing with you, watching your sleep and your watch, rejoicing in your holy conduct, but mourning over your wicked conduct. Therefore

O Lord God Almighty, who art the One and the Triune, who art ever in all things, and was before all things, and is ever in all things: God, have mercy on me, that I may speak. The house of my soul is narrow; enlarge it, that Thou mayest enter into it. It is dilapidated; restore it. There is something in it that is offensive to your eyes; I know it and I confess it. But who shall cleanse it? and to whom else shall I cry but to Thee? Cleanse me, O LORD, from my hidden faults; for the sake of those that are manifest, spare Thy servant. I believe, therefore I speak; O Lord, Thou knowest. I tell Thee my transgressions, O my God; therefore remit the iniquities of my heart, and cast them into the depth of the sea; that they bring me not to shame in this world, nor condemn me in that. I commend to you, O God, for ever and ever, my soul, my body, all my thoughts, desires, words, and actions, all my thoughts and actions, my mind, my understanding, my memory, my faith, and my faithfulness, and my constancy, into the hands of your power, that you may keep them all days and nights, all hours and moments. Hear me, Holy Trinity, and keep me from all evil, from all trouble, from all mortal sin, from all persecutions and hostilities of the devils, of visible and invisible enemies. Drive out of me the pride of spirit and increase the contrition of heart; conquer my pride and work in me true humility; awaken tears in me and soften my hard, stony heart. O Lord, teach me to do thy will, for thou art my God. Give me, O Lord, a heart that fears Thee... fear Thee; a spirit to love Thee; a mind to understand Thee; ears to hear Thee; eyes to see Thee. Have mercy on me, O God; have mercy on me, and look upon me from the holy throne of Thy majesty. Grant, O Lord JEsu, to Thy servants concord; to the kings and princes that judge aright, rest and peace; to them that walk not aright, repentance. I pray, O Lord, for the whole holy Church, for the ecclesiastical and temporal classes, for all the rulers of Christians, for all who believe in Thee, who, out of holy love for Thee, strive that they may attain to constancy in the good work. - Give, O Lord,

*) The title is: *Contemplationes et suspiria hominis christiani. J Jenae* 1634. In Sedez.



Eternal King, chastity to the young, holiness to the old, innocence to all; pardon to the penitent; sustenance to widows and orphans, protection to the poor; a safe return to travellers; comfort to the sorrowful; eternal rest to the faithful; To those who go to sea, that they may come to the harbor of salvation; To the best, that they may always persevere in goodness; To the good and mediocre, that they may become better; To those who do evil and lack, that they may quickly mend with me wretched. O most sweet and merciful Lord Jesus Christ, Son of the living God, Saviour of the world, who art among all and through all, have mercy on me. Amen.

(Submitted.)

About fairs and lotteries for "good causes".

"No union of the orthodox church with the world alienated from God!" Thus the program for the new volume of the "Lutheran", thus our present field cry.

And this is hereby also raised against the fairs and lotteries for charitable, benevolent, educational, and ecclesiastical purposes, which are now becoming common, once again and in the name and on behalf of many brethren, for these, too, already want to find entrance among some of our people, and through them the spirit of the world penetrates quite violently. Or is it not a fact that many see nothing questionable in such undertakings, but rather something good and therefore not at all to be despised by the church, and are unwilling when they are conceived and worked against? Members of even some of our congregations buy lots without hesitation when the world organizes a lottery for a charitable, art-promoting or benevolent enterprise under any plausible (acceptable) name, but preferably under the name "Gift Concert" (Gabenconcert), which is so characteristic for the German ear. Some do it under the pretence or in the opinion of helping to promote something useful or good, others let themselves be guided more by considerations for their business friends, some even make no secret of their hope of winning. The prospect of winning five, ten, twenty, or even fifty thousand dollars cash, or something representing that value, in the twinkling of an eye, by a lucky hit with a few dollars, is not so bad after all. How much good could be done with the wealth thus quickly acquired, besides the enjoyment one derives from it! There are, for example, the so heavily oppressive needs of the church and school building or the community debts, which so often threaten the peace of the community. What a help it would be to be able to allocate a few thousand of the profits made to the oppressed congregation with a single stroke of the pen! And also the synod should realize that this time the great, or a great lot had fallen into the lap of a Christian. Even more! In spite of the loss of considerable profits to the purchasers of the lottery tickets, such lotteries bring incomparably greater profits to the entrepreneurs; indeed, the greater the profits, the greater the profit. Why should not the church obtain income for its purposes in this way? This is different from this eternal collecting. Such an enterprise also once again' brings some life into the congregation. And the more striking the nobility of the purpose...



and the impecuniousness of the congregation, the more those who are outside offer a supporting hand in the application of such a means. No wonder that long ago the church of the notorious indulger Tetzl, for the "even greater glory of God" and according to the Jesuit principle: "the end justifies the means," has used fairs and especially lotteries without all shyness and with great success. Until recently the lottery flourished especially in holy Rome. There, as once in the temple at Jerusalem the changers' and pigeon-keepers' booths, so in the streets and near the churches on Sundays the lottery booths were erected, on which the numbers were placed in a row with the enticing inscription: "Ah ehe bel an terno!" (On a great drawing day, however, a prelate in purple robes stood on the festively decorated Balcon of Mont Citorio, who read out the 90 numbers, whereupon an orphan boy in a choir robe drew the numbers from the lucky pot, blowing the trumpet and beating the cross. So in the Pabstkirche, at the Pabst's seat. Oh, that one only knew to say of this - that members, even congregations of the orthodox church had not already stained themselves with it! And as with the lotteries, so with the fairs. It was with them that people actually began, and through them they lost their awe of the lotteries. Often these are also connected with fairs or end with such.

But is there anything so unlawful and unseemly to Christians about fairs and lotteries, especially those which are held for ecclesiastical purposes? Let us let the light of God's holy law fall upon them, and first and foremost upon the lotteries; for what is to be said of these is mostly also true of the so-called fairs.

Lotteries are against the first tablet of the holy ten commandments. Above all, they are contrary to the word, "Thou shalt not tempt thy Lord God." Apart from gifts and inheritance, the way ordered by God to obtain money and goods is prayer and work alone; for the fourth petition of the holy Lord is: "Our daily bread. The fourth petition of the Lord's Prayer is, "Give us this day our daily bread;" and Psalm 128:2 says, "Thou shalt feed thyself with the labour of thine hands: prosper thou, thou hast it good." On the other hand, the apostle writes to the Christians of Thessalonica in his 2nd epistle, chap. 3:11: "We hear that some of you walk disorderly, and work nothing, but are profligate." But if thou now apply the lot, thou doest thereby presumptuously, for thou desirest to see whether God has ordained money and goods for thee apart from the way ordered by him, thus challenging without command and promise God's activity in the kingdom of nature, and desiring to inquire into his hidden purpose according to which he will give this to one and that to another. But this, according to Dr. Luther, is called "God tries, if we want to have a thing from God, how we can get it from him, so that he must give it to us. And again he says: "To faith belongs first of all God's word as the foundation and rock of faith. Therefore the trying of God must be nothing else, but dealing with God without his word, that is, if one believes, wherein he hath not commanded to believe, and hath not established a word; or if one believes not, wherein he hath commanded to believe, and hath established his word."

But let us for once also let the ray of light of the divine Word fall into our own hearts, dear reader.

*) i.e. profit promising triple number.

You know the important apostolic word 1 Timothy 6, 6-11, which is not to be heeded and taken But those who save much money are all idolaters, and those who to heart enough, especially in these mammon-serving times, but unfortunately all too often care for and seek after mammon are heathens. Oh, how many a disregarded. 6, 6-11: "Now it is a great gain to him that is godly, and let it suffice him: for we have poor, impecunious Christian has fared here, like that sick Christian brought nothing into the world, wherefore it is evident that we shall bring nothing out also. But if whom God, in spite of his wise counsel, would not let get well in spite we have food and clothing, let us be content. For they that desire to be rich fall into temptation of medicine and prayer, and who then sent to the god of Ekron (2 and snares, and into many foolish and hurtful lusts, which sink men into destruction and perdition. Kings 1:2), i. e., to the sorcerers and blessers. As in the case of the For covetousness is the root of all evil, which some have lusted after, and have gone astray from latter the heart had already turned away from the living God by the the faith, causing themselves much pain. But, thou man of God, flee these things." Dost thou use of the forbidden magic means, so in the case of the former by think that with this saying all the lottery exists, let it be done by whom it will? See, there is also the use of the lottery deception, and as in the case of the Christian talk of a prize, and a great prize at that. But in what does this gain consist? It consists in being made well by the effect of the devil against God's gracious will, the godly, in being **content with** food and clothing, in guarding one's heart against the price was the greater dominion of Satan over the soul to its further desire to get rich, and thus being spared the root of all evil, avarice and greed. And it is he who ruin, so in the case of the Christian made rich, or at least prosperous, teaches to spurn the gain praised by the apostle, who for this very reason has introduced the by a considerable lottery winnings. Yes, where has it come to with lottery into the world, and who teaches to take hold of it and lure to it. No matter how well one many a one who has let himself be tempted by avarice, and thus may try to paint the thing, it cannot be denied that those who organize a lottery for a so-called or fallen into temptation and snares, and many foolish and harmful really good purpose reach into the pockets of others in order to be allowed to sacrifice as little as lusts, little by little, but often also suddenly! It may well have been possible themselves, and for this very reason they use great winnings as a means of attraction 12 to 15 years ago that a young laborer in Trief, in Austria, who had in order to make the greatest profit themselves. And those who praise Loose? Do they do it to hitherto been able to support himself and his poor mother by means really support a good cause? Do they really take several lots for that reason, in order to give a of his own labor, was tempted to buy a lottery ticket with sour more abundant contribution? Oh, one must have seen the excitement of the mind, yes, the savings. At the drawing, the lottery ticket had the good fortune, or feverish tension in some people only once, when the day, the hour of a particularly large drawing rather the misfortune, to win 16000 gulden. Half mad with joy, he is present, and how before, during and after it the thoughts of the heart are revealed. One actually rushed to his mother to fetch the lot he had given her for gives, not only to take more, but, where rich winnings are offered, to possibly win a large sum safekeeping. And behold, when the mother, frightened, told him that and thus at once to become rich by hundreds, by thousands, or even richer, and in order to go she had recently sold the lot out of necessity, the son, without saying the safer here, one buys several lots. Many may not wish to confess it, but one should examine a word, seized a knife and plunged it into the mother's heart, so that one's heart only once to see whether it has not been seized by the desire for gain, and whether she sank dead at his feet. Behold the curse of the lottery, the one does not carry oneself with the secret hope that in the end one will be one of the lucky ones intention and the work of the liar and murderer from the beginning, to whom something of the great gains will be granted. Consider, therefore, what Satan is actually and one of the many proofs of the apostle's assurance that avarice seeking from Christians by means of lotteries for good causes. Not only does he seek to seduce is "a root of all evil.

(To be continued.)

them to the shameful principle of the Jesuits, that the end justifies the means - and where does not that lead already! - but he seeks above all things by this bait to excite in them the hunger and thirst for money and goods, or the "desire to get rich," and to make it the ruling sentiment, especially by means of a promised profit. But where the desire to get rich becomes the dominant attitude, faith is finished, for "ye cannot serve God and mammon: Mammon," saith the Lord, and to his words, "After

(Sent in by Pastor Guenther.)

Dr. Johann Gerhard's life,

according to E. Nud. Fischer, VNn >1. (T-rMuiMi.

"Prayer, study, and contestation make a theologian".

(Conclusion.)

11. Gerhard's blessed farewell.

His immense, exhausting activity had already undermined his already weak physical strength at an early age. Thoughts of death he almost always carried about with him, prepared for a blessed death he was already early. His will (1603), the memorial to his first wife (1611), his Handhüchlein des Trost in Anfechtung des Todes (1611) and many others are proofs of this. Since the thought of death never left him, we can well imagine with what diligence he must have prepared himself for death in his last illness.

Half a year before his death he wrote to Glassius: "It seems to me that I am not very far from the goal," at which words the faithful student could not refrain from tears.

On 11 May 1637 he was seized with a violent fever, which, however, was soon lifted.

On the 12th of August the illness returned. In the morning after 8 o'clock, at a time when he was otherwise busily at work and not in the habit of making visits, he went to see his colleague Dr. Major, to discuss with him a: Section

of the Weimar Bible Work and stayed with him until 11 o'clock. Already at noon he began to feel unwell. In the evening a violent fever attacked him. Many remedies were tried, but in vain; it grew more and more violent. "If the heat," he said on the fourth day, "comes on with such violence, I cannot stand it."

Since he now realized that the time was approaching when the Lord would take him home, he called his colleagues Major and Himmel to him on August 15 and took leave of them in a deeply moving speech. He entrusted his still underage children to God, left it up to his will whether he wanted them to become rich or poor, high or low, and hoped that he would move the hearts of pious people who would take care of them and educate them according to his will. He then praised the sincere harmony that had prevailed among them, the Johannean threesome, for 20 years, and exhorted them to maintain it even after his death. He then made a confession of his doctrine and his faith, testified that he would stand firm to the last breath in the doctrine he had confessed orally and in writing and had defended against papists, Calvinists, and other heretics, and would also appear with such faith before the judgment seat of Christ with a joyful heart, named three theologians, one of whom he wished to be his successor, and extended his hand to both colleagues, who were moved to tears, in farewell.

On the same day, after confession, he had the Holy Communion served to him by the Archdeacon Adrian Beier, and after partaking of it, he himself began to sing in a loud voice: "Praise be to God, who has fed us with his flesh and with his blood," and so on. And when the Lord had thus blessed and refreshed him, he remembered some of the sick poor, and sent them an offering of money, that they might have bodily refreshment therefrom.

On the following two days he lay almost speechless, sometimes fell asleep, took the medicine and also some food. But his strength diminished more and more, and on August 17, around noon, one could perceive how it was getting closer and closer to the end. Until two o'clock he could still see, hear, speak, pray, and follow those who prayed. But then his hearing became weaker, his eyes more and more dull, his breathing heavier and heavier. But still he prayed with a stiffening tongue what the bystanders prayed. At last, at three o'clock, he passed away gently and quietly with the words: "Come, come, Lord, come! Amen!"

The time of his pilgrimage was 54 years, 10 months.

12. funeral service and mourning.

On August 20, the dear corpse was buried in St. Michael's Church in Jena. "Come!" the Rector of the University calls the students to the funeral in his Latin program **"Come! you citizens of the Academy! The foundations of the Academy are shaken! Gather round! Mourn! Take Gerhard's coffin on your shoulders! Run in crowds, competing to give him the last honour; Jena has not seen a "great" theologian's funeral and probably will not see it either! Mourn, lament all the good!"** The funeral sermon was preached by Dr. Major on the text chosen by Gerhard himself, 2 Cor. 12, 9: "Be content with my grace; for my power is mighty in the weak." He had to confess that he never climbed the pulpit with such a sad heart as at this funeral.

On October 15, the university held another funeral service, with Dilherr delivering the memorial address. In it it says: "I have not spoken to you of a pious and learned man, but of one who was piety itself, scholarship itself, of such a man as our academy (it is difficult to say, but it must be said) did not have before he came here and will not have after he is gone. ----- Not has the Academie lost one of its Doctors, but the Doctors have lost their Academie. ----- He was a man far, far above all our praises, whom those who knew him could not esteem highly enough, those who did not, esteem highly enough."

The lamentation was not limited to Jena, however; everywhere in the Church there was great pain over the loss of this great theologian. Princes expressed their sorrow in letters of condolence to the university, scholars near and far in funeral poems.

Other universities also organized commemorative ceremonies. In the program, in which in Wittenberg such a one was shown for the 19th Sunday after Trinity, it is said: "No one can ever mourn the death of that greatest and incomparable theologian enough. No one can ever --sufficiently mourn the death of that greatest and incomparable theologian, nor sufficiently sing his praises and hand them down to his descendants in a dignified speech. For he was of so excellent a spirit and so great a natural goodness, of such uncommon learning, in short, of such virtue and sanctity of manners, that whoever considers all this in succession will easily confess that this far exceeds the measure of what men are endowed with, and breathes something divine and heavenly, which can more easily be admired than expressed in words."

In his commemorative speech, Dr. Justus Feuerborn said, among other things: "The Protestant trumpet has fallen, the golden vessel that shines above everything in the whole world has been broken. Fallen is the crown of the academies, fallen the pillar of the doctors, fallen the refuge of the students. - The thinkers have the theologian lost, the joyful the reins, the cross-bearers the consolation, old age the staff, youth the admonisher, poverty the mild giver, wealth the steward, widows the protector, orphans the father, the poor the lover of the poor, brethren the lover of brethren, the sick the physician, the healthy the guardian of health, all (have lost) him who became all things to all, to win all or some.

May God in his mercy preserve the memory of this arch-theologian for a long time in our church, also here in America. Hebr. 13,7.

About the after-talk.

(Continued and concluded.)

What afterreden means and how shameful this vice is, we have seen in an earlier number of the "Lutheran". Now, my dear reader, go into your active heart and examine it, so that you may know whether or not you have lived up to the divine will of the Lord contained in the eighth commandment. Ask once: how is it with thee? Do you also slander your neighbor? When you are in a society, must not your neighbor, your schoolteacher, your preacher, your superintendent, the authorities, etc., or any other person, at times, be slandered?

anyone righteously stand by and let you talk them down, judge them, belittle them? But do you know what you are? A murderer of your neighbor's honor and good name. Yes, that I may say more, thou killest at once all three of them at once. First yourself, for you make yourself guilty of eternal death; then he whom you slander, for what is your after-talk, your slander, but a death-blow to his good name? Finally, also the one against whom you speak and spout your slander; for he also begins to draw an evil opinion of his neighbor from such slander. How wilt thou a threefold murderer be saved? David saith, Ps. 15:3, He shall dwell in the tabernacle of God, and abide in his holy mountain, who slandereth not with his tongue. If then thou hast a slanderous tongue, thou canst not be a member of the church of God, neither here on earth, nor there in heaven. Repent therefore, and "be not an ear-blower, and slander not with thy tongue," Sir. 5:16, "for the ear-blower and the false-mouthed are accursed," Sir. 28:15. Speak rather the best of thy neighbour, as thou wishest that it may be done unto thee also of others. - When thou hast examined thyself in this, examine thyself further, whether thou hast also brought all manner of unfounded news and gossip, as soon as they have come to thy ears, to thy neighbor's shame and harm? And if your heart also says yes to this, know that you have again acted against the eighth commandment and have not lived up to the love of your neighbour and have thereby offended and angered your God. Therefore desist from it, and help not to spread such an uncertain rumor, but to suppress it, "since we are members one of another." - Do you also find, when you examine yourself, that you have hitherto transgressed the eighth commandment by dissolute and disorderly neglect and censure, and does your conscience tell you that you have misinterpreted your neighbor's conduct, that all his beginnings have been pride, envy, unmercifulness, hypocrisy, or other godlessness? hypocrisy, or other ungodliness, then know. But thou hast once brought upon thee the grievous wrath of thy God, for because thou hast been judged, thou shalt be judged again with great difficulty. Therefore abstain from such damnable sin, and hold thy tongue henceforth, lest thou encroach upon the honor and judgment of God the Lord, and thereby fall into his heavy judgment. "Speak not therefore one to another, brethren: for he that speaketh evil of his brother, and judgeth him, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge," Jam. 4:11. - If your conscience also tells you, when you are examined, that you have told the truth about the secrets of your neighbor, you have not only made an evil name for yourself among men, but have also provoked the wrath of God against you. So desist from such sin, "if thou hast heard anything, let it die with thee, and thou shalt have a quiet conscience, for thou shalt not burst therefrom," Sir. 19:10.

If thou also findest in thy examination that thou hast hitherto trespassed with thine ears against the eighth commandment, and hast inclined to listen to the slanderer, and hast also taken pleasure in his speeches, know that thou hast made thyself partaker of other men's sins, and thereby provoked God to anger. Therefore depart from such sin, and put away from thee the perverse mouth.



Sal. 4, 24. Slander is nothing else but a fire, as David also testifies, Ps. 120,4, when he says: The false tongue is like a fire in the watchmen. Just as you are obliged not only not to set fire to your neighbor's house, but also to extinguish and save it if it is set on fire by others, so you must also, in virtue of the duty incumbent on you from the eighth commandment, not only not slander your neighbor yourself and not speak against him, but also prevent all slander spouted by others to the best of your ability. But in order to live up to this duty of yours, remove your ears from the slanderers, make your displeasure known with gestures and words about them, or get up and go your way, and leave the slanderer. - If, finally, you find in your examination that you have hitherto had a suspicious heart, and have regarded with unwarranted suspicion all the doings of your neighbor, let go also this sin against the eighth commandment, and because it is the manner of true love to bear, believe, hope, tolerate all things, 1 Cor. 13:7, bear all things, believe all things, hope all things. Make a special effort to love your neighbor, for love also covers the multitude of sins, 1 Peter 4:8. - As Shem and Japheth once covered with a garment the uncovered body of their father, which had been discovered by the ungodly Ham; so you must also cover the faults of your neighbor as much as you can. - Just as a plaster covers the wounds it heals, so you must also try to correct the faults and sins of your neighbor, but in such a way that you do not reveal them to others, but conceal them. Now, God help thee, that thou mayest do it. Amen!

Catholic organization in the United States.

(From the New Orleans Deutsche Zeitung, February 20.)

At the request of Archbishop Perche, issued on Sunday in the Catholic churches, the members of the various Catholic societies met last night in the St. Mary's Chapel of the Episcopal residence on Chartres-street to organize a Catholic Union.

The purpose of this Union is evident from the following extracts from the Constitution:

Article 1 states that the Union has as its object the defence of the Church or of the Holy See and of society in general, and must therefore consider itself as an opponent of all associations, both public and secret, which have for their object principles against which the Union wishes to fight.

Article 2 says that no effort or means should be spared to achieve the above purpose. This includes: Prayers, instructions, homilies, and finally all actions approved by the Pope.

Article 4 says that the Union shall receive into its fold all the Catholics of the world, namely:

All male Catholics 15 years of age and up as: *Members of the Catholic Militant Union of the Cross*. - All female Catholics 18 years of age and over as *Society of the Ladies Auxiliaries of the C. M. U. of the Cross*.

Children from First Communion to 18 years of age as *Aspirant Members of the C. M. U. of the Cross*.

Children from birth to first Communion as *Cooperating Members of the C. M. U. of the Cross*.

The name of the new Union shall be that of the *Catholic Militant* The most horrible idolatry has been practiced with the freedom given by God, forgetting the giver of the gift and giving glory to himself

Archbishop Perche, who presided, made a long address. He instead of to God. Thus God allows it to happen that the misused benefit of liberty must itself become the means by which the enemies of it are brought up under its protection, and these finally destroy it. Barnabo, Prefect of Propaganda, to organize this Union. Similar For to all that misery is added the fact that the American is only too inclined to flirt with every power so long as he hopes to be able to

He insists on the organization of all Catholics in such a Union, exploit it for himself. W. which shall promote the general welfare and success of the Church [Walther] and its interests, as well as defend the Holy See. See.

"Look, said the Archbishop, at the International Society, what greatness, what power it has obtained by union and some co-**Catechetical instruction is coming back into favor.** operation. And how much more ought not Catholics, supported by the beneficent influences of religion, when they form a great whole, to strengthen the power of their Church, and promote all Catholic purposes."

The Archbishop adds that when he was in Rome, the Holy Among the fanatical communities, especially the German Father, the Cardinals, and other senior prelates expressed their Methodists and Albrechtians, the catechetical instruction of the youth, as it is customary in the Lutheran Church, used to be generally rejected as something superfluous, even harmful, because it allegedly promoted a dead head- and mouth-Christianity instead of the true conversion of the heart to God. For by true conversion was understood only that sudden transformation of the mind which took place in the well-known Methodist way under nerve-shattering screaming sermons and heart-rending prayers of weeping. The

One of the first principles of the new Union must be the firm belief hearts of the youth, too, it was thought, should not be thoroughly in the infallibility of the Pope; recently incorporated as a doctrine into prepared by the slow way of catechetical instruction for the renewal of their baptismal covenant, as the right continuation of the work of grace of their conversion already begun in baptism, but rather should fail.

Finally, the Archbishop points out that through unanimously be worked on in a stormy manner by the Methodist machinery cooperation over the past 30 years, New Orleans Catholics have of conversion (e.g. at the penitential bench, at camp meetings, and especially elevated the interest of their Church. He exhorts all the like), and by these fanatical measures of violence be driven to a Catholics to put aside national and individual views and to work with breakthrough of their conversion. It is therefore a very pleasing sign heart and soul on the great work.

Those present then retired to an adjoining room, where each contempt of all sober, sound, biblical-church principles and signed the Articles of Union and the following formula: institutions, such voices are rising up more and more, which more or

"We, the undersigned, believing in the fundamental principles less work towards the reintroduction of a thorough catechetical upon which the Catholic Militant Union of the Cross is founded, instruction of the youth. Thus we read with pleasure an article in the enroll ourselves as members of said Union, and we hereby pledge "Fröhlicher Botschafter" of February 6, in which it is stated: "Not only ourselves to our conscience and honor faithfully to further the now, but from time immemorial, I have been convinced, and firmly purpose for which said Union is established." so, that catechetical instruction belongs to the pastoral duties and is

The Archbishop then dismissed the assembly with his blessing.- a special necessity in order to make God's kingdom cause accessible to the youth as well.... Christianity or religion claims above all knowledge, for how can I believe in someone of whom I know nothing, and keep a rule or commandment, if I do not

From this we see anew that the church of the pope is a kingdom understand it? Just a right catechetical instruction is a preparation of this world, which does not strive to maintain and extend itself both for the conversion of such catechumens, as well as the witty by the application of the means of grace, but rather and above all by preaching for adults."

certain external means. It does not trust its members to promote the Would that such men would also still recognize this truth, that the ends of the church rulers in their part only because they are covenant of grace, which God has already established with the members of the church; it therefore organizes itself into a formal children in holy baptism, is the lasting foundation and the right party, in order thus to combine the power of party fanaticism with starting point for all further work of God's grace in the hearts the religious and ecclesiastical and to use it for itself. throughout the whole life, and that therefore a poor sinner, who is

But from the above we also see, on the other hand, what terrible awakened from his state of carnal security or godless contempt of danger threatens our unfortunate America. his soul's salvation by God's call of grace, and that for this purpose

While the Pabstical Church is now losing in all other countries of a particularly stormy method of conversion is not at all necessary, the world, it recognizes in America the land of its future, and it is but rather the enlightening and re-giving power of the Word of God making every conceivable effort to seize it; and indeed nothing is (especially through catechetical instruction) in the quiet course of its more probable than that precisely here the Pabstical Church will grow to a power that it cannot regain elsewhere; God's judgments are unfortunately unmistakable in this. As long as the Union exists, one has here

The work of conversion in man. As far as the "spiritual sermon for adults" is concerned, it should be noted that the preached Word of God, if it is proclaimed in its truthfulness, and especially if the Law and the Gospel are correctly divided, is by its very nature always spirit-filled or "spiritual," since the Holy Spirit is always active through this means of grace, even if it is otherwise presented in simple simplicity and without sparkling flashes of thought or dazzling ornamentation. At least we Lutherans are already grateful for recognizing the way of preaching, for example, which our enthusiasts so often find "gauzy" in contrast to the Lutheran church, as a particularly suitable means of true conversion. How "gaischreich" is, for example, the long article on the "Dragon and the Woman," which is found on the same page of the "Messenger" of which the above words are to be read. We cannot refrain from sharing a few samples of this nonsense, which is supposed to be "witty". "If we listen," it says, "through the philosophical keen eye to the spiritual pulsations of his heart" (namely, of the "sinful son of Adam, who no longer speaks the pure language of life"), "the natural conditions shape themselves into such manifold needs that he neither knows how to advise himself, nor to procure the means which can make him secure in his course of life.... ...in the course of his life." - "When it flashes through him"(viz.: love the man) "with its rays of life: he is invincible: like a Lion, he sees no danger, Who which he cannot get away, the object of his. To lose the object of his love would be instant death to him. He can exist only because the bride of his love guards him." - "He who rises high without humility can fall low. In the kingdom of sin they first go up to the pinnacle of Dagon's temple, but then they come down from their merry pinnacle with all their wooden edifice above, so that their necks and legs are broken, and they are slain and buried by their own stuff. Sooner or later they get the giddiness of delusion, and the higher they stand in their profession or confession, the much deeper their fall becomes."

- How "gaischreich!"

-S.

To the ecclesiastical chronicle.

Holy Communion. How great is the contempt for Holy Communion, and for the sacraments in general, among the sects, is beyond all comprehension. Even the "Merry Messenger," that paper of the "United Brethren in Christ," seems to be appalled at this. It says: "Bishop McTyeire, of the Southern Methodist Church, writes in the 'Nasllville Christian Advocate,' 'We have churches in the country overgrown with moss on the roofs, in which Holy Communion has never been celebrated.' He mentions a place where two ordained elders are located, within three miles, and whose congregational preacher is an ordained elder, and where the Lord's Supper has not been celebrated in the congregation for ten years. He then warns the preachers, saying: 'Let us take heed under this lar administration, lest we lose the character of the true church/ Methinks also that such a warning is very timely, yea, ten years too late.' But whether things will mend after such warning?" - If one believes that in Holy Communion only a little bread and wine is distributed, then one can certainly only hold this holy sacrament in low esteem.

W.
[Walther]

The "**Lutheran Herald**" has recently undergone a transformation; it has become the organ of the New York Preaching Conference of the Lutheran Ministry in front of New York State under the editorship of Dr. Krotel. "It represents," as the first number of the new installment declares, "the doctrinal basis of the General Council." This first number makes a thoroughly favorable impression. We shall be heartily pleased if the paper continues to be edited in such a way that the "Lutheran" can always go its way in peace beside it. With heartfelt thanks to the writer in the "Lutheran Herald" we have read the conclusion of a report given therein on Preuß' apostasy, which reads thus: "As far as we know the matter, the superiors of the Missouri Synod meant well with Dr. Preuß, and believed in all sincerity to be doing a service to the church and to him, when they received him trustingly and assigned him an influential position. That he shamefully deceived them is not their fault, and they can thank God he was so soon exposed. Such an apostasy is a gain for Missouri." God- reward, the. "Luth, Herald" this deed of love, which is all the more refreshing to us, the more grievous to us this matter, already bitter enough for us, has been discussed in not a few other journals.

W.
[Walther]

The Lutherans in Hanover between two fires. In Hanover, too, the school is to be removed from the supervision of the church and this supervision is to be left to the state. In relation to this, the "Hannoversche Sonntagsblatt" calls attention to the fact that if now, with the confes- sionlessness of the schools that has occurred, "the faithful in the congregations feel it their duty to found church schools, after the manner of the Lutheran parochial schools established in the United States of America; out of their own means, the State then declares that it also has a right to supervise and direct these schools. So the sparrow waits until the swallow has greased the nest, and when it is ready he sits in it." Sad conditions! But are we not drifting with our little ship towards the same whirlpool?

W.
[Walther]

Consequences of attained so-called perfect sanctification. On this subject the Christian Messenger of March 6 writes, among other things, as follows: "Complaints are coming against dear brethren who years ago were useful workers in the vineyard of the Lord, sinners converted to God wherever they were sent to work in the vineyard of the Lord. They had always to report 'increase,' and now, since they profess redemption from all inherent corruption, so far as their labours have reference to the conversion of sinners, they are not so successful, as they ought to be in a higher degree. This objection cannot be invalidated by saying- that the complaints probably proceed from opponents of the Holiness movement, and are therefore unreliable; this is not at all the case in the instances to which we have reference." So writes the "Christian Messenger," a defender of the doctrine of entire sanctification. Since he cannot find the cause of these phenomena in the alleged "perfect sanctification," the matter appears to him, "though not incomprehensible, yet somewhat mysterious." But the mystery is easily solved, if one only reads Philipp. 3,12-16. 1 Joh. 1, 8. would be read and considered.

W. [Walther]

The highly famous unity of the Roman Church has its unpleasant dark sides at times. Whoever knows something of the history of the unholy papacy, also knows that not only a-

The first thing to be said is that the papal theologians and bishops, but also entire monastic orders and universities, even counter-conciliations and counter-papals, have literally raged against each other in terrible quarrels and disputes. And although the Papists today try as much as possible to cover up and conceal their quarrels among themselves, the restrained anger and displeasure against their superstitious brothers and fellow fighters for the honor of their God, the pope, comes to light here and there in no uncertain manner. We find an example of this in the local "Herald of Faith" of February 4th, which admires the Catholics of Northern Germany because they support Catholic daily papers so abundantly that several of them count over 4000 to 6000 subscribers, and then remarks: "In view of such numbers, what is to be said of the many German Catholics of the United States who hardly support the few Catholic weekly papers in such a way that they can exist properly? As far as we know, there is only one German Catholic weekly, with the exception of the brave -Wahrheitsfreund* of Cincinnati, which can boast a decent number of subscribers - and that is a paper which knows how to unite humbug with pious zeal in such a profitable and beneficial way! - Thus our local Catholic newspaper writers flirt finely fraternally with each other, and thus confirm the holy, spotless, intimate concord and brotherhood of which they otherwise boast as members of the Papistical Church. But why should not even one who has fallen away to papal superstition, like Father Oertel of the "Kirchenzeitung," be able to become a thoroughly schooled buffoon and "understand how to unite humbug with pious zeal so advantageously and profitably" from the F F? It is, after all, at bottom so genuinely Roman, so entirely Papist, that one can only wonder how anyone can still find it out of order^.

S.

Hanover. Some time ago, a rumor was circulated and has since been spread deliberately, according to which Queen Marie was supposed to have converted to the Catholic Church. The "Hannöversche Landeszeitung" now brings a letter from the Lutheran preacher in Gmunden, in which the latter says that he feels urged to contradict this rumor. He himself is the Queen's confessor and only a short time ago she took Holy Communion with him in his church. - Why this rumor was spread so eagerly can easily be seen.

(Ind. Staatsztg.)

A letter from Canada.

Dear Brother "Lutheran"!

Would you not be so kind as to remind the correspondents to Canada in your columns that letters here cost six cents, and that here ten cents must be paid in addition for a letter stamped with 3 cents. In spite of the often repeated reminders from our side, there are still a large number of letters on which we have to pay such high postage, which, as you can easily imagine, is very burdensome. - We thought that if you showed us your brotherly love and raised your manly voice, it would be more successful. Farewell!

Canada, in February, 1872.

Yours

little sister the "Lutherische Volksblatt"



Dominicus Dietrich.

Under the regiment of this Ammeister, the Alsatian "Evangelical Lutheran Messenger of Peace" relates, the old free German imperial city of Strasbourg came under the suzerainty of Louis XIV, King of France, as a result of the Capitulation of September 30, 1681. That is why he got the bad name that he once betrayed city and country.

But the dear Dietrich was no traitor. He surrendered the city only to save at least the jewel of the pure Lutheran church service, which he had made a condition of when he surrendered the city. He showed that he was truly serious about this when, after the Capitulation, this condition was not to be kept by the papist king.

On August 15, 1682, on the day of the alleged Assumption of Mary, a public procession was held in Strasbourg for the first time since the Reformation. In honour of the king (!?) the magistrate should attend the solemn procession. Under Dietrich's influence, this suggestion was firmly and unflinchingly rejected by all the town councillors with the following declaration: "They are in all reverence to the king! "and to all obedience, and would be prepared "to continue to actively prove their loyalty on all occasions: but since Her Royal Majesty promised the city "complete freedom of religion and conscience, but this "ceremony was such a religious act, which "they, according to their religious concepts, could not attend, so they ask that His Royal Majesty would not take their "refusal in disgrace.

Soon the Jesuits sang their seduction attempts at the Lutheran citizens of Strasbourg. There are everywhere and at all times cowardly souls who love mammon and lust more than God. Such fell away. Dietrich, however, did not want to sell his Evangelical Lutheran faith for money and worldly honor. He rather protected his fellow citizens from the temptations and arts of the Jesuits and snatched many an endangered soul from their nets of hell. Therefore, at the age of 66, he was summoned to Paris, and from there, after a long and victorious trial, he was banished to the interior of France because of his steadfastness in the Lutheran faith, after he had been deposed as Ammeister. At Gueret, 200 miles from his earthly home and all his loved ones, surrounded by foreign believers, the furnace of misery (Isaiah 48:10) grew hot for him during the winter of 1685 to 1686, which was twice as cold in that poor, inhospitable region.

Incessantly the Jesuit Father Tarade worked on him and assailed him with demands to resign into "the true church". (!!) But all promises and all threats of Louvois and the French. But all the promises and all the threats of Louvois and the French court, as well as the glittering proofs and Jesuitical conclusions of the Father, only made the heroic old man firmer and more immovable, after by God's grace he had long before been given the delicious gift of a firm heart in the days which the world calls "the good". (Heb. 13:9.)

Finally also the only faith and cross comrade was torn away from Dietrich whom he had with him: his old, faithful servant. To him he gave, as a testimony how it was about him, at the departure to Alsace, his creed, written by his own hand and confirmed with his seal.

It may already be known to you, dear reader, but I nevertheless set it before your eyes and ask you: Read and examine; examine yourself - and be ashamed!

"I, Dominicus Dietrich, of Strasbourg, hereby testify before Almighty God that I am assured in my conscience, believe and recognize that the Protestant religion of the unaltered Augsburg Confession, as it is taught in our Lutheran churches (as they are commonly called), is entirely in accordance with the only saving Word of God, and that I therefore do not have any *scruples* or doubts, but rather subscribe to said Protestant religion with mouth and heart, to remain and persevere in this confession steadfastly and firmly until my death, and thus never to deviate from it, but to live and die firmly resolved upon it, as one who through God's grace learns so much from his holy word, and obtained such a science (without presumption of unseemly glory), that if I should fall away from such religion, I should be unfaithful to my dear God against my conscience, and a false hypocrite, and therefore be eternally condemned before the judgment seat of Christ, according to the clear testimony of the same, Match. 24, v. 51. (The Lord will break down the same servant, and will give him his reward with the hypocrites. There will be his weeping and gnashing of teeth.) For more confirmation of this firm resolution of mine, I have written the present *attestatum* (testimony) of my faith and confession with my own hand, and have also printed my usual signet to it, for as certain a testimony as if it were written in the last moment of my life and with my blood. And this especially because and for the end that if according to God's inscrutable will I should die in such a place, since no one of my religion could or should be with me and bear witness to my steadfastness (the servant whom I had with me, because he was of my religion, has been forced to be taken away from me, in view of the penalty of a thousand Uvrss for me and the fine for the servant); such my steadfastness in the evangelical religion may be proven and made known by this, so that all adverse intercession, which one would like to impute to me or to claim from me as unfounded, will be destroyed and suppressed."

Oueret äans la den 4ten ^xrilis 1686.

(D.8.) Dominicus Dietrich, of Strasbourg. "masculine

And this hero in the cross was a son of the 17th century, that age of the Lutheran orthodoxy condemned as rigid. Truly, such heroic figures, who, like Dominicus Dietrich, persevere in faith and faithfulness to the confession until the end and are so loving and capable of sacrifice for church and fatherland, are very necessary for our dear Lutheran Church in Alsace-Lorraine.

Death notice.

On Thursday, March 7, in the morning at 5 o'clock, like a child at its mother's breast, Mr. Heinrich Bertram Kohlstock passed away in his Lord and Saviour JEsu Christo at the age of 33 years, 9 months, 6 days. He served the Lord Jesus as a teacher from 1859 to 1867, from which time he was forced to resign because of a lung disease. Then, having moved to my parish, he lived on the income of a small store.

This is the news to all friends and former colleagues. Revelation Joh. 14, 13.

August Lehmann, Pastor.

Church News.

On the first Sunday after Epiphany, the 7th of January last, Mr. Walter Krebs, Candidate of the Holy. St. Paul's congregation in Vermillion Township, La Salle County, Ill, by order of the Reverend President of the Western District, was solemnly ordained and installed in his office by the undersigned.

May the Lord Jesus have mercy on him, so that he may guide many souls to righteousness!

Ottawa, Ill, Feb. 14, 1872, H. F. Frucht erricht.

Address: Rev. FValter Lrods, Tonioa, Ba Kalis Oo., III.

The Rev. Heinrich Bremer, now recovered, having received a call from the Holy Cross Lutheran congregation at Lake Creek, Benton County, Missouri, and having accepted the same, was solemnly installed into office by me, assisted by the Rev. E. A. Sieving, on the Sunday of Quinquagesimä, February 11, last, in the presence of the honorable Presidency of the Western District.

May the Lord our God be kind to him and promote the work of his hands! Theodor Mießler.

Address: Bsv. Il. Bremer, Bairs Orook, Benton Oo., Mo.

The fifteenth convention of the General Synod of Missouri, Ohio, &c. states, &c. Celebration of the 25th anniversary of the same.

According to the decision of the four District Synods, God willing, the said Synod will not meet at the usual time in the fall, but already in the spring, namely on April 26th of this year in Samt Louis, Missouri, whereby this first day is to be celebrated only in worship. The proceedings will not begin until the following day. The congregations belonging to the Synod are reminded to submit their votes in time to the Presidium concerning the Synod of Delegates and the change in the Synodal Constitution that will become necessary as a result. (Synodal report of the year 1869. p.98.)

G. Kühle, - d. Z. Secretär der Allg. (Synode. * * *

Further to the above notice, the following is hereby recalled:

- 1) Besides the current business and the already determined objects of the Synod's deliberation, which concern the establishment of a "Synod of Delegates" and the requested connection with the "Synodal Conference," theses will be presented to the Synod for discussion on the question: "What must be our task, so that the blessings which God has poured out upon us during the last twenty-five years may not be spilled, but bequeathed to our posterity?"
 - 2) Since it is to be expected that the attendance at this year's Synodal Assembly will be more than usual, all persons who intend to attend, whether Synod members or guests, are urgently requested to notify us by letter no later than April 1, at the address: Bsv. o. 8otiaUsr, 1811 8tü 8tr., 8t. Bouis, Mo.
 - 3) Only those arrivals, be they Synod members or guests, who have already received a specific invitation from a local family, may be permitted, upon their arrival, to immediately visit the family in question themselves and to register there; all others are requested to go to the schoolhouse in Barry Street, between 7th and 8th Streets, where they will be instructed in the lodging allotted to them. 4) Arriving passengers may use the street railway cars running south on Fifth and Seventh Streets by instructing the conductor of the car in question to disembark them on arrival at Barry Street.
 - 5) The members of the Synodal Pre-Committee elected by the District Synods want to arrange it in such a way that they arrive here at the latest on April 18, as the day before the opening of the meetings of this committee, and report their arrival to the Pastor loci G. Schalter in his parish apartment next to the Trinity Church, where their lodging will be arranged for them.
- C. F. W. Walther, d. Z. Allg. pres. G.. S chat! er, Pfarrer.

Notice.

As the Indianapolis L St. Louis Railroad Company has promised, upon petition, to reduce the entire fare for the round trip between Indianapolis and St. Louis to 6-8 dollars for the Synodal guests, all those who wish to travel to St. Louis via Indianapolis are requested to report to the undersigned as soon as possible.

Oür. MosUsttsr, 254 Oüio 8t., Indianapolis I "d.

Evangelical Lutheran Tract - Association.

Since the first edition of Tract No. 1. was not sufficient to satisfy all wishes, a new edition will be printed. Orders which have not yet been taken into account or which have been received in the meantime will then be executed as punctually as possible. The proceeds from the sale of tracts (5 cents each) will go into the tract fund. However, selling the tracts should not be made an indispensable condition for their distribution.

St. Louis, Feb. 26, 1872. G. S challer, clerk-

Choral songs to the liturgy for a Char Friday service,

' Presented by F. Lochner, Lutheran Pastor.
St. Louis, Mo. 1872.

(To have the piece at 10 Cts. at L. Volkening, No. 22 southern 5th street).

Under the aforementioned title, the sheet music for the choral pieces that appear in the liturgy for Charlemagne has just been published. The music given here, a legacy of the time when truly ecclesiastical music was still created, increases the already so powerful effect of this liturgy of Char Friday by a significant amount. May many, whose office it is to take care of the edification of the congregation through church singing, use the opportunity offered to them here.

W. [Walther]

Aüi uie GrmcinLe in Manistee, Michigan, the following

additional gifts have been received by me:

Through Past. Himmler in Geneseo, N. A, 830.00. By Past. Nützet m Columbus, Ind, 810.05. By Past. Hochstetter at Indianapolis, Ind, 8193.55. By Past. Kuechle at La Porte, Ind, 8100.00. By Past. Estelmst. Louis county, Mo., 816.25. by Past. Dietrich at Härlein, N. I., 820.00. By Past. Grothe at Lock Haven, Pa, 89.00. by Rev. Jungk at Jackson, Mo., 818.00. By Rev. Ruff at St. Clair, Mich, 812.50. By Rev. Tribe m Kirchhayu, WiS., 827.55. by Rev. Trautmann at Adrian, Mich. 8100.00. by Rev. Guenther at Saginaw City, Mich. 865.00. by Rev. Eg- gerking at Peoria, Ill, 89.00. By Rev. Schlesselmann at Arcadia, Ind, 827.50. By Rev. Kunz in Julietta, Ind, 857.05. By Rev. Fleußenstein in North East, Pa. by, 821.00. By Past. Krafft at Archibald, O., 838.45. by a brother at St. Louis, Mo., 85.00. by Past. Dulitz at Huntinqtn, Ind, 828.00. By Past. Lothmann at Liverpool, O., 842.00. By Rev. Weseloh at Drake, Mo., 813.25. by Teacher P. Nickel at Jron Mountain, Mo., 82.00. by Past. Eirich at Albany, N. A-, 861.00. By Rev. Traub at Monticello. Iowa, 815.50. By Past. Rupprccht in North Dover, O., 850.00. By R. N. in Cleveland 81.00. Don I. K. K. in Baltimore 85.00. By Past. Loeber in Milwaukee 8100.00. By Past. I. L. Hahn at Hittedale, Mich. 829.00. by Past. Reichhardt at Columbia, Ind, 810.00. By Past. Mueller at Amelith, Mich. by, 835.00. By Mr. G. Thieme of Dr. Sihler's and Past. Stubnatzy's congregation at Fort Wayne 8250.19. By Past. Zage!s congregation 880.37. Past. Jäbker's congregation 887.60. pastor Lehner's congregation 819.50. its branch 812.00. past. Hubcrs St. Johanns-Gem. 850.00. Past. Stutz's parish 865.00. Past. Rupprechts Gem. 847.00. Past. Evers' Gem. 828.50. Rev. Wichmann's Gem. 850.00. Rev. Bunderthal's Immanuelsgem. 840.38. whose St. Marcus Gem. 816.70. by St. Großberger in Buffalo 813.00. Through Praeses Groß there 8145.00. From Past. Weinbach's congregation 843.00. By Rev. Leemhuis in Ashsord, N. A., 835.00. By Praeses Bünger in St. Louis 8183.00. By Past. Claus' congregation there 858.00. Past. Landgraf's congreg. 824.30. By Rev. Michael in Hamburg, N. A., 83.70. By Rev. Engelder at Pittsburg, 823.00. Tnrch Past. Jox at Logansport, Ind. 850.00. By Past. Gotsch at Akron, O., 832.50. By Past. Sitzmann at Pomeroy, O., 816.00. By Past. Fritze subsequently, 835.00. By Past. Hügli of Wyandotte, 81.50. By Past. Gümmer in Aurora, Ind, 86.00. by Trinity Distr. in St. Louis, Mo, 8189.50. by Rev. Saupert at EvauSville., Ind. HL0.42. By Mr. F. Werfelmann in Homewood, Ill, 85.00. By Rev. Fischer, in Minnesota, from his congregation, 83.50. By Rev. Sprengeler, in Carver County, Minn. 810.00. By Rev. Lehr, in Clarinda, Iowa, 830.00. By Rev. G. Bruegmann, in Nodenberg, Ill, 840.00. By Past. Ahner, in Solace, Mich. 847.75. by Past. Crämer at ZaneSville, O., 896.00. By Past. Pallmer in Serbin, Texas, 817.00. By Past. Bern- reuther at Olean, N. N-, 824.65. By Past. Krämer at Attica, O., 810.35. By Past. Weisel at Cohocton, N. A., 86.60. By Mr. G. A. Dobler at Baltimore, 855.50. By Teacher Arndt at Horicon, WiS., 89.00. By Teacher Herrmann at Lake Creek, Mo., 828.45. By Past. Schrvppel at Bain Bridge, Mich, 811.00. by Past. Knoll at Beardstown, Ill-, 810.00. By Past. Lüker at Aroma, Kansas, 87.50. By Past. Wieget in Rvme, N. subsequently, 83.00. By Past. John rn Lakon, Ill, 812.00. by Mr. Kassirer W. Ruhe of Crcte parish, Ill, 827.25. by Rev. Schoeneberg in La- fayette, Ind. by, 815.00. By Rev. King in Cincinnati, 818.00. By Mr. Kassirer Birkner in New York, subsequently, 850.00. From Past. Flachsbart's congregation in Pilot Knob 810.00. By Rev. Osterhus in Dnbuque, Iowa, 83.50. By Past. Will in California, Mo. 818.15. by Past. Nützel in West Ely, Mo., 811.00-. By Past/Achenbach in Venedy, Ill, 860.00. By Past. Both O5.00. by Kassirer Noschke in St. Louis, 868.25. by Past. Plehn at Lake Ridge, Mich. 825.75. by Rev. Stock at Fort Wayne 810- 00. by Rev. Frincke in Baltimore subsequentlyUch 83.00. By Mr. G. Thieme at Fort Wayne as a further consignment: by Past. Stock's congregation 837.00, from Past. Both's congregation 842.70. From Immanuel6-Distr. in Saint Louis subsequently 82.00.

In expressing our heartfelt thanks to all the dear donors from near and far in the name of my congregation, I may inform our dear friends that our emergency can now be considered to be over. The merciful God has made so many gentlemen willing to help. Yes, He has graciously dealt with us through pleading and understanding. After all, with our sins we had richly deserved our misfortune.

I conscientiously administered the gifts received with a committee elected from the congregation. The clothing and food sent to us have been carefully distributed. The money, on the other hand, has been used for the most part, by decision of the congregation, to build up the Reichet Asttes here in MaListee. Work and earnings are again plentiful here; indeed, since Manistee is being rebuilt larger than it was before the fire, there is a great lack of labor. If I have not listed all the individual donors in the receipts, it was only because I was afraid of taking up too much space in the "Lutheraner". Unfortunately, I do not have such a complete overview of the many gifts of clothing and foodstuffs that I could give an exact account of them. Many boxes that were announced arrived, others did not; the place of dispatch was not noted for many of them, so that it was not known where they came from. Since we are completely closed to traffic here in the winter with the closing of the shipping season, perhaps some of the missing items will still arrive in the spring:

But may the good God, according to His great mercy, bless all the dear givers again quite abundantly here temporally and there eternally!
Manistee, Mich. de.n 19 Feb. 1872. W. Denke.

For the Lutheran orphanage near St. Louis

The following gifts of love have been received by the undersigned since January 20: By I. A. Kraft from St. James - parish itt-Futton county, O., 81.7(Qvan..of.St. John's parish in Henry county, O., 81-43, from parish in and near Florida 92 CtS. From I. Th. in Chirägo 85.00. confessioningrvschen from Rev. Stecge's parish in Dundee, Ill., 88.00. from Mrs. B. by Rev. Bartling in Chicago 82.00. From Rev. Kunz's congregation in Julietta, Ind. 811.00. By Rev. Hochstetter in Indianapolis, Ind.: from Bro. Müller as a thank offering for the recovery of his wife 83.00, from Julie Schmidt 81.25, Emma Svrup, Louise and Wilhelm Kvnzelmann, Anna Römer, Emilie Ostermeier, Friedrich and Lisette Hartmann, Karl Müller, Heinrich Ganzberg each 81.00, Leonh. Haag, Karl Eirgelking, Friedr. Nohrmann, Karl and Eduard Dammeyer each 50 Cts, Friedr. Stahlhut, Karl and Heinr. Schröter, Marie Stahlhut, Emma Burke, Fr. Barg, Bertha Meyer, MarieKehr each 25 Cts, KarlRöber, Rosine Reinhardt, G. Schwanbier, Wilh. Schröder, Marie Zahn, Herm. Jberg, Marie Strick- MLLN., Mathilde Baumhöfner, Wilh. Hillmann, Wilh. Swele, Karl Simon, Emma Schröder. Eleonore Koch together 81.40, Karl and Elisabeth AlberSmeier 50 Cts. each, - in sum 817.65. By Mr. Past. Bünger: of Mrs. Charlotte Gellner 82.00, of Miss Charlotte Felgenwerth in St. Louis 85.00. Gotthold Volk 82.00, Collecte in St. John's Church at Chicago on occasion of the Confirmation of a woman bereu father a Roman Catholic and whose mother is a Methodist, 813.50, Cvll. at the funeral of little Louise Karoline Hunning in Samt Louis 81.50, by Rev. King in Cincinnati 50 Cts, from the laudable sewing society in the parish at Vincennes, Ind. 810.00, from the piggy bank of little Joh. Schumann in St. Louis 82.75, - together 837.25. From Gco. Granacher in St. Louis 81.00, by Past. Rcisinger 84.00. From Andreas Killing 81.00. Don school children of the 4th grade of the Dreieinigkeits-Distr. in St. LouiS: Magdalena and Dorothea Häckel from their piggy bank -82.00 each, from some others 81.68 by the teacher Mrs. Pastor Pohle. From the women's association of the St. Pauli parish of the Past. Dvrmann in Bremen, Jllö., 815.30. From N. N. of his st. Pctri congregation 82.00. From the wife of Doctor Friedr. Meyer in Chicago 82.50. From Mrs. Steigleder in Pittsburg, Pa. 85.00. From teacher Härte! in Cape Girardeau 85.00. Collected at the infant baptism of Mr. K. Ostermeyer in Shciby County, Ill. by Past. Schlechte 83.10. From Lowell in saint Louis County, Mo., 81-50. From Mrs. Marie Schroeder in saint Louis 82.50. Mrs. Litsch there 81.00. A. Schwartz there 85.00. From Rev. Kilian in Texas -86.05.

St. Louis, March 11, 1872. I. M. Estel, Cassirer.

Received at the Middle District Treasurer's Office:

To the synodical treasury: From Past. Schteffekumnn's congregation in Arcadia 836.00. Past. Schumms congreg. in Willshire 85.40. Wedding coll. at Munzinger's there 82.10. From Past. Sitzmann's Gem. inPomeroy 811.25. Ch. G. in New Haven 82.00. Ch. Haag in Elyria 81-00. Past. Brackhage'S Gem. in Benning- ton 820.00.

For inner mission: from Past. Bunderthal's congregation in Marion Township 86.60.

On the Hermannsburg Mission: From Past. Bunderthal's Gem. 86.00. From an unnamed person 84.00.

Zur Emigranten - Mission in New York: Von Past. Bunderthals Gem. 85.00.

On the Emigrant Mission in Baltimva^: From Past. Bunderthal's congregation 84.00. Past. Königs Gem. in Cincinnati 88.60.

For the heathen mission: From N. N. in NewHaven 81.50.

For Past. Brunn's Institution: From Mr. Marx in Cincin- nati \$1.00.

For the orphanage near St. Louis: by Past. Stock at A. Hartmann's wedding collected 811.65. From Rosine Silberhorn in Elyria 85.00. Karl Kolb there 75 Cts. Johann Haag there 50 Cts. Margaret" Haag 35 Cts.

To the Hospital at St. Louis: From Michael Haag at Elyria 50 Cts.

To the widow's fund: From Wittwe Haag in Elyria 83.00.

For poor seminarians in Addison: From the Women's Association in Past. Jäbker's parish in Adams County, Ind. 816.00. From Mrs. Dörnte in New Haven 82.00.

For poor students in St, Louis: from the Women's Club in Past. Jäbkers Gem. 816.00.^

On the building of churches in Chicago: by Past. Zagcl's congregation subsequently \$5.00.

For a pastor who is ill: Don Rev. Zagel's congregation \$16.00.

For poor college students at Fort Wavne: For F. Zagel: from d. St. Pauls-Gem. at Cliftv \$10.00, from Wittwe Schröder \$5.00, from Wittwe Meyer \$5.00, from Jakob Bühler \$2.00, from Frau Trier \$1.00.

Fort Wayne, Feb. 29, 1872, C. Grahl, cashier.

Received in the preacher and teacher - widow and Orphan's Fund:

With heartfelt thanks and blessings, the undersigned, as Treasurer of the Western District, received

1. in contributions:

for 1871: Don Herr Pastor G. Schaller \$4.00, from Herr Schullehrer L. Heider \$3.00.

For 1872: From Messrs. Rev. Br.-Mießler, Hartmaru^ Steegc and from Messrs. School Teachers Ph. Müller and A. Eh- mann each \$4.00, from Teacher Lchühoff \$2.00, from Teacher Härtel \$5.00.

2. in gifts:

Colleeten from the congregations of the following gentlemen pastors: Heinemann at New Gehlenbck, Ill, \$6.95, Achenbach at Dcnedy, Ill, \$8.50, Köstering at Frohna, Mo, \$10.70, Zucker at Proviso, Ill, \$14.35. Subsequently to the Past. Kicks Gem. in Collinsville, Ill, \$1.00. Don Mrs. L. by Mr. Past. Bartling in Cbicago, Ill. \$1.00. From Mr. Chr. Zumallm through Mr. Past. Löber-lein there \$5.00.

St. Louis, Mo. in March, 1872. OskarWotsch.

I hereby certify, to date, the following additional gifts of love to the college household and to poor students in Fort Wayne.
to have received: AuS Past. Zagel's parish from Gvtl. Bleecke 2 quarters of meat. From Past. Jox's parish in Logansport 1 barrel of lard, 3 barrels and 1 case of meat. By Teacher Kors from Peru parish 1 barrel and 1 case of meat and \$4.00 baar. From Past. Evil'S parish in Noble County 11 bushels of wheat, 11 Bush. Grain, Bush. Potatoes, 2 shoulders, j Bsh. Apple slices, 2 lbs. butter, \$2.50 baar. From Past. Jäbker's parish from M. Brücke 195 lbs. flour, from Christian Prange 2 hams, from the Women's Club there 14 handkerchiefs, 6 pairs of stockings, 4 sheets, 17 buscnbcmnden. Don the women's club in Past. Crull's parish 2 quilts, 7 pairs of stockings, By Past. Runkcl in Aurora, Ind. from Mrs. Mever for H. Käppel \$1.00. From Past. Stocks parish by Mrs. K. Brät- müller for Georg Häfner \$1.00, by G. Wiese \$2.00, by Schaper \$1.00, by Christopb Rebcr \$1.00. Lurch Past. N ei sing er in Pekin, Ill, s for Georg löhannes \$10.00.' From Past. Beyers Ge- meinde in Pittsburg by Jakob Lipp for Georg Nabus \$25.00. By Past. Beyer on d. Hochzeit des I. W. Langkamp gesammelt \$11.00, von Frau Lehrer Steigleder \$5.00 für Gotth. Müller und A. Tbcis.
Fort Wayne, March 5, 1872. c h r. Hcngerer.

For poor students received through Rev. Sommer, collected on Hilg. Baptism, \$3.00. C. F. W. Walther.

With heartfelt thanks I hereby certify to have received 60 dollars through Mr. President Bünger from the Mission-Kahe and 14 dollars from the congregation of Mr. Pastor Wyneken in Cleveland, O., for a "wagon for my mission trip".
Th. Grüber, Lutheran pastor in Leward County, Nebr.

Corrections:

In No. 9 of the "Lutheran" read under the heading: for the co-religionists damaged by fire :c. instead of "By Past.Kühn in Minden, Ind., \$84.25" as follows: By Past, Kühn's congregation \$74.25, by Past. Kühn himself \$10.00.

In the same receipt read instead of "Don Past. Allwards Gemeinde \$1.00"- ; \$150.00.

C. Eißfeldt, Kassirer des nö'rdl. Distr.

In my last receipt in No. 10 of the "Lutheran" lich under the heading "For the Burned :c.": Don Past. Schmidt congregation in Terre Haute \$27.00. -i

L. Grahl, Kassirer des mittleren Distr.

The receipt of Mr. E. Rosckke had to be returned for the next number due to lack of space.

Changed addresses:

Ktzv. J. Ivenniclle,
KVa)'8ic!o, Lrcm'n (I).,

Hov. J. kroH,
JVest HjUK, OiZZiuAS 1^ O.

Oo., Isxgs.

O^lcu' 1L Oot8cli,
1840 8vut!r 8tt> 8t., 8t. lx>ui8, No.

The "Lutheran" is published twice every month for the annual subscription price of one dollar and fifty lentS for the out-of-town signers, who have to pay the same in advance nnb bear the postage."- Zn St. Louis each number is sold for ten cents.

Only the letters containing notices for the paper are to be sent to the editor, all others, however, which contain business, orders, "Abbcstellunge", funds, etc., are to be sent to the address: Sl. IluiJin-i, Oomer <v1 vtü Lllu Du'uvettv Ldrvets, 8t. Douiu, Llo., to be sent elsewhere. - In Germany, this sheet can be obtained through ZnftnS Nanmann's Buchhanvlnug in Letpji, and Dresden.



Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Lehramt

Volume 28th, St. Louis, Mo. April 1, 1872, No. 13.

(Sent in by Rev. P. Before.)

Come to the synod!

Come to the thanksgiving and jubilee feast, you synodal union of members!
 Add to this, you esteemed guests, who are one with us from the bottom of
 our hearts!

From the east, from the west, from the south and from the north Each of the
 brothers steers his little ship to the port;
 There, he knows, are faithful companions After storms and roaring waves.

How long is the year that circles between the synods! How many an hour
 the preacher labours anxiously, Who now travels far and wide, To find
 refreshment, instruction and counsel, To be encouraged to vigorous action,
 To advise to the best of his ability: How does one preserve the divine
 blessing?

In the far stretched circle stand The armies of Christ in the world. The sun is
 sinking, the storms are blowing... "Strengthen your faith. They send
 representatives to teach and to defend, To stay in blessed intercourse With
 others near and far, Like stars in the circle of stars.

And as in the high arch of heaven The sun outshines all, Here shines into all
 the waves of opinion The omnipotence of God's word.
 Therefore Christ also remains their Head and their Lord; Yes, at the Synod
 truly also He is to see, to hear, To comfort, to strengthen, to teach His own.

So it has been for twenty-five years In this Synodal Union;
 Has he not known great grace From God's rich hand of blessing?
 Despised by enemies, misunderstood by friends, mockingly called the Old
 Lutherans, then a small group wanted to dare. To meet with God as a
 synod.

And God's word and Luther's teaching, Pure as the spring from the cleft of
 the rock flows, This little group gave all honour, Freshly rejected what is
 contrary. Then the breath of the Most High blew through the land. What had
 long lain dormant was awakened... They asked for former ways, Long had
 they lain lonely.



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. April 1872.

No. 13.

But also the eagle owl, owl and owl
Along with all the dust that surrounded them,
Arose after a short while, together with bat and butterfly - They
wanted to make an effort, one and all, to take the breath from the
highest once: They would try to destroy the work by laughing and
cursing.

In vain! The Lord provided victories, The little group grew to a
power, East was the battle of peace cradle, That brought new
friends.
The church of the fathers, called Lutheran. Has again recognized
the glorious work, Which God entrusted to it from the beginning: By
teaching and by weeding it builds.

Far beyond the synod's circles her blessing now stretches through
the land, One respects the resolute way in which she stood by the
truth.
Even where doctrine and creed are opposed, Caution is required
and insolence subdued;
One fears the mighty weapons, Which yet procure right to right.

Thus hath the Lord hitherto proved, That he is with us and kind:
Now shall the tank also pour forth unto the Lord of the church,
JESUS CHRIST. So let us rejoice in praise to God, Who lifted our
souls from the dust: To him give thanks the synod.
Let the motto be: Faithful unto death.

(Sent in by Pastor Guenther.) **Petrus Paulus Vergerius**, or.

how a Papal Nuncio and Roman Catholic Bishop came to the
knowledge of the truth and entered the service of the Lord Jesus:

"Whosoever shall save houses, or brethren, or sisters, or
father, or mother, or wife, or children, or lands, for my name's
sake, the same shall receive an hundredfold, and shall
inherit life eternal."

Matth. 19, 29.

1. in the service of the Antichrist.

Vergerius came from a noble family and was born around 1499
in Capo d'Istria.
He studied law at the University of Padua. In 1521, he wanted to
live with his brother Jacob in

Wittenberg to continue and complete his studies, but it did not come
to that. He remained in Padua and became a doctor of law. After he
had served as a judge in Verona, as a criminal judge in Padua, and
as counsel and lawyer in Venice, he came to Rome, where his
brother Aurelio was papal secretary. By the papal trousers one
recognized immediately that one could use him well, and immediately
an important post was assigned to him, that of a nuncio (ambassador)
in Germany. He was given the task of dealing mainly with King
Ferdinand and of preventing the holding of a German council. He was
also to harm, where he could, the cause of the Lutheran heretics at
the Diet of Augsburg, in association with other papal creatures. And
he did it with great zeal. He stood by the side of the fanatical Roman
theologians Eck, Cochlaeus, and others, and did not lack
encouragement to fight tirelessly against the so-called heretics. This
zeal naturally pleased the Roman Curia, and he therefore had to
remain in Germany in order to acquaint himself with the German
conditions.

Paul III, who ascended the papal chair after the death of Clement
VII (1535), acted as if he were serious about calling a council. For
after he had summoned Vergerius back from Germany and had him
report on the conditions there, he immediately sent him there again
to announce a general council to be held in Mantua (Italy) and to
prevent the holding of such a council in Germany.

With great pomp he traveled through Germany. On the 6th of
November he also came to Wittenberg and invited Luther and
Bugenhagen to breakfast the next day.

"On the Sunday after All Saints' Day," it says in a Wittenberg
report, "when the papal embassy arrived in Wittenberg the evening
before with twenty-one horses and one donkey and was received
honestly by the bailiff and brought to the castle for lodging, Dr. Martin
Luther was summoned to him for an interview. As soon as Sunday
morning Dr. Luther sent for a balbier, that he should cut him in half
and decorate him. When the balbier came, he said: "Mr. Doc-

tor, how is it that you want to be cut in half so early?" Then Dr. Luther answered: "I am to come to the holy father's, the pope's, message, reasons for wanting to prove that this doctrine is new and not from so I must let myself be adorned that I look young, then the legate will God; he must imagine that Christ, the apostles, and the holy fathers think: "Oh the devil, is Luther still so young and has done so much were popes, cardinals, and bishops like the present ones; It was the harm, what will he still do? And when Master Heinrich had baled him, nature of the divine word to rumble; whoever accepted it would be and he put on his best clothes, and hung his gold jewels on his neck, saved, but whoever resisted it would be condemned more severely; the balmer said, "Doctor, that will make you angry." Luther says, the church of Christ was not governed by human statutes; if the "Therefore I'll do it too. They have annoyed us more than enough; council was to bear fruit, the Holy Spirit must rule and preside over one must act and deal with snakes and foxes in this way." Then theit, and disputes must be decided according to the holy Scriptures; Balbier answered, "Now, Doctor, go in God's peace, and may thethere was no better way of life for the church. In vain the nuncio held Lord be with you, that you may convert them." Dr. Luther said, "I willup to him the examples of Aeneas Sylvius and Bessarion; he was not do that; but that may well happen, that I will read them a goodcertain of the truth of his doctrine, and the nuncio, even the pope chapter, and let them go." And when Luther had spoken thesehimself, would accept his faith rather than abandon it.

things, he got into the chariot, and went to the legate to the castle; "You are not in earnest," said Luther after the Wittenberg report, and when he sat in the chariot, he laughed, and said, "Behold, therethat you want to hold a council; it is only your mockery, and even if go the German pope and Cardinal Pomeranus, which are God'syou did hold a council, you would do nothing but talk about caps, witnesses and work." And he went into the castle, and let it beplates, food, drink, and other such foolish things, and about other known that he was there; and from that hour he was admitted anduseless and unnecessary things, since we know beforehand, and received, and he received them again, but not so with glorious titlesare certain, that there is nothing. But of faith and justification, and of as papal legates were received of old." other useful and important things, how believers may stand in one

According to Father Sarpi's report (in his history of the Tridentinespirit and faith, you do not intend to do one thing, for it would not be Council), Vergerius took great pains to induce Luther to apostatize. for you. We are assured of all things by the Holy Ghost, and ought He told him that he (Luther) was held in high esteem by the pope not to have any conciliarity at all, but other poor men oppressed by and the cardinals because of his splendid gifts, and that they wereyour tyranny; for ye know not what ye believe. Now therefore, if you very sorry to have lost him, who could be of so much use to thehave a mind to do this, do one thing: I will come, God willing, and if I Roman See; that everything would be done to win him back; that theknew that you should burn me." Then said the legate, "Where, in pope and the cardinals disapproved of the fact that Cajetan and Leo what city, wilt thou have the Concilium?" To which Luther replied, X. had dealt so harshly with him; that he could be sure that the pope "Where it pleases you, be it at Mantua, Padua, or Florence, or would not fail to show him favor. He openly confessed that he was wherever you please." Then asked the legate, "Will you also go to not versed in theology; he therefore did not want to go into the points Bononia?" Answered Luther, "Where is Bononia?" Then said the at issue, but merely pointed out to him that his (Luther's) teaching legate, "Of the pope." Answered Luther, "Almighty God, hath the was only eighteen years old and had already caused so much unrest; pope also taken this city unto himself! Yes, I will come there." Then it could therefore not be from God. He said that Luther could have said the legate, "The pope would not refuse to come hither to you to kept his views to himself, that it was contrary to love and Wittenberg." Said Luther, "Well then, let him come hither; we will unnecessary for him to cause trouble in the world. He said further gladly see him." Then said the legate, "How would ye see him? With that the pope, in order to make up for what could still be made good, an army, or without an army?" Luther said, "As they please, we will intended to call a council to Mantua, at which he would probably also wait both." Then the legate asked him, "Do you also ordain priests?" be present. He told him to consider how advantageous it would be Luther replies: "Of course we do, for the pope ordains us none. And for him if he were reconciled with the pope, and what a great man he behold, there sitteth a bishop whom we have pastured," and points could become in that case; Aeneas Sylvius, who had also first written to Doctor Pomeranum. This and much more they said to each other, against the pope, had himself become pope, and Bessarion of which has not all been made known. But in sum: Dr. Martin Luther Nicaea, who had allowed himself to be drawn over to the Roman tells him everything that was in his heart and that the need required, party in the dispute between the Roman and Greek churches, had without all shyness, fearlessly, with great earnestness. And when the immediately become cardinal and almost pope. legate sat on his horse, and was about to ride away, he said to Dr. Luther, "See that you are prepared for the Concilium." Answered Luther, "I will come, Lord, with this my neck."

Luther's answer was a Lutheran one. He declared that he did not care what people thought of him at the Roman court, that he did not fear its hatred and did not seek its favor; that he had encountered Vergerius met with the Saxon Elector John Frederick in Prague nothing more salutary than that Cajetan and Leo X. had proceeded and talked with him about the council to be held. The Elector so harshly against him; that this had compelled him to reflect further discussed on the matter; that as a result he had discovered many errors and abuses that were much more intolerable than the indulgence, and that he could not in good conscience have concealed, since at first he had been gladly silent about them.



the matter with other princes of the Schmalkaldic League, and they made their opinion known to Vergerius in a letter written by Melanchthon. They demanded that the council not be held in Mantua, but in a city of Germany, and that it be a free one.

When the pope learned from Vergerius how things stood, he tried to persuade the emperor, who was present in Rome, to wage war against the Lutheran heretics. The emperor, on the other hand, was in favor of holding a council, but could not obtain a call for one from the pope. However, the pope appointed a commission which was to advise on the drafting of the bull announcing the council. Vergerius was a member of this commission, and urged that Mantua should not be called Malstatt without the consent of the Germans. This proposal was rejected; on the other hand, at his request, it was omitted from the notice that the council should be held "in the manner of the previous ones.

As a reward for his services rendered to the Roman Curia in Germany, he first received the dignity of titular bishop of Modrusium in Croatia, then the episcopal see of his hometown Capo d'Istria (1536).

In 1540 he traveled via France to Worms to participate in the colloquium to be held there, supposedly in the name of Francis I, King of France, but in fact 'in the name of the pope. On January 1, 1541, he delivered a speech on the unity and peace of the Church and then had it printed. By this speech he wanted to prevent a German council from coming into being. Although the speech was well papist, it was received badly by the papists because of the mildness and moderation it contained.

In Rome, on his return, Vergerius was treated coldly by the pope. He was quite dismayed. His friends told him that he was suspected by the pope of having spoken little of the "apostolic" chair and of being on friendly terms with the German heretics.

Immediately he left Rome and hurried back to his diocese, determined to prove his "orthodoxy" by writing "against the apostates of Germany" and to shut up his detractors.

(To be continued.)

Fundamental heresies taught at the "Missouri Seminary of the United German Evangelical Synod of the West."

Professor Irion, who had been a teacher at the seminary of this synod for 17 years, had prepared an explanation of the small Protestant catechism of the German Protestant Synod of the West "for the instruction of the students of the institution". The university professor Kaufmann had the manuscript of this catechism declaration published in print with the wish expressed in the preface: "The Lord, who blessed the oral word of the faithful teacher (Irion) so richly in his students during his lifetime, now also, since the mouth has ceased to speak, make way for the written word in the homes and hearts of many. We would express the opposite wish, namely, that this declaration had not appeared at all either in manuscript or in print; but that, now that it is there, serious, Christian



men in the Protestant Synod would see to it that this book is at least made harmless as much as possible, so that it does not find its way into the hearts and homes of many, and that it is above all removed from the seminary, so that the false doctrine of this book, which is contrary to salvation, does not further poison the souls of future preachers. For this catechism is a bad, harmful book, not only in form, since instead of presenting the divine truths of salvation in simple, understandable, chaste biblical language, it treats them in the pompous language of the modern worldly wise, but primarily for the sake of its content. For the book contains a myriad of gross heresies which dishonor God, the Holy and Majestic One, and endanger the blessedness of men. We will only point out a few.

1) False doctrine of God. Sacred Scripture teaches that God is eternal, that is, that He has no beginning, no origin, and no end; further, that He is omnipotent, that with Him no thing is "absolutely" impossible. In contrast, the Catechism Explanation page 52 teaches, "that God as Spirit is the substance ethically perfect in itself, which in its origin.... is sufficient unto itself." And page 148: "It would be absolutely impossible for God, by circumventing the individual pieces of the so-called order of salvation, to make only one soul blessed."

2) False doctrine of the person of our Lord Jesus Christ. The Holy Scriptures teach that our Lord Jesus is true God and man in one person, but without a mixture of natures, without a change, a transmutation of one nature into another. On the other hand, in the Gospel Catechism, page 115, it is said: Christ has: "transposed all his divine attributes into the human according to the nature of being." Page 116: "Without his divine attributes ceasing to be essentially divine attributes, they nevertheless became wholly and perfectly human attributes, and actuated themselves as human attributes." Page 119: "his divine being had to be transmuted from the divine perfectly ethical mode of being into the humanly unethical mode of being in the manner of our present humanistcnz." "Christ was not only man among men, but he was man of man.... Therefore He always calls Himself 'the Son of Man,' i.e., 1st man, 2nd universal man, 3rd normal man, all this 4th in summary unity with the old humanity (Son as it were Summa of the Parents)." (!!) - Holy Scripture teaches Christ was always perfectly holy and sinless. His holiness and sinlessness did not evolve, for it would follow that He was not always perfectly holy and sinless. But the Protestant Catechism says, pp. 119-121: "This sinlessness is also to be understood at first only as such, which also had to undergo an ethical development." "Therefore Christ, as long as He was on earth, could always be tempted by the devil in the degree in which He was not yet ethically perfected. With His ethical consummation in death, temptability also occurred; sinlessness had become ethical, that is, consummated holiness." "The possibility of missing was present to the degree that ethical development was not yet complete." "His ethical development, that is, his holy walk, could only proceed through continual struggle with a thousandfold temptations." "With each new overcoming of a temptation..."

his sinlessness took on more the character of holiness." "The is declared, but that he has first to become ethical by conversion." substitution of Jesus, therefore, is not to be understood as if the holy "Every man, therefore, who is baptized, has need of conversion in walk of Jesus had no significance for his own person, and as if it later times, if he is to be saved." If, then, a child dies immediately had not been necessary for his own person." - Holy Scripture after baptism, without experiencing "the later times," he cannot be teaches that God is unchangeable. Jesus Christ, therefore, as God, saved? -

that is, according to His divine nature, could not change, could not 7) False doctrine of the Holy Communion. The Holy Scriptures become lower or higher. In the Catechism this truth is rejected; it is teach that the Lord Jesus gave to His disciples in Holy Communion said: "The words 'Christ is in heaven as God according to his whole what we also receive in it. For he said unto them, eat, drink; this is person' are intended to make impossible the thought that only my body, this is my blood. And what the Lord Jesus says, that He human nature could have experienced this exaltation, since the also does, for He is true and almighty. But the Protestant Catechism divine nature has always remained what it was from eternity." - says, that the Apostles did not receive body and blood, page 239:

3) False teaching of the law and gospel. According to God's that "would not have been possible before the death, yea, before the Word, the Law reveals sin, accuses, terrifies, proclaims God's wrath, ascension of the Lord." - Further, the sacred Scripture knows nothing condemns those who do not perfectly obey, but does not take away of the transformation of the Lord into the substance of the wrath. But the gospel covers sin, straightens out the terrified, and communicant. But in the Protestant Catechism, page 286, it is promises grace and eternal life to those who believe. If law and written: "The Christ dwelling in man is not present for Himself in man gospel are mixed, there is neither right repentance nor right faith, as distinct from the personality of man himself, but Christ in man and the way to salvation is perverted and counterfeit. - But the ceases to be Christ and becomes the substance of the new man Catechism Declaration teaches this mixture, page 9.: Law and himself." - Further, because the holy Scriptures teach that the body Gospel "are distinct from each other in form and manner of content, and blood of Jesus Christ are really present in the holy Supper, so and yet inwardly one." "Where Scripture demands, it is law; where also both believing and unbelieving communicants receive the it promises and gives, it is gospel. But every demand itself bears same, but the former for blessing, the latter for judgment. The again the character of promise, that is, of gospel; and every promise Protestant Catechism admits this also, but then denies it again, the character of demand, that is, of law." - saying that receiving also means as much as receiving judgment.

4) False doctrine of the creation of man. Holy Scripture teaches He says on page 238: "The receiving of the body and blood of Christ is to be understood in a twofold sense: a. as positive receiving; b. as negative receiving, which latter is then nothing else than a positive receiving of judgment." - Further, the sacred Scriptures know but two classes of men, believers and unbelievers; the evangelical catechism, three. Page 238: "Between these two classes of men (believers and unbelievers) stand those in the midst who have not yet come to an ethical decision in their relationship to Christ." When these who are in the midst die, where do they go? Not to hell, for they are not unbelievers; nor to heaven, for they are not believers. Where do they go? To the Catholic purgatory?

5) False doctrine of marriage. God's Word teaches that a man who has served the flesh in his youth, but has subsequently done true repentance, is now pleasing to God and can therefore also enter into a marriage that is pleasing to God and godly. The Protestant Catechism, however, teaches: "Only a chaste and chaste youth makes a true marriage possible in later times. "With respect to the second and third marriages after the death of one of the partners, the following marriage can be perfect only to the extent that the preceding marriage was imperfect. Therefore, from the perfection or imperfection of the following marriage, the perfection or imperfection of the preceding may be inferred."

6) False doctrine of infant baptism. God's Word teaches that infants believe, Match. 18:6; and that all who are baptized put on Christ, Gal. 3:27. But in the Protestant Catechism, page 219, it is said, "God declares the person baptized in baptism to be his own, to whom all the blessings of salvation are hereby to belong. There is no active communion with God on the part of man; man is not yet what God calls him to be.

8) False Doctrine of Confirmation. It is said on page 232: "Finally, and this is the most real and deepest meaning of the vow of confirmation, the church makes the confirmands promise before the Lord that they will not close their ears to the voice of the Holy Spirit in the future hours of revival and grace, but will faithfully follow it, so that a real and true conversion may come to each one. The church makes the confirmands promise before the Lord that they will not close their ears to the voice of the Holy Spirit in future hours of revival and grace, but will faithfully follow it, so that a real and true conversion can come to each one. According to this, then, the confirmands, without exception, would not be regarded as converted, though still weak, young Christians, but as unconverted, who, however, make a promise not to shut the ear of the Holy Spirit, that they may be really and truly converted at a later time. These not yet converted are nevertheless blessed and admitted to Holy Communion.

9) False doctrine of binding and loosing. Our Lord Jesus says to His church, the congregation, Match. 18:17, 18: "If he hear not the church, count him a Gentile and a publican. Verily I say unto you, whatsoever ye shall bind on earth.

shall also be bound in heaven; and what ye shall loose on earth, that shall also be loosed in heaven." But the Protestant Catechism says, page 241: "The binding and loosing, however, is not given and promised to the church, but to the apostles alone." "Now, if men desire to claim for themselves the power of binding and loosing, and only because they have (perhaps not even inwardly, but only outwardly) an office, it is as foolish as it is ridiculous."

10) False doctrine of the state after death. The Holy Scriptures only refer to two places where the souls of the departed are transferred, namely, heaven and hell. The souls of the wicked go alive to hell, where all hope is lost to them, but "the souls of the righteous are in the hand of God, and no torment toucheth them." The Lord says Match. 7:13,14: "Enter ye in at the strait gate: for the gate is wide, and the way is broad, that leadeth to destruction; and they are many that go in thereat. And the gate is strait, and the way is narrow, that leadeth unto life; and few there be which find it." The Catechism, however, knows of a third place, called Hades. Of this it says on page 105: "The state of Hades the holy Scripture does indeed make appear as a state of personal existence, but as a state of powerlessness, of indifference, of inaction, of darkness and silence, of bondage and horror. Thus a more or less elementary existence, depending on whether the personalities concerned have not yet been ethically developed." The crucified Saviour said to the believing thief, "Today thou shalt be with me in Paradise," but not: today thou shalt be in Hades. And of the rich man, as soon as he died, it is written, "When he was now in hell and in torment," not in Hades, in a state of powerlessness and indifference, and so on. Of a development in Hades or hell after death, the Holy Scriptures not only know nothing, but expressly reject this false doctrine, Prov. 11:7: "When the wicked man dieth, hope is lost; and the waiting of the unrighteous cometh to nought." On the other hand, the Protestant Catechism, page 106, teaches: "1. That a development in hell still takes place; 2. That, notwithstanding the judicial character of that state, yet the absolute impossibility of salvation does not prevail, but salvation must still be possible."

11) False doctrine of the millennial kingdom. The Word of God teaches Heb. 9:28: "Christ was once offered to take away many sins. And the second time he shall appear to them that wait for him unto salvation." Thus it is the teaching of Scripture that the Lord Jesus, after he has been sacrificed, will come only once more, but not in order to set up a new kingdom on earth lasting a thousand years, but for the salvation of those who wait for him. On the other hand, the Protestant Catechism, page 138, teaches: "There is a twofold coming of the Lord: 1. the coming of the Lord at the close of this Aeon and for the establishment of a new one by the great, vital revival of the nations of the earth; 2. the coming of the Lord at the Last Judgment. As to the first point, namely, the coming again of the Lord to do away with the antichristian nature and to establish antichrist; 3. The age of antichrist; 4. The coming again of the Lord, in which

The fourth point for consideration is again the following points: a. the process; b. the effects. These effects are then again to. but in the following manner: aa) natural shocks; bb) first resurrection; cc) transformation of believers; dd) general revival; ee) overthrow of antichristianity; ff) the binding of Satan; the new Christian age (the so-called millennial kingdom)."

Finally, we can only say: may God have mercy on the so-called Protestant Church here, if it teaches such stones, yes, such poison to the starving souls as the bread of life. But this is the fruit of unionism, which at last concludes with union of faith and utter unbelief, though it may begin in good opinion with pious phrases.

B.

To the ecclesiastical chronicle.

"Some pills for Prof. Walther."

Under this heading there is an article in the local Catholic "Herald of Faith" of March 17, which is supposedly written by a "religious clergyman". It is true that the author does not belong to the "Order" of the Jesuits, for although the Jesuits are not exactly special lights (for which they would like to be thought), they still seem to us to be too clever to write such a senseless and foolish article as that of the "Order clergyman" is; but he pays homage to Jesuit morality in any case. First, in his article, the "religious clergyman" babbles something to the effect that public confession has been abolished in the Catholic Church and secret confession introduced in its place, by which, as it seems, he wants to prove that we have done wrong in exposing the clean Doctor Preuß, but that the Papal Church, on the other hand, has done quite right in taking the exposed man under the broad cloak under which so many such exposed spirits have already found their last resting-place. Since, however, every reader who is still of reasonably sound mind is immediately convinced, without our proof, that the "religious clergyman" has written against us only in order to have written something, even if no one knows whether he has been "hewn or stabbed," it would do the writer too much honor to prove the silliness of his scribbings at length. There is only one thing we want to extract from the article, which is, however, not entirely uninteresting. We had, as our readers will remember, in the tenth number of the "Lutheran," quoted the following appalling passage from the Constitution of the Jesuits: "That no ordinances, declarations, or any order of life, can entail the obligation of mortal or venial sin, unless the superior commands it in the name of our Lord Jesus Christ, or in virtue of obedience. - Superiors may make what is called the millennium, the following points come into consideration here: 1. The apostasy in Christendom; 2. The *) Here-

*) In the Latin original, according to the most complete Präger edition of the "Institutum" of 1757, procured by the Jesuits themselves, the words read, diplomatically accurate, as follows: "*Nullas Constitutiones, Declarationes, vel ordinem ullum vivendi, posse obligationem ad peccatum mortale vel veniale inducere; nisi Superior ea in Nomine Domini Nostri JESU Christi, vel ih virtute Obedientiae juberet? - Superiores possunt obligare ad peccatum in virtute obedientiae, quando id multum conveniat.*" (P. I, f. 415. u. in the register under the title of "Obedientia.") Under the title of "*Superiores*," it is again said, "They may command in virtue of obedience and obligate to sin" ("*Possunt jubere in virtute obedientiae et obligare ad peccatum*"). In both cases, reference is made to the Constitution cited above.



to which that "religious clergyman" now answers the following in the "Herald of Faith": "What Prof. Walther writes about the constitution of the Jesuits is full of malice and viper's poison, namely, that -no determinations, declarations, or any order to live can entail the obligation to commit a mortal or venial sin: unless the superior commands this in the name of our Lord Jesus Christ or in virtue of obedience. That the 'Lutheran' understands nothing of such things is to be forgiven him; for in his pabstry*) one lives without vows, therefore one does not need to know the scope of vows." This part of the article probably shows most clearly that the author of the essay is not a Jesuit; for the Jesuits could hardly be defended in a more stupid way than this "religious" does herewith. A true Jesuit would here, like Father Oertel, have followed the principle: *Si fecisti, nega!* that is: If you have done something (bad), then deny it! But our clumsy "clergyman of the order," clumsy as he is, knows no other way to help himself than to repeat the shameful Jesuit principle that, by virtue of the vowed obedience, one must also commit mortal sins, if the Jesuit superior commands it, and declares that he wants to forgive us for it, that we, as Protestants, of course, could not know that a religious vow has such a great "scope" that one is, by virtue of obedience, even obliged to commit mortal sins, that is, murder, theft, perjury, and the like, since here the good end justifies the evil means. We are sorry for the poor man. We fear that by this defense of the Jesuits he has now set them on his own neck; for this limited head could hardly have pilloried and betrayed the Jesuits worse than by this stupid defense of his. If the "clergyman of the order" also shouts: "It is blasphemy to call Mary an idol," he thereby only proves that the meaning of a sentence like ours: that God may withdraw Prussia "from the idol that he now worships and calls Mary," goes beyond his horizon and his ability to construct a sentence. For a man of some understanding sees that by this sentence the Blessed Virgin is to be absolved from the very sin that the papists adorn with her name the idol that is in their hearts. But when the "religious clergyman" finally says: "The Catholics worship God alone, but the saints, like Mary, we venerate as friends of God, and call upon them for their intercession," this is the old fluff which the papists have always used to gloss over the idolatry which they practise with the departed saints, especially with Mary. With us Protestants, however, no well-instructed schoolchild can be deceived by this, since everyone knows from God's Word that religious invocation is nothing other than worship. - Thus we must finally explain to the born "religious clergyman" that his "pills" have been true sweets for us, for it tastes sweet to us to see that our papist opponents can only use "*sine mento sonos*" (sounds without sense and understanding) as their weapons against us.

W. [Walther]

*That even the Catholics are now beginning to use the word "pope" as a swear word against us amuses us not a little. They must be secret opponents of papal infallibility and holiness.

"**The Messenger of Peace.**" As was to be expected, the unirt-evangelical "Messenger of Peace" has not yet exploited the apostasy of Dr. Preuß enough against us, even with his first malicious denunciation of the same. The opportunity thus offered him to expose us before ignorant or unchristian people was too delicious for him not to have had to exploit it to the utmost. Well, if this gives his unirt-evangelical heart such great pleasure, we must certainly let him have it. We have only two things to notice. The "Messenger of Peace," since we had not immediately given an account of the apostasy that had taken place in the "Lutheran," had scornfully declared that "covering up with the cloak of love was not our custom, at least where foreigners and neighbors were concerned." We had then reminded him that we had indeed covered it with the mantle of love when, some years ago, two formerly highly respected persons were quietly removed (for the sake of fornication) from the seminary. What is the "messenger of peace" doing now? Does he admit that we did indeed once show him this love, that he therefore attacked us as slanderously as ungratefully? - Nothing less than this. Rather, he presents the incidents as trifles no longer worth mentioning, which, after all, were "almost two decades behind them (the Unirte), but which we would have tried to bring as close as possible for our readers" by using the expression "a few years ago. In this way, however, the "Messenger of Peace" only dishonestly evades the question at issue here and the guilty admission of the wrong he has committed; and then this indeed suggests a peculiar morality, that in his opinion a sin after "nearly two decades" should be something different than before the lapse of this period. - When, finally, the "Messenger of Peace" again and again represents the way in which the "Lutheran" argues as unchristian, he may mean: the way of the "Lutheran" to argue against those who falsify God's Word is the way which we find practiced and commanded in the Holy Scriptures, namely, that one "sharply punishes" such falsifiers and sometimes gives them a soundly peppered judgment "so that they may be healthy in the faith. The "messenger of peace," however, lets the falsifiers have their way; he rather unites with them, and, if he contends, it is chiefly against those who do not wish to have God's word falsified nor mixed with error. To these, whom he regards as his most dangerous opponents, he does not, however, set before them a peppered judgment - oh no! that would be against his unrighteous love! - but sweet sugar water, but of course mixed with a good portion of poisonous malicious outbursts. The reader may now judge for himself on which side is Christian polemic, on which side not. W. [Walther]

It is well known that the **papal church** condemns the doctrine of the gospel, that sinful man is justified and saved before God by grace alone, for Christ's sake, through faith, and not by his own works. The papists say that if good works are not added to faith, then faith is an "unformed" thing that is of no use to man; but it is through good works that faith receives its value; man becomes righteous through faith and good works. One would think, therefore, that the popes must certainly be quite virtuous people. But in Rome at least, where certainly the most faithful papists must be found,

The opposite is not only the case now, but was also the case in the past. They are not to be found in any sins, and nothing but blameless past. The more zealously one preached that faith alone would not holiness. Now, as this Methodist holiness is already different in kind help, that good works must also be added, the less one did them. and nature from true Christian holiness, so it differs from it also in the The Catholic professor of theology at Munich, Dr. Friedrich, who manner of its attainment. For the true sanctification of the Spirit is was in Rome as the theological advisor to a Cardinal when the last attained in the divinely ordered way of daily renewal and by means of Council was held there, has published the "Diary" which he had God's action of grace in Word and Sacrament, and it grows on this written during his stay in Rome. In it this Prof. Dr. Friedrich writes, ground of the order of salvation given for all times, places, and among other things, the following: "It is of interest that here (in persons, and in virtue of the efficacy of the Holy Spirit, who through Rome), and also especially with the Inquisition, the opinion prevails the Word of truth renews and transforms hearts more and more. that the Protestants lead a more moral life than the Catholics. But Therefore also the Lord prays for his faithful: "Sanctify them in thy one consoles oneself here with the fact that this is quite natural; for truth: thy word is truth" Joh. 17, 17. The rapturous holiness of the the Protestants have just nothing more of religion, which is why they Methodists, however, is also supposedly attained in a quite rapturous indulge in a life of honesty!" The Catholics in Rome, and indeed also way, namely, by an extraordinary, immediate effect of God on body the leaders of the Inquisition, console themselves with the fact that and soul. Thus, in the "Merry Messenger" of Feb. 7, Bishop Hamline the Protestants certainly have the good life, but they have no good tells how, thirteen years after a conversion, he "experienced complete faith, whereas the Catholics do not lead a good life, but they have a love." For in "a deep struggle of soul for purity of heart" the image of good faith! A strange consolation! In his diary, Dr. Friedrich reveals Christ was held before his soul, and "all at once," he then continues, how frightful things already looked in Nom from a moral point of view "all at once I felt as if a hand, not a human hand, but an almighty hand, when Pope Pius IX still held full power in Rome. He writes, among not the hand of wrath, but of love, laid me upon my head. I felt it both other things, to mention only this: outwardly and inwardly. It seemed to penetrate my whole being and

"One of my Roman acquaintances told me today that even under the reign of Pius the Ninth it happened that a professor of moral power flowed down over my body, my heart as well as my head was kept a brothel for clergymen in Rome! His friends at the Vicariate were aware of the presence of this soul-cleansing power. Under its General knew how to make it so that for a long time the Cardinal's influence I fell to the ground and cried out loudly with joy, and still this Vicar would not accept any complaint against him." In any case, this band of power created everything anew from within and without, and Catholic professor did not present any other morality than the land wherever it moved, it seemed to me, it left behind the glorious imprint grabbing Jesuit morality. Some papists, of course, say: you of my Saviour's image. I felt as if I had sunk into the depths of God's Protestants may only be very quiet about such things, for does live." When one reads this, one is strongly reminded of the papal look any better among you? But we answer: Of course thousands of saints, such as Francis of Assisi, who also attained their alleged of so-called "Protestants" live most immorally; but these are just perfect holiness in such an extraordinary, rapturous way, for example, those who no longer want to know anything of the faith, who are through visions, raptures, dream visions, and the like, and one sees therefore no longer "Protestants" against the word of man; while clearly how the same spirit of falsehood in the luminous angel form those, on the other hand, who are zealous in the Protestant faith leads both the Methodist and the papal perfect saints on the fool's are also, with the exception, of course, of individual hypocrites, above. God preserve us from such devilish spooks and help us to the same time zealous in good works and a pious life; On the other hand remain "poor sinners" in spite of the work of regeneration we have hand, it is a fact that where people believe most zealously in the begin, and only want to be found perfectly holy and sinless in God's papist faith, they live least Christianly, which in Rome and other judgment in the merit of Christ through faith in his blood. places can be only too easily and abundantly proved by undeniable

S.

facts. Nor can it be otherwise. A faith to which good works must first **Union celebration in Baden.** About the same we take the be added is, of course, a dead thing, which can produce no other following from the Reformed "Evangelist": On October 29, the 50th fruit than immorality; but true faith, which consists in a man's taking anniversary of the Union was celebrated in Baden. The "Ev. comfort not in his works, but only in the grace of God in Christ by Kirchen- und Volksblatt" says that there was no festive mood among the power of the Holy Spirit, this true faith can as little be without the people. One could only be enthusiastic about that, good works and without a truly Christian moral life as fire can be what one had acquired in the struggle as a valuable good, or what without light and heat. To true faith good works are not first added, one felt as a continuing source of blessing. The Union was not a but, because it changes the heart, they flow out of it as from a faith of the Reformation, and therefore the Union did not leave a fountain.

W. deep impression on the people. 2c.

[Walther]

Religious schools in Switzerland. In the Zurich Congress,

The rapture of the perfect saints. The Methodists, as is well the better-minded part of the country's fathers, after a fierce known, have rekindled the old papist error, that if not all, yet some struggle, won the day over the party that wanted to have non-converts can attain such a degree of sanctification as to be religious schools. The fact that parents are free to decide their perfectly free from

To let children attend religious instruction or not is no disadvantage and blessed. Many hearts have also been moved by the Lord to think for in recent years believing parents had suffered much from theof these charitable institutions and their inmates in Christian love, tyranny of the "liberal" government, which compulsorily demandedand to support them with a gift, and in part with a rich gift. Praise, the attendance of religious instruction given by known infidels. Theglory and thanks be to Him for all this! screamers for tolerance are usually very intolerant when they have the hilt. (Evangelist.)

Christians shamed by pagans. The "Messenger" reports the following: The "Christians" of Joko-hama, Japan, wanted to win enough money to pay for a church organ through a lottery in which an organ was to be the main prize. Public opinion among the pagans, however, rose up against it, saying that religion was profaned by hazard games. The pagan government felt compelled to ban the lottery. The "Japan Mail" says: "The leisurely virtues of Christians, punished in public by the paternal care of the heathen government, is a disgrace we shall not soon forget, and a rebuke which ought truly to shame us."

Tyranny of conscience in Alsace. The Lutheran church newspaper writes: "The Lutheran parish Wort had become vacant at the end of the year 1870. The congregation demanded a faithful pastor, a wish that was perhaps all the more to be taken into account since they themselves pay their pastor. Nevertheless, the Directory appointed a young Protestant Union-minded clergyman as pastor. The congregation protested repeatedly and almost unanimously against this choice, and a petition even went as far as the Chancellor of the Reich. In vain! The appointment was confirmed by the Emperor, and on the third Advent of last year the disliked pastor was installed in Wört." There was now only one means left for the faithful to exercise their freedom of conscience: they avoided the sermons of the local pastor and sought consolation and instruction from faithful clergymen in the neighborhood. Then, on January 2, the district director of Weissenburg suddenly appeared in full uniform in Wört, summoned the Municipal Council, gave them a tremendous speech of punishment, in which he portrayed the dislike of the pastor appointed by the Emperor as an outrage against the Emperor, and finally demanded from each of the assembled men "in the name of the Emperor" the promise to attend the services of the new pastor in the future and to induce the other members of the congregation to make the same submission. Now, the Alsatians know that there is no joking with our Lord Conquerors, and the parish councillors therefore also all but one gave the desired promise. (Match. 22, 21 and 10, 38. 39. they have admittedly forgotten. If it was a matter of conscience to them to avoid the preaching of the new pastor, they could not be compelled to do so by any force in the world. The editor.)" (Kirchenblatt aus Kurhessen.)

Annual report on the Lutheran hospital, orphanage and asylum in and near St. Louis.

According to His great goodness and mercy, the good Lord has also brought sick people to our hospital in the past year, cared for them there through our small service, provided for them and healed them. He has also taken away some of them through a blessed death and brought them to eternal, glorious recovery. In the same way, the Lord has brought several orphans to us and has protected and preserved them and cared for them both physically and spiritually.

Now some details shall be told and communicated herewith.

I. In the past year, from January 1 to December 31, 1871, there were 138 persons in the hospital. Of these, 63 were boarded free of charge. 9 paid their fees only in part. The others paid 5 dollars a week. The latter circumstance also accounts for the not insignificant income. Most of the patients belonged to our dear Evangelical Lutheran Church, and were therefore our fellow believers; some were unchurched, reformed and Roman. All of them took part in the daily services at home and, with few exceptions, accepted spiritual encouragement, especially when they were dying, and allowed themselves to be prayed to from the "Lutheran prayer treasury". A change has occurred in the medical treatment of the sick. Dr. Bosse, our previous diligent hospital doctor, was no longer available because of his age, his extensive practice, and especially because of his too much work. He was forced to give up his service because of his age, his extensive practice, and especially because he was too far away from the hospital. As painful as this was for us, we nevertheless had to surrender. And the faithful God has allowed us to find another capable doctor in the person of Dr. Reiß, who also lives near the hospital and can and has visited the seriously ill more often if necessary. That is why the medical report only dates from April 4 of last year. Our dear orderly, Mr. Freitag, has probably suffered damage to his own health as a result of caring for sick people who were afflicted with a contagious disease, so that he is forced to give up his work as an orderly. Mr. Mack, a Christian man familiar with nursing the sick, will be his successor. Of the deceased, special mention should be made of: 1. Dear Blessed Gottlieb March, of the Lutheran congregation of Mr. Pastor Lehmann in St. Louis County. He was a faithful friend of the orphanage and the hospital, gladly shared of his field and garden fruits with both institutions, and finally concluded his life in the hospital. When he was in town on July 24, 1871, he was so beaten by his horse that he could no longer be taken home, but was admitted to the hospital. The orderly says in his report of the deceased: March was a devout Christian, sighed much to his Saviour, gratefully received God's word and edifying encouragement. He gently fell asleep in prayer. Anna Johnson from Christiania, a Swede, understood neither German nor English, but read much in her Swedish Testament and prayer book, and was often visited and ministered to by the Norwegian students here. She was in the hospital nearly seven months, suffering from consumption- and has, we hope, gone home blessed in the faith of her Saviour. 3rd, Mrs. Sophia Mustermann, a poor Lutheran widow of St. Louis. Before her death, she bequeathed her three small children to our orphanage in writing, so that her wealthy Roman relatives would not take the children after her death and raise them in the soul-destroying teachings of Pabstism.

II. At the end of the year 1870 there were 31 children in the orphanage. In the last year 12 children were

3 orphans and 9 half-orphans were added to the number. 5 children were given away to a Christian family and taken away by their father or mother in the course of the year, namely 1 orphan and 4 half-orphans. One boy, who was confirmed last year, showed a great desire to become a school teacher, and has been accepted in the school teachers' seminary at Addison. Last fall our emigrant missionary, Pastor S. Keyl in New York, sent us a widow with six children, whose husband had died of cholera as soon as he entered the country. Four children of these are still in the orphanage, the mother having kept the youngest child and later taken the eldest daughter to live with her. The number of orphans in the orphanage is now: 23 boys, 11 girls; these are distributed as follows: complete orphans: 8 boys, 4 girls; half-orphans: 16 boys, 7 girls; 3 children have been handed over to us by unhappy parents; in total 38. The total number of children cared for so far is 58. With the exception of minor illnesses, all the children were always healthy and lively, so that a doctor did not have to be called once in the whole year. A sad event was the sudden death of the widowed Mrs. Leonhardt, the aged, 71 year old mother of Mrs. Pastor Lehmann, our honored orphan mother. She had earned the love of the entire population of the orphanage, as she was always ready to make the children's damaged clothes whole again and otherwise to perform labors of love for the children. Her sudden death as a result of a stroke, as she had gone to bed in the evening in good health and was a corpse in the morning, plunged the orphanage into great mourning and lamentation. Among the joyous events may be reckoned: First, the Confirmation of a boy who is now in Addison, and of a girl who is now serving in the Orphanage out of gratitude. Another joyful event is the happy marriage of our deaconess, who was adopted and brought up by Pastor Lehmann as a whole orphan of 1-1/4 years, and has faithfully assisted in the education of the children and in the economy until her marriage. She has therefore also been especially endowed by the Committee. By the construction of a new high roof, which reaches over the annex, more space has been gained, in that we have attained two large attic rooms and an anteroom. The whole house has also been boarded up and painted. Admittedly, this has left us in debt, as Mr. Cassirer's bill shows; but we are now able to accommodate 50 children. The farming, the orchards and vineyards, and also the livestock have increased somewhat. One thing that is very close to our hearts is the better education of our orphans. So far they have gone to the mixed parish school, and have also been taught by Pastor Lehmann, the careful father of the orphans, as much as he had time with his preaching duties. But this is not enough for us, although we feel obliged to thank the dear teacher for his efforts and work on the orphans. Even though we are quite satisfied with the religious instruction, the children should be able to read, write and speak both languages, German and English, and should be encouraged in other skills even more than is possible in a one-class parochial school in the country. The orphans should certainly be taught quite well. Everyone will admit that. One day they shall have their good



have to get on. Therefore, we have decided, trusting in the help of the Lord, who takes special care of the orphans, to hire a capable teacher. The necessary steps have already been taken. May the Lord give his blessing! This, of course, necessitates additional expenditure for the teacher's salary, for the construction of a school hall and an apartment for the teacher. For the time being, we would have to leave the building pending until our debts have been paid; but the employment of the teacher should by no means be postponed for so long. Well, whoever reads this and has a heart for the orphans will certainly also gladly contribute his mite.

III. The asylum has also received an increase of two old men, among them an old man of 80 years, who emigrated from Germany long years ago for the sake of his faith and formerly belonged to the Lutheran congregation in Buffalo, N. Y., and later to the congregation in St. Paul, Minn. At present there are 5 men in the hospital and 3 men in the orphanage, some of whom are able to work, but are not able to earn a living. 2 persons, 1 Christian man and 1 Christian widow, have been re-registered and will be admitted in the near future.

May the Lord our God continue to be with us with His grace and help and promote the work of our hands! For all the gifts of love received in the past year, which were donated to one or the other charitable institution, we herewith express our heartfelt thanks once again and wish God's givers a rich reward in the physical and in the spiritual. We also ask our dear brothers and sisters in faith not to grow weary and slacken in their charitable work. Yes, we want to remember the word of our God: "Let us do good and not grow weary, for in his time we will also reap without ceasing. Now that we have time, let us do good to everyone, but most of all to those who believe." Gal. 6, 9.10. And: "He that hath mercy on the poor lendeth unto the Lord, and he shall repay him with good." Prov. 19, 17. This guarantee will suffice for a Christian.

On behalf of the Board of Directors

J. F. Bünger.

Annual account of the Lutheran hospital in St. Louis for 1871.

Intake.	
By bequest	\$25.00
By the Jnsaßcn	1332.20
Through revenue contributions	275.13
Through regular monthly contributions	584.40
By associations in St. LourS	68.05
By a loan, in case of death a legacy	25.00
	-----\$2309.78
Issue.	
Remaining debt according to last invoiceO635.....	74
New debt due to a loan	25.00
For operation	523.20
For domestic use	734.11
For repairs and painting of the buildings	159.95
For utensils	14.10
Inventory	217.68
Lylna 72 st. Louis, 19	

Feb. 1872.

F. W. Schuricht, Kassirer.

Medical report

On the sick treated at the Lutheran Hospital at St. Louis, Mo. from April 4 to December 31, 1871.

86 males were admitted, 12 females, together 98. 77 males were cured, 6 females, together 83. 2 males left, 1 female, together 3.

The following have died: from 10 to 20 years of age, 1 male; from 20 to 30 years of age, 1 male; from 30 to 40 years of age, 1 male, 1 female; from 40 to 50 years of age, 2 males, 2 females; from 50 to 60 years of age, 1 male. The apparently disproportionately high percentage of- deceased- is explained by the fact that 7 sick persons, namely 5 male and 2 female, entered the hospital already in a hopeless condition; the eighth suffered from an incurable disease, the T'ubvrou- losi8, and thus his death was only a question of time.
Dr. Ch. Reiß.

Annual account of the Lutheran orphanage and asylum at St. Louis to Feb. 9, 1872.		
Cash balance at last settlement	9	120.92
Intake.		
Gifts of love through thank offerings, bequests, collections and other gifts92224 .....		.04
For food for some orphans	337.00	
Borrowed funds	574.87	
Received directly by Mr. Past. Lehmann direct received ...	513.30	
		3770.13
Issuance.		
For food, clothing, etc. wP1554 .....	.62	
For service pay	175.00	
For furniture and household appliances	117.85	
For buildings and improvements on the orphanage square	1578.90	
Tuition for 3 months	18.00	
Gratuity to maiden Emilie Ohly, who has worked faithfully in the inn without pay from the time the orphanage was founded until her marriage,	100.00	
		3544.37
Current cash balance *)	225.76	
		3770.13
St. Louis, Feb. 9, 1872. I. M. Estel, Cassirer.		

Miscellany.

The Mystery of the Means. On this subject we have just read, among other things, the following in a local political newspaper, which it took from a European magazine: "The printing press bears the main blame today for the mass proliferation of secret means. The advertising of these means in all newspapers is well known. It fills a large part of the classified columns. A main source of income for all newspapers are the advertisements of the dealers in secret agents, by their number no less than by their volume, and they can even be found in official and government papers. Few editors or publishers are steadfast enough to reject the sin money of the secret agent dealers. Few of them are sufficiently aware of the high profession of the press for the education and ennoblement of the people that they refuse to accept these reclamations. The great majority of publishers and editors, - among them even those of the official and semi-official papers! - are quietly pocketing this shameful money and insisting on legal impunity.

Now, in several well-policed states, the open distribution of non-concessionary secret remedies is forbidden or made dependent on prior permission from a medical authority. But these prohibitions of the German governments have been openly and impudently circumvented for years by a widespread literature of brochures, the authors of which are about ten to fifteen bookshops of low rank. In these pamphlets **) (which usually cost only a few pennies), one usually finds the symptoms, causes and consequences of the disease in question, copied from some medical book and used for the interests of the secret service.

*) On the other hand, the amount still in arrears for borrowed funds is 91540.62, leaving a debt of \$1314.86. In addition, some due bills in the amount of about \$100.00 have not yet been entered for payment.

**)In America, the quacks mostly make use of calendars, which they distribute and disseminate free of charge in countless copies. D. L.

The booklet is a good guide to the medicinal preparations of the pharmacist, and it also contains a number of not inappropriate dietary rules of conduct. But the essence of the matter is that in the preface or a final leaf, or even more carefully in a specially enclosed leaflet, it is stated: -Whoever suffers from the coincidences described in the pamphlet is to turn there and then, enclosing so and so much cash money/ (Usually to an advanced negotiator.) - These pamphlets are openly announced every day in all newspapers. The editors, who derive a quite considerable pecuniary advantage from these numerous advertisements, print them unhesitatingly and very gladly. The authorities, however, either do not know what the tendency of these pamphlets is, or they deliberately ignore them in order not to incur the enmity of the editors, or for other reasons not to be discussed here.

The activities of the secret medicine merchants also present other aspects to the medical, especially the sanitary police, which deserve the most serious consideration by statesmen, authorities and philanthropists. These are: the legal, the moral, and the economic.

The whole secret medicine business is reprehensible not only for medicinal reasons, but primarily because of the systematic fraud connected with it and the unscrupulous game which is played with the credulity and fearfulness of the pitifully ill or ill-thinking human race, and because of the striving connected with it to stultify the people.

The level of fraud in the trade in secret medicines is almost unparalleled in any other branch of industry. Sometimes quite worthless common substances (such as common salt, lentil flour, sugar, etc.) are sold at enormous prices under sounding names. On the average, the profit taken by the dealers in secret means amounts to five or ten times the real value, that is, five hundred to one thousand cents. Hence the large number of such persons, hence the enormous sums of money which they spend on newspaper advertisements. As a rule, the cheapest, and therefore the worst and most impure, ingredients are used in the preparation of secret remedies, which a legal apothecary or chemist would not be allowed to use (e.g., coarse brass-containing iron files from locksmiths' workshops, or iron files from the metalworking shops). Iron files from locksmith's workshops, rancid fats, uncleaned salts, old displaced herbs and woods, foul wine spirit, bad sour wines, starch slime, potato syrup, etc.). Often the secret remedies are quite absurd mixtures, originating from the medical literature of two or three centuries ago, which no modern physician would dare to prescribe openly, because he would run the risk of being laughed at and publicly ridiculed by the pharmacist and the patient himself because of such concoctions.

Even more reprehensible is the kind of advertising by means of which the dealers in secret means try to squeeze their wares out of the public. No lie is too coarse, no deception too dishonorable. Names and persons, together with their titles and dignities, are invented and published as authors, or as recommenders and guarantors of healing, who do not exist at all, or who have long been dead, or who have never given permission for such abuse of their names. False, entirely invented documents, testimonies, medical histories, thanksgivings, official or medical certificates for the usefulness of the remedies in question are given; even faculties, authorities, and localities which do not exist at all are mentioned in such recommendations.



The incessant repetition of all these lies in all sorts of papers, even in the provinces; for the enormous spread of which few have any conception, makes that after all a great many simple people believe them; for they nowhere read a refutation of them."

It is indeed strange that even the papers of unbelievers, when they are edited by men of civil respectability, not only do not want to stain themselves with such sins, but even punish and pillory them, while papers that claim to be Christian disgrace themselves with them. But can those be true Christians whose morals are more lax than even the morals of those who do not believe in God's word, nay, perhaps do not even believe in the existence of a personal holy God, who hates every sin and wants to punish it temporally and eternally? We think that if anything proves the time of the most terrible destruction in which we live, it is the perception that now even those who want to be Christians do not take sin very seriously, and therefore regard something as permissible because it has become a general custom. But in Exodus 23:2 it is written, "Thou shalt not follow the multitude to evil. ***W . [Walther]

Church consecration.

On. the. second. Sunday of Advent, the Immanuel congregation in Carver County, Minn. had the great joy of dedicating their newly built, very beautiful frame church to the service of the Triune God. For more than ten years the congregation had had to hold its much-attended services in a cramped log building which for a long time could not hold its audience; the erection of a new spacious church was therefore an urgent necessity, but could only now be carried out. Since the celebration was favoured by the most beautiful weather, the congregants had come in large numbers from near and far. After singing the first three verses of hymn no. 141, Pastor Fischer gave a short speech in which he warmly congratulated the congregation on entering their newly built house of worship. After this the Drmtor lo<n, Rev. H. Sprengeler ssnior, had said the consecration prayer, the undersigned preached on the basis of Psalm 26, 6. 7. 8. on "the love of the children of God for their newly built house of God." In the afternoon Rev. Damm preached on Psalm 46:5, 6. and finally Rev. Schulze gave a lecture on the history of missions. The church is 60 feet long, 33 feet wide, with a front tower 110 feet high.

From inconspicuous beginnings, this congregation has grown under God's blessing in a period of thirteen years to a size of eighty members capable of singing, after about forty members had already branched off a year ago. It was founded by the late Pastor Kahmeyer under oppressive circumstances and great hardships, and since then it has had to endure many difficult inner struggles, but "God is with it, therefore it will remain well, God will help it soon. On behalf of

H. Sprengel er, junior.

Notice.

All pastors, teachers, deputies and guests who intend to travel via Fort Wayne to St. Louis for the Synod are requested to contact Mr. Apotheker A. Selle or the undersigned as soon as possible. Tickets for the round trip via Indianapolis are available for half price (\$13.00), perhaps even cheaper, and are valid from April 23 to May 10. It is best to use the train which leaves here at noon 12.15 on the Fort Wayne- Mnncie- L Cincinnati railroad to Indianapolis.

H. O. L. ^ostrumd, Lox 1343- Lort >Vk)'no, Inä.

Answer for many.

A few months ago the local papers published an agreement between the various railway companies that no reduction in the fare would be granted for church meetings. Nevertheless, I tried to achieve the desired result by personally contacting the officials concerned. They referred to their "axrooinont", from which they could not deviate.

Chicagv, March, 1872.

A. Wagner.

Two sermons

v "n

Prof. C. F. W. Walther.

Just left the press and are available through Mr. Agent M. C. Barthel for

the price of 10 cents each:

- 1) the sermon on "the necessary right preparation for a blessed death", now already reprinted for the third time, and
- 2) the sermon, appearing for the 1st time, on "the surest means of obtaining a firm belief in the divinity of the holy Scriptures."

The former has already recommended itself sufficiently, and the latter is by the same proven author. But we take the liberty of pointing out that the subject treated in the latter is so important for our time that no one should leave it unread and unheeded who is seriously concerned about a certain foundation of his faith and thus about the salvation of his soul. C.

The fifteenth convention of the General Synod of Missouri, Ohio, &c. states, &c. Celebration of the 25th anniversary of the same.

According to the decision of the four District Synods, God willing, the said Synod will not meet at the usual time in the fall, but already in the spring, namely on April 26th of this year in Samt Louis, Missouri, whereby this first day is to be celebrated only in worship. The proceedings will not begin until the following day. The congregations belonging to the Synod are reminded to submit their votes in time to the Presidium concerning the Synod of Delegates and the change in the Synodal Constitution that will become necessary as a result. (Synodal report of the year 1869. p. 98.

G. Küchle, currently secretary of the General Synod.

Further to the above notice, the following is hereby recalled:

- 1) Besides the current business and the already determined objects of the Synod's deliberation, which concern the establishment of a "Synod of Delegates" and the requested connection with the "Synodal Conference," theses will be presented to the Synod for discussion on the question: "What must be our task, so that the blessings which God has poured out upon us during the last twenty-five years may not be spilled, but bequeathed to our posterity?"
- 2) Since it is to be expected that the attendance at this year's Synodal Assembly will be more than usual, all persons who intend to attend, whether Synod members or guests, are urgently requested to notify this by letter no later than April 1, at the address: Lov. O. Sellaller, 1811 8(6 8kr., 8t. l,ouis, Zko.
- 3) Only those arrivals, whether Synod members or guests, who have already received a specific invitation from a local family, can be permitted to visit the family in question immediately upon their arrival and to register there; all others are requested to go to the schoolhouse in Barry Street, between 7th and 8th Streets, where they will be given the lodging allotted to them.
- 4) Arrivals may use the street railway cars running south on Fifth and Seventh Streets by instructing the Conducteur of the car in question to let them off when they arrive at Barry Street.
- 5) The members of the Synodal Pre-Committee elected by the District Synods want to arrange it in such a way that they arrive here at the latest on 18 April, as the day before the opening of the meetings of this committee, and report their arrival to the Pastor loci G. Schaller in his parish apartment next to the Trinity Church, where their lodging will be arranged for them.

C. F. W. Walther, d. Z. Allg. pres. G. Schaller, Pastor.

TiIMMiMN -n Lrr cashier of tLkstliHrK;DrßrjkLLt-

(until March 1t)

On the synodal treasury: from Past.Nuoffers congregation in Crete, Ill., 415.80. Past. Zucker's congregation in Proviso, Ill, 412.70. Past. Osterhus' Gem. in Dubuque, Iowa, 48.00, by himself 42.00. Past. Beyer's Gem. in Pittsburg 434.00. subsequently by Past. Wagner's Gem. in Chicago 41.00. From the Dreicinigk. Diftr. in St. Louis 4'12.50. From the Immanuels Distr. there "14.15. From Past. Liebe's Gem. in New Orleans, collected by Teacher Köhnke, 436.00. From Past. Pissel's Gem. in Matteson, Ill, 48.31. From Chr. Zumallm through Past. Döderlein in Chicago, 45.00. Past. Th. Mießler's Gem. at Lake Creek, Mo., 414.50. Gem. at Renault, Monroe Co. in, Ill., 46.85. Teacher Härtet's at Cape Girardeau, Mo., 45.00. Past. Matuschka's Gem. in New Melle, Mo., 410.00. Past. Hahn's Gem. in "Ltaunton, Jlls/ 47.7V.



To the college - maintenance - cash: WeihnachtS-Coll. in Past. Zuckers Gem. in Proviso, Ill, . \$14.7<1. Collecte collected at Ch. Bimmmler by Past. Wagner in Chicago P6.00. by Past. FickS Gem. in Collinsville, Ill, P23.65. by the Triune! district in St. Louis Oll.00. by the Jmmsmuels Distr. there - K11.00.

For inner mission: Epiphany feast coll. in Past. ZuckerS 6)em. inProviso, Ill., .D15.50. from Past. FickS Gem. in Collinsville, Ill, \$14.00. byTrinity Distr. in St. Louis, Mo. by Casp. Lüde by Past. Bergen at Jacksonville, Ill, P5.00. past. Matuschka's Gem. in New Melle, Mo., O6.0l>.

To the Emigrant - Mission in New Zlork: Half of the Epivhianasfest Collecte in Past. Körner's congregation in Chicago \$12.25.

On the emigrant mission in Baltimore: half of the Epiphany feast - Coll. in Past. Körner's congregation in Chicago \$12.25. By Chr. Zumallm through Past. Töderlein in Chicago H5.00.

For the Hermannsburg Mission: by Past. Zim- merniann in Harris Countv, Texas, hct10.50. Kindtauf-Collectk by Past. Giesccke in Davcnport, Iowa, hkt2.60.

For poor students: From M. S. in St. Louis K5.0Ü.

For Past. Wunders Gemeinde in Chicago: FromH. Biermann, Sr. in Venedv, Ill, H5.00. From the women's club of the Lt.'Petri congregation of the Past. Dvrmann in Rand olph County, Ill., PIO.OO.

For the congregation in Manistee, Mich.: By E. Bertram in Baden, Mo., K2.50. E. Roschke, Cassirer.

Bills filing of the Committee for NnterMtzung of the ab" burned co-religionists in Wisconsin and Michigan.

Total inuahmcn according to receipt in the "Lutheran" H6389.Ä

Issues.

Sent to MichiganS326	71
N ack Chicago-sent,	1221.41
In Wisconsin,	983.55
Cargo, Express - Chargcs re	15.40
	----- 2547.V7

remains stockH3842N

Milwaukee, Wisc. March 18, 1872.

C- Eiß-feldt, treasurer"-

* *

As the readers will see from the above, our hands have been so abundantly filled for the burned-out people among our fellow believers in Wisconsin and Michigan that, in addition to the not insignificant donations of washing and clothing, we have also been able to provide ample support in the form of money, and now, after having met all needs to the full satisfaction of those affected, we still have a surplus of \$3842.37. Truly, when we offered in the "Lutheran" to take over the distribution of the gifts of love entrusted to us, we did not think that merciful love would show itself in such an abundant way. Thanks therefore to the Lord, who has opened hearts and hands through his Spirit to those in need, and who still allows twelve baskets of the five barley loaves to be lifted up for those who serve as ashes, for the joy of their hearts and the awakening of trust! Thanks and a "Vergeltis Gott!" but also to those who have enabled us to bring help!

In the committee's report, the undersigned has to announce that the surplus also includes contributions that were sent to us especially for Manistee, but which we wanted to withhold until the Synod, because in the meantime the congregation there has been so amply provided for that, in our opinion, it does not need any further support. Those members of the Committee who will attend the Synod in St. Louis are therefore instructed to invite the pastors and deputies of the congregations present who have sent us money to a meeting during the time of the meeting, with a view to the appropriate use of the surplus, and we request that these congregations instruct and authorize their pastors and deputies accordingly. We take the liberty of noting that, according to the news we have recently received, our sister congregation in Chicago is in need of consideration.

F. Lochner, Chairman.

For those afflicted by fire in my churches in Huron County, Mich. the following gifts were further received: By Ncv. J. Mecklry i" Petersburg, O., K45.00. by Past. Henkel in Burr Oak, Mich, P8.00. by Past. Böling's congregation at Waldenburg, Mich., HttüOO. From Past. Partenfölder's church at Bay City, Mich. 1 box of clothes. From Past. Sievers' congregation in Franken- lust, Mich, 2 boxes of clothing. From Past. Nuff's parish in St. Clair, Mich., 1 bundle of clothing. From Past. Crämer's parish of Petersburg, O., 2 boxes of clothing.

Many thanks to the kind givers and God's "sufficient" blessing! W. Schwartz.

For poor students received through Mrs. Caroline Tankmeyer of the Werthen Frauenverein in Venedv, Ill, 12 shirts" and 6 pairs of wollcne stockings C. F. W. Walther. -

The "Lutheran" is published twice a month for the usual subscription price of one dollar and fifty cents for the out-of-town clerks, who have to pay the same in advance and pay the postage: At St. Louis each number is sold for ten cents.

Only letters containing notices for the paper are a" the No-' daction, but all others containing business, orders, Abbestelluszea, monies 2c. are to be sent under the address: bl. O. llmrtdel, Lörner och 7td "s^ Lu!Ä^vttv Street", 8t. Louis, Alo. fuelling. - In TeutschlandD this sheet to be obtained through **Zustns Nanmann'S bookshop** at LeiM.



Herausgegeben von der Deutschen Evangelii
Zeitweilig redigirt von dem Lehr

Volume 28th, St. Louis, Mo. April 15, 1872, No. 14.

(Sent in by Dr. Sihler.)

How do the particular civil professions relate to the other table of the divine commandments, the love of neighbor?

When one hears these and those Lutherans talk about the various civil professions, it almost sounds as if they had nothing to do with the other table of the divine commandments, namely, with the love of one's neighbor. For their opinion is that this love only comes into play when, for example, one feeds a hungry person, clothes a naked person, shelters a homeless person, lends without interest to a good friend who is in need, or, in the preservation of church and school, helps to support the poorer members of the congregation by means of a more generous contribution, contributes his mite to the spread of the church among the heathen, to the provision of Word and Sacrament for fellow believers who have immigrated to the far West, and so on. On the other hand, it has nothing to do with the love of one's neighbor if, for example, a laborer, whether he be a servant of a farmer or some other employer, or a journeyman of a craftsman, or an accountant of a merchant, or a carpenter, blacksmith, machinist on the railroad, etc., serves his employer. Here it is only a civil contract which employer and laborer enter into with each other, so that the latter are bound to pay them the stipulated and promised wages for their certain work, if they perform it. This was mutually only a deed of civil justice. Love of one's neighbor could only be spoken of here if, for example, an employer paid his sick worker his wages or supported him in some other way, or, conversely, if the latter desired less wages, if, for example, his employer were to find himself in oppressive circumstances for a time, perhaps through foreign debt or unfavorable commercial circumstances, and so on.

Similarly, it is quite natural and in order that a farmer, craftsman, merchant, factory owner, etc., should engage in this particular civil profession only for the purpose of making a profit, or, as they say in this country, of making money, and the more he succeeds in it, the better it is for him. Here only the love of one's neighbor would be violated.



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. April 1872.

No. 14.

if he took advantage of his need in a crude way, so that he might profit all the more from it, as the usurers of money and grain have been known to do.

Now what is one to say to such common talk? Answer. It is decidedly carnal and unchristian; for if you, my dear reader, want to be a Christian and, moreover, a true-believing Christian, a Lutheran, then you ought to know that you must constantly prove and practice your common Christian profession also in your special and civil profession. Or do you think that the Christian and the civil professional are two quite different persons in you? Do you think that it is quite compatible for you, as a Christian, to keep to Word and Sacrament, and perhaps also to read God's Word and pray at home with your family, but that, while waiting for your civil profession, you would not need a Christian and could keep to the ways of the world without sinning? Then you would truly be in a dangerous and pernicious error. For God's will, which he has expressed in his word, is that you should be a Christian at all times and in all places, even in your eating and drinking, resting and sleeping, how much more in your daily professional work; as in a natural man the soul pervades the body and sets all its members in motion, so the Christian should pervade the civil professional man and set soul and body in motion with all their powers and members. But how does this happen? The summary answer is that you should wait by faith and love for your particular civil occupation, whether you are a laborer or an employer, a prince or a day laborer. True faith, especially in our Lord Christ, you must of course have for yourself and with yourself before God, so that, being a poor sinner in yourself, you may nevertheless be sure that for Christ's sake you have a gracious God and forgiveness of sins, that you are God's child and heir; and through this faith you are spiritually born and placed in the heavenly estate, a citizen with the saints and a member of God's household. But according to your outward nature you are still living on earth, where you are also a citizen in some civil commonwealth, where God has also made you for the common benefit of all.

He has given you a special gift and has accordingly assigned you your special civic vocation. Now, in the fear and love of God, you must exercise your faith in the love of your neighbor.

A prince, for example, no matter how much land and people he has under him, wants, if he is a true Christian, to serve his subjects in love in all his government; but the same thing, in essence, is done by a farmer's servant who is truly a believer, even when he loads and unloads manure. Both are true service in the sight of God, for both proceed from faith and are done in the love of one's neighbor, which seeks not its own, but what is of the other. It would not be true worship if, for example, a preacher, no matter how learned and oratorically gifted, himself preached the right and pure Christian doctrine, but did not himself believe in Christ from the heart and thus also had no true love of his neighbor; for God looks at the heart and in his eyes look according to faith; And though he speak with the tongues of men and of angels, and have not the love of his neighbour, yet in the sight of God he is but a sounding brass and a tinkling cymbal; and though he make many men blessed, yet if he abide without repentance he himself is eternally lost. Are you, then, my dear reader, according to your peculiar gifts and external circumstances, e.g. and yet you want to be a true Christian at the same time, you are only a Christian farmer if, according to your prevailing disposition, you plow, fertilize, sow, and harvest your field out of true faith in Christ, in the fear and love of God and in the love of your neighbor, regardless of whether the harvest is sparse or plentiful and whether the price of the grain is high or low. But if, in the conduct of your earthly occupation, greed for money and the desire for gain prevail in you, you deny your Christian occupation and are not a Christian but a heathen farmer, even if you call yourself a Christian and adhere to the church. And it is similar with you if you are a craftsman; serving charity should move you to make boots, clothes, household goods, to build houses, to shoe horses, and so on. It is no different with a merchant. If you sell merely for the sake of profit, you deny your Christian vocation, and

are a heathen merchant. Likewise, for example, if thou art If, for In this way, the love of neighbor and the love of the Holy Spirit example, you are a factory owner or other employer, and you use permeate and unite all the various members of the civil, as well as your workers merely as servants, so that they can put money in the domestic, scientific, and artistic community, if these members your pocket and you can become rich from their toil and sweat, but want to be true Christians. And this is the right way in which the not so that you can serve them with love in your work, you are an Church, that is, believing Christianity, shows itself in the State, in unchristian, a cursed and damned person, even if you belong to an science, and in art; ecclesiastical community, contribute abundantly to the But if this serving love of neighbor is lacking, and selfishness maintenance of your preacher, and he, out of due gratitude and takes its place, seeking only money and goods, or honor and fame, consideration for his own belly and purse, does not punish you with or all kinds of pleasure and well-being, the common Christian God's word, especially if you exploit the need of your workers for vocation is denied and subverted in the manifestation of the special your own gain. earthly vocation. There also reigns

Not the Lord Christ, but the prince of this world, the devil, even if his subjects are called Christians. These are the hypocrites, who, if they continue thus, shall also receive double condemnation; for

You are no better off, for example, if you, as a doctor, take yourfirst, like the evidently ungodly and unbelieving, they are children patients to a health resort only for the sake of money. But this denialof unbelief; and secondly, they are also liars before God, in that, by of your Christian profession is not cancelled if, for instance, youthe Christian profession of the mouth, they pretend to faith which serve poor widows and orphans free of charge or for a lower wage;they have not, and conceal the unbelief which they have. for if, by virtue of faith in Christ, the love of one's neighbor does not reign in you, this action is only a dead hypocrisy; and if, moreover, in it you seek to show your righteousness before God against Christ's merit, it is all the more an abomination to God, and if repentance is not made, it presses you all the deeper into the abyss of hell. But someone might object: Is it not written in the Holy

In sum, there is no special civil and earthly occupation thatScriptures, "A laborer is worth his wages"? And is it not therefore Christians cannot pursue and fulfill in the love of their neighbor. Andquite lawful within Christendom, for example, for employers to this is also the purpose of the special gifts that the kind, all-powerful,make a definite contract with laborers for farm, trade, or domestic and all-wise God has given to the various human beings, andwork, that they shall receive wages daily, or weekly, or monthly, for especially to the male sex, already in their mothers' wombs - specialsuch and such work, if it is done properly? Here only a mutual gifts that inwardly underlie the special professions and without which relation of rights and duties is involved; for the employer, according they could not attain any status and being. Now it is God's will thatto the oral or written contract, has a right to the laborer, that he do men who are gifted in this or that way, more or less, and whohim the appointed work properly: and in this case it is his duty to accordingly take up their special earthly profession, if they want to pay him the stipulated wages; and again the laborer has a right to be Christians, fulfill it by virtue of faith in Christ alone in the love ofhis employer, to claim this wages from him out of merit of the work, their neighbor, so that this mutual service of love for the commonand not out of favor, if he has fulfilled his duty to him, and done the good unites and unites them all inwardly. And even where thisappointed work well. It is a matter of acts of civil justice, which are Christian sentiment is lacking, God has so ordered it that the activealso performed by the law-abiding, and in which the love of one's performance of each particular profession must serve and benefitneighbor has nothing to do.

others, not only in the civil community, but also in the sphere of Let the following serve as an answer to this: In the first place, it science and the fine arts; for it is for these, and not for himself, thatis true that even among Christians such contracts between the blacksmith shoes horses and wagons, the mason or carpenteremployers and laborers exist and are valid with good reason, builds houses, the cabinet-maker makes household goods; the tailorprovided that at the same time the just relation between labor and makes clothes, the shoemaker boots and shoes. Not for himself butwages is preserved in them.

for others does the painter paint, the sculptor sculpt, the poet write On the other hand, however, it is a mistake to assert that the poetry, the tone poet compose, the singer sing, the tone artist play,love of one's neighbor has nothing to do in this; for it is absolutely the scholar research, think, teach, and write, and so on. It is just asimpossible that among Christians, even in the direction of their civil with the natural body in its various members; for the eye, forprofession, there should be an action and activity of some against example, does not see for itself, but to guide the feet in their walkothers in which the love of one's neighbor, according to God's will, and the hands in the exercise of their activity, and these latter inshould not be manifested, and this action should permeate and, as turn, even if they only bring food to the mouth, do not directly serveit were, animate and sanctify it as a service of God". themselves, but the instruments of nourishment for the preservation Thirdly, it follows that among Christians the contractual of bodily life, through which, of course, arms and hands also receive relationship between employers and workers and their mutual their strength for work. rights and duties is only a special form, way and manner in which

But just as the soul permeates and unites all these different, the mutual serving love of the neighbour proves itself. And as God members of the body for their mutual service and for the common, has written this into the hearts of all men as his law and will, so he benefit of the whole body. As the soul, for its mutual service and for himself demands it of the heathen, even if they are unable to the common benefit of the whole body, invigorates and unites all perform it because of their inherent unbelief and disobedience. If these different members of the body, and unites and unites them for, therefore their wholesome cooperation, so, by virtue of true faith in Christ, the soul should be the one to unite the members of the body.



z. If, for example, an employer continues to pay the wages of a worker who has fallen ill, or provides for his widow and orphans in the event of his death, or supports him if he has become old and incapable of work, this is no less a form of charity than he would have shown in giving him work and paying him his wages, but only another form or manner of doing so which is not regulated and limited by contract.

In the fourth place, therefore, it remains that the Christian employer, if he gives work to his fellow-Christians or fellow-men and pays the wages without serving charity, denies his Christian profession, even if he does not give them away and there is no disproportion between work and wages. And again, the Christian laborer likewise denies his Christian profession when, without servant charity and only for the sake of wages, he performs well and thoroughly for his employer the work he has been commanded to do; for the mutual civil righteousness which they render one another is an albeit limited form of servant charity.

Two and twenty theses

to answer the question:

Is it lawful to reproduce books by printing, which have for their object the propagation of corruptions of the word of God? *)

1.

For it is written, Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues. Revelation John 18:4.

2.

For it is written, Thou shalt not hate thy brother in thine heart, but thou shalt punish thy neighbour, lest thou be guilty because of him. Deut. 19:17: "If a soul sin, and hear a curse, and witness, or see, or know, and not confess, he is guilty of iniquity." Deut. 5:1. "Have not fellowship with the unfruitful works of darkness, but rather punish them." Ephes. 5:11.

3.

For it is written, I told him, that I would be a judge of his house for ever, because of his iniquity: for he knew how his children behaved themselves shamefully, and would not even have looked upon it with anger. 1 Sam. 3:13. "Whosoever knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17.

4.

Stranger sins are even more difficult to be guilty of if one approves of them, takes pleasure in them, praises them, and thus encourages them; for in order to illustrate the greatness of Saul's sin, Luke writes: "Saul took pleasure in his sin."

*) We share these theses discussed in the local community in the conviction that they apply not only to the printing business, but also to all other businesses.

D. R.

Stephani) death." Apost. 8, 1. The abominations of the heathen are described in the words: "They that know the righteousness of God (that they which do these things are worthy of death) do them not only so, but have pleasure in them that do them." Rom. 1:32. Therefore also John wrote, "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works." 2 John 10.11. "When he (Herod) saw that it pleased (the execution of Jacobi), he went on and caught Petrum also." Acts. 12, 3.

5.

One is guilty of foreign sins in a still higher degree, if he advises, tries to persuade or incite, like Ahitophel, who advised Absalom to commit incest and afterwards hanged himself in despair (2 Sam. 16, 21.), like the chief priests and elders, who "persuaded the people that they should ask for Barrabas and kill Jesus" (Matth. 27, 20.). Therefore Paul also says that the chiefs crucified the Lord of glory (1 Cor. 2,8.) and that also the whole house of Israel killed the prince of life (Apost. 3,15. 2,36.), and Stephen rebukes the council that he not only became the "traitor" but also the "murderer" of Jesus by his persuasion (Apost. 7,52.).

6.

A man is guilty of other sins, if he has offended his neighbor, that is, if he has led him to sin by his example; for it is written, "Offense must come, but woe to the man by whom offense comes." Matt. 18:7. "(The LORD) shall deliver up Israel because of the sin of Jeroboam, who sinned, and made Israel to sin." 1 Kings 14:16. (Compare 2 Kings 21:11. of Manasseh, who also "made Judah to sin" with his idols).

7.

Foreign sins are more grievously committed by commanding them, as Herod, who commanded the beheading of John the Baptist, and of whom it is said, "And sent and beheaded John in prison," (Matt. 14:10.) or as David, who commanded that Uriah should be put to death in the most dangerous place in the battle, and of whom the prophet says, "Uriam the Hittite hast thou slain with the sword." 2 Sam. 12:9.

8.

For it is written, "Lay not hands on any man quickly, neither make thyself an accessory to the sins of others," 1 Tim. 5:22. Therefore, he who helps men into office without examination, who deceive souls, makes himself an accessory to all their sins. Christ himself says to Pilate, "He that delivered me unto thee hath greater sin." John 19:11; so that, according to Christ's saying, he that helpeth a crime may do greater sin thereby than he that commandeth or executeth it. So also Solomon says, "He that hath part with thieves, heareth cursing, and saith not, hath hated his life," Prov. 29:24, i.e., he plungeth himself into his own destruction! Since Saul had participated in the murder of the first martyr only by "keeping the garments of them that slew him" (Apost. 22,20.

7:57.), he considered himself his murderer. Finally, in God's Word it Luk. 16,29. But how especially important the written teaching is, we is said of the "ungodly," "When thou seest a thief, thou runnest withsee from the fact that the Lord says to John: "Write, because these him, and hast fellowship with adulterers." Ps. 50:18. Hence it is also words are true and certain", Revelation 21,5. And when Hezekiah said in the German proverb, "The fence is as good as the thief." received a letter from the Assyrian king Sanherib filled with

9.

blasphemies against the true God, it is said: "When Hezekiah had received the letter from the messenger and had read it, he went up

To pervert and falsify God's word, even if it is done without to the house of the Lord and spread it out before the Lord," Isa. knowledge and will (Ps. 19:13: "Who can know how often he errs? 37:14.

Forgive me my hidden faults!"), it is a grievous sin against God and

11.

against the neighbor; but if it is done with knowledge and will, it is a

most grievous sin, which, if true repentance is not made, will Whoever knowingly prints such writings so that they can be

inevitably bring God's curse and eternal damnation, for it is written spread, makes himself guilty of all the sins of the author, fights

twice in succession, "If we also, or an angel from heaven, preach against God, his word and his honor, sets himself against Christ and

any other gospel unto you than that which we have preached unto his redemption, fights against the Holy Spirit and his work in man,

you, let him be accursed." Gal. 1:8. Further, Christ saith, helps to lead souls astray on the way to eternity, helps to murder

"Whosoever therefore shall destroy one of the least of these them and plunge them into eternal damnation, hinders the coming of

commandments, and shall teach men so, the same shall be called the kingdom of God, the kingdom of truth and righteousness, and

least in the kingdom of heaven." Matt. 5:19; and it is written, If any promotes the kingdom of Satan, the kingdom of error, lies, darkness

man add unto these things, God shall add unto him the plagues that and sin. Therefore we read that when the Ephesians were converted,

are written in this book. And if any man do from the words of the who had been practicing the art of wickedness, they did not merely

book of this prophecy, God shall take away his part from the book put away their superstitious books and sell them, but it is said, "They

of life, and from the holy city, and from those things which are written gathered the books together, and burned them publicly, and

in this book." Revelation 22:18, 19; and when Saul opposed even reckoned the value of them, and found fifty thousand pennies," Acts

one moth of God with knowledge and will, Samuel cried unto him, 19:19. 19:19, according to the account of the scholars a sum of 6250

"Because thou hast therefore rejected the word of the LORD, he riksdaler. - Here again belong all the passages that deal with the sin

hath rejected thee also." 1 Sam. 15:23. Further, Christ saith, of those who preach false doctrine, whether orally or in writing, as

"Beware of false prophets, which come unto you in sheep's clothing, well as all the passages in general that punish the participation in

but inwardly they are ravening wolves." Matt. 7:15. Paul writes, other people's sins.

"Now I exhort you, brethren, that ye take heed of them which cause

12.

division and dissension beside the doctrine which ye have learned,

and depart from them. For such serve not the Lord Iesu Christ, but The excuse is not that good may come of it: for it is written, Some

their belly, and by sweet words and glorious speech deceive say, Let us say: Let us do evil, that good may come of it. Which

innocent hearts." Rom. 16,17.18. Therefore he also testifies in the condemnation is quite right." Rom. 3:8; for Joseph says of his

name of his fellow apostles: "(We) also avoid secret shame, and do brethren, "Ye thought to do evil unto me, but God thought to do it

not deal in mischievousness, neither do we counterfeit the word of good," Gen. 50:20; but because God turned evil to good, the evil

God, but reveal the truth, and prove ourselves good in the sight of (Joseph's sale, this theft of man from his own brother) was not

God against the conscience of all men." (2 Cor. 4:2.) "We can do changed to good, but only his success. The principle: "The good end

nothing against the truth, but for the truth." (2 Cor. 13:8.) justifies the bad means" is the immoral principle of the Jesuits.

13.

10.

Nor can a man be excused for doing sin because of his

The same sin which is committed by oral teaching against God's profession; for no man has a profession to do sin, but he who abuses

word is committed by him who does this by means of writings; his profession makes it a dishonest practice, as the apostle says, 1

namely, in which distortions of God's word are contained and which Tim. 3:3. The divine rule for every profession is, "Eat ye therefore, or

he publishes for the purpose of spreading these distortions; yes, drink ye, or whatsoever ye do, do it all to the glory of God." 1 Cor.

because by means of books false teaching is brought into more 10:31. 10:31; "Whatsoever ye do in word or in deed, do all in the

hearts and souls are still deceived by it even after the death of the name of the Lord Jesus," Col. 3:17; and finally, "Let no man seek

author, this sin is all the more terrible.- That, according to God's what is his own, but let every man seek what is another's," 1 Cor.

Word, oral and written teaching are essentially the same thing, we 10:24; and, "Owe no man anything, but to love one another: for he

see from the fact that it is said, among other things, of the written that loveth another hath fulfilled the law. Love does no harm to a

prophecy of Zechariah, "But all these things came to pass, that it neighbor." Rom.13:8, 10.

might be fulfilled which was spoken by the prophet that speaketh,"

14.

Matt. 21:4; and that it is said of the writings of Moses and the

prophets, "They have Moses and the prophets; let them hear the

same." Neither shall the excuse be accepted, that a man hath not his

bread: for if a man sin, because he hath not his bread, he hath not

his bread.

otherwise you believe you cannot get through, so you fall away from hope... We know that every creature longs with us, and still fears." God for the sake of bread, despair of God and, taking refuge in sin, Rom. 8,19. 20. 22. Whoever considers himself a dead instrument seek help from the devil. As often as God puts a man in a position and takes part in sinful things, humbles himself below the animal, where it seems as if he must sin if he wants to stand or save himself, yes, below all creatures abused by man, who unconsciously long to this is a divine temptation to good; whoever then chooses sin has no longer be subject to vanity.

not passed the test set him by God, but has fallen into temptation,

17.

and, if he does not repent, is eternally lost as a temporal believer.

For it is written, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life" (that is, whosoever, in order to save his temporal life and earthly welfare, will not deny himself, yea, will do something sinful for that reason), "shall lose it: but whosoever shall lose his life for my sake, the same shall find it. What good would it do a man if he gained the whole world and yet suffered damage to his soul? Or what can man give that he may redeem his soul?" (Match. 16, 24-26.) Therefore Peter writes: "Beloved, let not the heat that cometh upon you be strange unto you, as if it were strange unto you." 1 Pet. 4:12. Christ saith at last of them that believe in time, "But they that are on the rock are they, when they hear it, receive the word with joy: and they

that have not root, for a time they believe, and in time of temptation they fall away." Luk 8:13. gain obtained by sinful means is therefore called in Scripture "shameful gain."

1 Pet. 5, 2.

15.

Nor is the excuse valid, that the book which is printed contains but little adulteration of the word of God, and does not speak the word of gross unbelief; for it is written of false doctrine, "A little leaven leaveneth the whole lump." Gal. 5:9.

16.

Nor is the excuse valid that one is a mere dead instrument, for this can only be said of animals, not of men, who, because they have reason, are accountable and responsible to God for all their actions. When the apostles were commanded by their authorities not to teach in JEsu's name, they did not keep silence, under the delusion that they were but instruments of their superiors, who were therefore to answer for their silence, but they said, "God must be obeyed rather than men." Acts 5:29 And when Saul the king commanded his servants to slay the priests that had shewed mercy unto David, the servants thought They did not think that they were dead instruments, that the responsibility rested solely on the king in whose service they were, but they considered themselves responsible before God and therefore did not kill the priests despite the king's command, while the traitor Doeg, who no doubt consoled himself with being only the king's instrument, killed 85 innocent priests at the king's command. 1 Sam. 22, 17.18. Incidentally, God's Word itself says of the senseless, willless and lifeless creatures, which are so shamefully misused by men as unconscious instruments: "The anxious waiting of the creature awaits the revelation of the children of God. For the creature is subjected to vanity without its will, but for the sake of Him who subjected it,

Nor is the excuse valid, that otherwise all teachers who spread error must be condemned, which no one would assert; nor is this excuse valid, as I have said, for the servant who knows his master's will, and has not prepared himself, nor done according to his will, "according to God's word, "have to suffer many strokes, but he who does not know, few strokes. For unto whomsoever much is given, with him shall ^much be sought; and unto whomsoever much is commanded, of him shall much be required." Luk. 12:47, 48. therefore saith the Lord to Pilato, "He that delivered me unto thee hath greater sin." Joh. 19,11. A printer, therefore, who has known the truth, and prints false books, sins more than the author of error, who thinks his doctrine to be right.

18.

Nor is the excuse valid, that otherwise many transactions, which are considered lawful, would be reprehensible and condemnable; for, 1st, many other things are almost universally considered right, which are wrong, and therefore ought not to be done by the Christian, to whom the word applies, "Thou shalt not follow the multitude to evil," Ex. 23:2. 23:2; and, "The whole world is in a bad way," 1 John 5:19; further, "Be not conformed to this world," Rom. 12:2; and finally, "Pull not on the strange yoke with unbelievers," 2 Cor. 6:14. 6:14. 2. But that which is right in itself is not made wrong by abuse, e. g. a church, school, crucifix, science, art, gold, silver, pearls, precious stones, velvet, silk, wine, beer, delicacies, and so

forth.; for it is written, "All the creature of God is good, and nothing reprobate received with thanksgiving," 1 Tim. 4:4. and, "To the pure all things are pure; but to the unclean and unbelieving nothing is pure, but impure is both their mind and conscience." Tit. 1:15.

19.

Nor is the excuse valid that it is not considered sinful when even old pagan, Jewish, and Muhammadan books are reissued and used; for these are not reissued and used in order that the books of all the It is not only that the pagan errors, long since recognized and judged by Christians, are spread and imprinted, but only that their history, doctrine, language, art of representation, etc., are learned from them and applied for good. Of this also, therefore, it is true, "All things are yours." 1 Cor. 3:21. As it is indeed sinful to make images for worship, but as it is not sinful to make, buy, and use them for other good purposes (for in the prohibition of images it is said at the end, "Worship them not, nor serve them," Ex. 20:5.), it is indeed sinful to print false books, which have the purpose and probable success of spreading corruptions of the word of God, but not if they are acknowledged to have the purpose and probable success only of promoting the cause of truth, of working any good at all. Hence even the holy apostles cite passages from heathen books, e. g. the words of the poet Aratus, or



of the Stoic philosopher Kleanthes (died 260 B.C.): "We are of his" (that is, God's) "generation," Apost. 17, 28.; further, the words of the poet Menander (d. 342 B.C.): "Evil babblings corrupt good morals," 1 Cor. 15, 33.; finally, the words of the poet Epimenides (d. over 500 years before Christ): "The Cretans are always liars, evil beasts, and foul bellies," Titus 1:12. Nor is it here by any means asserted that thus for the sake of the good end the evil means are sanctified. No! Just as the telling of the false doctrines of heretics as a warning against them is not an evil means to a good end, so also the printing of false books for the historical presentation of the existing errors and for other good purposes is not an evil means to a good end, but false books whose printing has the purpose of spreading error are. If newly published old pagan books were ever used to imbibe pagan principles and attitudes, that would be an abuse for which their reprinting is not intended; but if new false-believing books spread errors dangerous to the soul, that is not their abuse, but precisely the use for which their reprinting is intended. By the way, it is, of course, also a sin to proceed in the printing and distribution of these writings without conscientious caution; hence, for example, Luther, though he published Aesop's Fables himself, reads out the seductive in them. He writes: "We have undertaken to sweep up this book and to give it a little better form than it has had hitherto" (XIV, 1367.); also in regard to all other heathen books, which are used in schools of learning, especially for the sake of learning history and language, our orthodox fathers demand that they should be printed and introduced again only after they have been purged of all seductive matter.

20.

Nor is the excuse valid that one cannot demand of every Christian bookseller and printer to be a judge of whether his books contain nothing against God's Word; for God's Word says: "If anyone has an office, let him wait for it," Rom. 12:7, but only he can wait for his office who is capable of administering it for God's glory and for the benefit of his neighbor. As only he can be an apothecary with a good conscience who not only knows how to deal in medicines, but can distinguish them, and especially poisons, from other remedies, so only he can preside over a book business with a good conscience who can distinguish books, or else has reliable assistants at his side, whose examination and judgment he may trust, and therefore always has at least the moral certainty with his publishers and with all his printed matter that the things published or printed by him contain nothing contrary to God's honor and the salvation of his neighbor, that is, for the purpose of distribution. The apostle says of the converted Jews, who ate meat forbidden by the ceremonial law. But whosoever doubts, and eateth, is condemned: for it is not of faith. But that which is not of faith is sin." Rom. 14:23. He, therefore, who exercises a profession which he does not understand in the responsibility connected with it, and therefore must do many things at least in doubt, is "damned" according to God's word; how much more he who recognizes the corruptibility of his work, and yet delivers it for the sake of "shameful gain!"

21.

Nor is the excuse valid that it is written, "Let every man be sure of his own mind. Blessed is he that is not conscience-stricken in that which he receiveth." Rom. 14:5; for the apostle says this only of mediocrities, which are neither good nor evil in themselves, the use or omission of which therefore becomes good or evil only after the conscience is disposed to it; but what is done contrary to God's word and commandment is and remains sin, though a man may not be conscience-stricken about it, or think that he is conscience-stricken; for it is written, "Sin is iniquity," 1 John 3:4. 3:4; in the Greek it is said, Sin is x xxxxxx, i. e. unlawfulness; therefore what is contrary to God's law is sin, and remains sin, whether a man may conscience of it or not, yea, whether in his blindness he may yet think his act the most delicious and holy work. Many of them firmly believed that they were doing God a service when they killed the apostles, as the Lord says: "The time is coming when he who kills you will think that he is doing God a service," John 16:2. But were they excused because they were sure of their opinion, and therefore had no conscience about their persecution of the saints of God? Far be it from them! What they thought they were doing to serve God was and remained sin and the most abominable of abominations.

22.

To ask first whether it is not possible to print writings that falsify God's Word, the purpose of publishing which is to spread these falsifications, is therefore nothing other than to ask whether it is not possible to sin at times, to despise and blaspheme God, to spit on Christ and crucify him anew, to contradict the Holy Spirit, to deceive men and corrupt and murder their souls, and thus to serve the devil. Devil. *)

Miscellany.

Usury. In the "Kirchenblatt der Angelegenheiten der luth-Kirche in Braunschweig und Hannover," in the January and February numbers of this year, there is an excellent article under the heading: "Socialism and the Church." in which it is shown that the abominations of Socialism have their cause not only in the wickedness of the Socialists, but often also in those who condemn them; hence the Church has not only to testify against the former, but also to show that it is not on the side of the oppressors and bloodsuckers, but has a heart also for the physical needs of the workers. Here the article finally comes to the point of usury. What has been said about it we communicate here. It is as follows: "Finally, however, the church must raise its voice to free the people again from the hands of the usurers. For in spite of the fact that in the Old Testament God forbids usury most strictly and with grave threats, and in spite of the fact that in the New Testament the Saviour most urgently recommends lending and borrowing to his disciples, even where there is no hope of retribution, and endows it with the richest promises, most Christian authorities, including ours, have now repealed the so-called usury laws and thus declared usury to be unpunishable. Perhaps a better time will come later, when

*) In a later number we will think of sharing the testimonies of our godly fathers to these. W. [Walther]

It is difficult for a Christian people to comprehend that the laws of secretly, the priest was told that if he "paid", then everything would usury had to be passed; but it will certainly not comprehend that be suppressed. But this wretch had reached the wrong address, and those laws were repealed at a time when the avalanche-like Carter had her arrested without delay. She was publicly swelling of so-called great capital had already reached its most interrogated, and she herself confessed that a scoundrel had threatening extent. For it is quite irrefutable that in this way the great induced her to do it. Her plea for mercy was refused. Her father also majority of the people, and precisely the more oppressed, less declared that she was a mean person, with whom he knew nothing. favorably situated, poorer part of the people, are left to the

exploitation of a small minority which is in itself already in more In Saxony there is an "Association for the Dissemination of prosperous, richer, and in any case more favorable circumstances. Christian Edification Writings," which since 1859 has set itself the But it is quite incomprehensible to simple common sense how task of disseminating good writings that "agree with the Bible and Christian authorities, for the love of a shallow liberal theory of the confessional writings of the Lutheran Church" in order to liberty, can have taken upon themselves such a responsibility. The "maintain and demand living Christianity among the people." Any inevitable consequences can be seen after only a few years in the confirmed Evangelical Lutheran Christian who contributes at least unrestrained increase of the rate of interest *); they can also beten Neugroschen (about 20 cents) annually may be a member. The seen in the alarming number of accords, concourses, and association maintains a colporteur and is gaining more and more subhastations, whose advertisements fill the public papers; they members, since its beneficial work is obvious! - It is certainly the can be seen in the steady increase of almsmen in most places, and task of all Christians to help to build the kingdom of Christ through in other things. Should the church not take care of the poor people the distribution of good writings, since the devil is serious about and remind the authorities of the duty of protection that they owe to protecting and fortifying his own and destroying that through all their people and the oppressed parts, that they should on thousands of evil writings! Reader, you who have these lines before again put a stop to the heartless and unscrupulous greed of their eyes, do you already belong to our Tractate Society? If not, I servants of Mammon and declare usury to be a crime worthy of ask you to read again the relevant article in number 13 of the punishment, which it is according to God's word? She is only doing previous volume of the "Lutheran".

her duty as a mother to her children, and at the same time fulfilling There is also a "Wendish Evangelical Lutheran Writings Society" a duty of love to the worldly authorities, to whom, of course, the care in Saxony, which in its last year of existence distributed 44,422 of these worldly and earthly affairs is first incumbent, but who have copies of nineteen different writings. The newest publication is evidently forgotten their office here and thereby brought about such called "Zionskle Gloßy", a treasure of songs for domestic edification, a serious state of illness, which threatens the life of the whole consisting of 517 religious songs of mostly still living Wendish poets people. And the children can and will learn to recognize their mother and compiled by Pastor Domaschka.

again by her motherly care and - wills God - to love her." W. [Walther]

The "Religious Tract Society of London", founded in 1799 by Pastor Burder, now has its own large society house, similar to a

"Avarice is a root of all evil," says God's Word. Every day we royal palace, in which sixty permanent officials and ten editors of see this confirmed before our eyes. The following is taken from avarious magazines are employed. Every day 90,000 writings are local secular newspaper: Berlin, 29 Feb. Local newspapers report: printed there, including 3000 books. The society provides for larger The addiction to get rich has again made one of our fellow citizens edifying books, for travel descriptions, biographies and so on, also unhappy. The dresser A. Ruhwahn in Königstraße, father of five for picture books for children, which are most excellently equipped. children, a hard-working, ambitious man, went about his business In order to provide good Sunday reading, it publishes several diligently and with happy success until recently. Then the illustrated newspapers. Since its founding, it has distributed over a speculative frenzy seized him too. He bought papers, houses, thousand million books and established 15,000 libraries. Every bankrupt estates, 2c., and though he was rapidly approaching his emigrant ship is supplied by it with tracts; they are found in all object of becoming rich, yet in this pursuit of fortune he was stricken poorhouses and lunatic asylums, in prisons and military hospitals. with a misfortune which riches can never make good; he lost his Her colporteurs travel through all countries, offering edifying mind and went mad. In the evening, four guards had to do their writings, in their own language, to all nations. The annual income utmost to get the madman into the madhouse. He smashed every amounts to more than 700,000 dollars, among which are always window of the cab, exclaiming: "I want to be rich!" considerable gifts. - Could not Lutherans do something similar?

Accidental devilry. An Episcopal preacher of New York, named Carter, sought to extort money from a bad wench, named Couch, destroyed, but the sellers are put under lock and key for promoting by spreading the rumor that Carter had seduced her. The plot was immorality. Thus in 1867 the following were destroyed: 35,000 finely woven.

In London immoral books and pictures are taken away and destroyed, but the sellers are put under lock and key for promoting immorality. Thus in 1867 the following were destroyed: 35,000 volumes, 318 lithographs, about 800 copper engravings, 46 lithograph stones, 15 copper plates, which together had a value of 6000 dollars. This is an excellent way to control the abuse of the press and art in the service of sin! It is deplorable, however, that the English papers, in reporting this, can point to the German newspapers, in which the most shameful and harmful books, etc., are published.

*We have been assured by credible sources that a firm in the neighbouring town of G. took 12 cents from a hard-pressed farmer, and that in the other neighbouring town of S. a firm even took 16 cents from a likewise hard-pressed craftsman, but then really sucked him dry and to death.

The latter, unfortunately, is also true of many of America's German newspapers, which are true Satanic papers in many other respects as well! And yet one finds Christians who support such papers and read the moral poison daily!

In **Berlin**, on the 12th Sunday after Trinity in 1868 (compare the Gospel of that day), a public service for the deaf and dumb was celebrated for the first time. They came from far and wide; the railways transported them free of charge. A candidate of theology, since then a teacher for the deaf and dumb, was ordained as a pastor, and since then he has held this service every 14 days in the hall of the Friedrichs-Gymnasium and has generally practiced pastoral care for the adult deaf and dumb. The whole service (sermon, prayer, confession, absolution, communion) is performed in sign language.

The spirit of the Papal so-called "Sisters of Mercy".

The spirit that animates these nuns, who spread such a halo around them, is revealed only too clearly in a conversation that Reverend Wood, an American Bible agent, recently had with them, and which is reported in the "Christian Messenger" of March 27. After the aforementioned Bible agent had been admitted in a very polite manner to the parlor of the local institution of the "Sisters of Mercy" in South Bend, Indiana, the following conversation took place:

Agent: "My business is that of a Bible agent. I work here for the St. Joseph County Bible Society, giving Bibles to the poor and collecting money for the 'Bible Cause.'"

Sister: "My Lord, we do not subscribe to your Bible. We consider it a seduction, a falsehood, put on by apostates, corrupt men and followers of the devil. Yes, it is the devil's book. The circulation of this book daily plunges thousands of souls into damnation. No Bible should be circulated among the common people, but the holy priesthood should explain the Bible to them."

Agent: "Madame, I did not come in to have a theological quarrel or fight with you about the authenticity of the Bible, but because this institution pretends to be an institution of merciful sisters, I came in to inquire for a contribution- thereby to distribute Bibles to the poor."

Sister: "I tell you, sir, that we do not in any way or condition endorse your Bible. I would much sooner give money to destroy it than to spread it."

Agent: "We Protestants are not selfish in this regard, for we give Bibles to the poor of all denominations; I have already given Bibles to poor Catholic families in this city."

Sister: "That is an untruth."

Agent: "I repeat what I have said, that I have supplied poor Catholic families in this city with the word of God, and I am ready to confirm it."

Sister: "I tell you that it is a falsehood. It is a lie! You have never given a Bible to a Catholic family in your life. You would much rather burn your Bible. I'd burn it right now. Yes, I'd need it to heat the Three-boiler with."

Agent: "Madame, the day of burning Bibles is past. France, and still other papal countries, have burned not only the Bible, but also those who read and obeyed it; but I tell you, their day is gone."

Sister: "This Bible ought to be burned this very day in South Bend with those who dare it among the people."

Agent: "Well Madame-at all you show and reveal more the spirit of a serpent than that of a merciful sister."

Sister: "We don't want to see you or your Bible in this asylum. The only reason you came in was to give offense."

Agent: "How and in what way did I offend you?"

Sister: "You already gave us an insult by bringing this Bible into such a sacred institution as this, since we neither you nor the Book to be seen here."

Agent: "As for myself, I can escape quite easily; but I feel you should have this Bible."

Sister: "I tell you, I would make my tea with your Bible."

Agent: "Your will is strong, but your arm is too weak. Farewell Madame."

Sister: "I do not return a greeting to such a Bible agent."

Agent: "Your non-greeting has no meaning."

We note only the following in this regard:

Would all biblical Christians who have daughters and send them to the "Sisters of Mercy" so that they can instruct them in female work, consider what they are doing. They are sending their children into a real den of soul murderers. Would that such parents were not so foolish and so blind as to be deceived by the hypocritical nature and assurances of those nuns that their instruction had nothing to do with religion. All papal orders, including that of the "Sisters of Mercy," have no other ultimate purpose than to eradicate Bible religion and to spread Pabstry. He who hands over his dear children to such antichristian institutions does nothing else than place his own flesh and blood in the hellish net of Antichrist himself. Woe to him who does this in spite of all the warnings he has received! From him God will one day demand the blood of his children in his wrath.

W.

[Walther]

To the ecclesiastical chronicle.

Parochial school. Unfortunately, even in better, but already more Americanized congregations, it is very difficult for preachers to persuade them to establish parochial schools. A faithful preacher in the far West has just reported to us that, when he was unable to persuade the congregation as a whole to establish a parochial school with its own teacher, he formed a "school association" whose purpose was to establish a proper Christian weekly school. And behold! the matter succeeded. The association is in the process of appointing a teacher. Certainly an example worthy of imitation in similar circumstances.

W.

[Walther]

In the **Hartwick Seminary**, that is, in the theological department belonging to the General Synod, there is a whole student. The Lutheran Church Newspaper therefore makes the following remark: "If the one student is



dent becomes ill, then the professors can go on a trip. Whether they are very happy about this freedom is, of course, another question. W.
[Walther]

Leading sentences for the proceedings of the Lutheran Synod of Missouri, Ohio, &c. St., at Saint Louis, on the 27th of April, and the following days.

"What task have we to perform, that the blessings which God has poured out upon us during the last five and twenty years may not be spilt by us, but bequeathed to our posterity?"

I. What is this blessing?

1. that, in the time of an almost universal apostasy from the Lutheran faith and the greatest disunity of the Lutheran Church, there is unity among us in the pure Lutheran doctrine, far from papist and unionist tendencies.

2. a steady, uninterrupted growth of our Synod in the number of its members, without any external political compulsion or earthly interest having induced them to join, and therefore an ever-increasing influence of our Synod on our immigrant co-religionists.

3. the prosperous condition of our educational institutions for the training of preachers and school teachers.

4. blessed condition of our parochial school system, so that our children are not abandoned to the religionless free schools.

5. a treasure of orthodox, wholesome books which enable studious Christians to grow in Christian knowledge and to cultivate Christian home worship.

6. journals, which in God's hand have been a blessed means of the internal and external development of our Synod.

7. fraternal harmony and cooperation with four like-minded Lutheran synods.

Not to us, O Lord, not to us, but to Thy name give glory for Thy grace and truth!

II. What are the dangers of spilling this blessing?

That such dangers also threaten us, teach us

1. the prophecies of the holy scriptures partly about the general dangers of all times, Acts 20, 29. 20, 29.30. Matth. 13, 25. partly of the special dangers of the last time, 1 Timoth. 4,1. 2. 2 Tim. 3,1.2. 2 Petri 3, 3. Match. 24,11.12. Luc. 18,8. 1 Thess. 5, 3.

2. the fulfillment of these prophecies in the history of the Christian Church: the post-apostolic period, the period after Luther's death, and the period after the Thirty Years' War.

3 Two memorable sayings of Luther, in his epistle sermon on Sunday Invocavit: "In another way he shows the danger.... stand longer," and in the Scripture: "Let us have our former woe... have an evil year." III. What must be our task, that this blessing may not be buried, but bequeathed to our posterity?"

This highly important question is forced upon us partly by a sense of gratitude, partly by the



In the face of great dangers, we must be vigilant, and in part out of love for our children and our descendants.

1. in general:

That we may beware of ingratitude, because of which the fountain of grace is dried up; of self-satisfied boasting, whereby God is provoked to anger to destroy that which is already built; of satiety, avarice, and ungodly living.

2. in particular:

a. that the pastors not only watch over their congregations but also over themselves and keep the secret of the faith in a pure conscience, prepare themselves carefully for their sermons, practice pastoral care conscientiously and in the evangelical spirit, refrain from all lordliness over the congregation, study diligently both in the Holy Scriptures and in the writings of our orthodox fathers, as well as in the writings of our orthodox fathers, that they themselves maintain unity of spirit among themselves through the bond of peace, do not engage in any worldly side business that takes them away from their holy office, do not make any frivolous, selfish changes of office, and by their conduct do not cause contempt for the holy gospel among their congregation.

Teachers in high and low schools have exactly the same task.

b. That the churches and their members receive the gospel, not only in word, but both in power and in the Holy Spirit, establish and promote Christian church schools, exercise fraternal punishment and church discipline in a truly evangelical spirit, allow no secret societies to arise among them, be generous in supporting the institutions of the synod and the poor.

c. that our educational institutions not only cultivate scientific endeavors, but also a Christian spirit among their students, and that the reading of the pagan as well as the German classics is always accompanied and supervised by Christian criticism.

d. that the theological journals faithfully continue to expound and defend the pure Lutheran doctrine and do not deny the Christian character even in necessary polemics.

e. That the entire synod refrain from all unionistic efforts, but cultivate unity of spirit with all like-minded Lutheran synods with the greatest diligence, with all patience, and with the denial of all special interests, and let the common cooperation serve to build up the kingdom of God in America. The Synod, after it has been strengthened so far, will also have to take care that the English language is cultivated more abundantly in its parochial schools as well as in its institutions of higher learning, in order to make its members capable of carrying out their heavenly calling, to be a light in the Lord, to a greater extent and also to help promote the welfare of the whole country as Christian citizens.

IV. The success.

What success the solution of this high task will have, especially for our future generation, is known only to God. We have only to do our part, not to let our hands drop despondently, and to command success in earnest prayer to God.

Whether the Lord has provided a longer visitation of grace for this Western world, especially for our Germans, or whether the appearance of the glory of Christ will soon put an end to the nature of this world, that is hidden in God's counsel. Let the Lord come to-day or to-morrow, only that we, as pious and faithful servants, may know.

Constitution

of the Evangelical Lutheran Synodical Conference of
North America. *)

§ I. Name.

"Evangelical Lutheran Synodical Conference."

§ II. Confession.

The "Synodal Conference" confesses the canonical writings of the Old and New Testaments as God's Word, and the confession of the Evangelical Lutheran Church of 1580, called "Concordia", as its own.

§ III. Purpose and Objective.

External expression of the spiritual unity of the synods concerned; - mutual strengthening in faith and confession; promotion of unity in doctrine and practice and elimination of occurring or threatening disturbance of the same; common activity for the common purposes; - striving for a delimitation of the synods according to territorial boundaries, provided that the language does not divide. - Unification of all Lutheran synods of America into one orthodox American Lutheran Church.

§. IV Authority.

The "Synodal Conference" is merely a consultative body in all matters in which it has not been granted decisive authority by all the synods constituting it; - only the entirety of the synods represented in it has to decide on the admission of ecclesiastical bodies into the association of the "Synodal Conference", and such admission can therefore only take place through the consenting resolution of all the associated synods; - it must see to it that regular mixed pastoral conferences are established and held through the mediation of the district presidents concerned; - without the consent of all the synods represented in the "Synodal Conference", none of them may enter into ecclesiastical unions with other ecclesiastical bodies.

§ V. Objects of activity.

Church doctrine and practice; - Relationship of the preachers and congregations of one synod of the Union to those of another; - Relationship of the whole body and individual parts of it to ecclesiastical bodies outside its Union; - Matters of external and internal, as well as emigrant, mission; - Sick and orphanage matters; - Lutheran literature in general and Lutheran tracts in particular; - Matters of the training of preachers and school teachers, and the like.

§ VI. method of execution.

a) The members of the "Synodal Conference": - they are partly voting, partly only advisory; the former are the preachers and congregational deputies delegated to it by the Synods concerned, the latter all those present who are either standing members of the Synods concerned, or who have acted as congregational deputies in the Synodal Assemblies held immediately before. For the time being, each Synod in question, which has eighty or less members entitled to vote, is entitled to elect four representatives; each forty members entitled to vote above eighty confers the right to elect two further representatives; likewise each fraction of forty, but always preachers and deputies in equal numbers.

*) This is the Constitution already communicated earlier in its revised and final form.

(b) Time of holding: - every year in July.

c) Officers of the body: - for one year, from among the theologians, elected chairman and a clerk, and treasurer and one deputy each.

(d) Meeting time: - six days maximum.

§ VII. Constitution.

The Constitution of the "Synodal Conference" shall come into force after it has been confirmed by all the Synods concerned by approving resolution; - also, only by such resolution can amendments to the Constitution acquire validity and force; - the "Synodal Conference" shall have power to add to its Statutes such subsidiary provisions as neither contradict the Constitutions of the Synods concerned, nor draw matters of Synodal competence into its circle. -

Adopted at the second meeting of the "Evangelical Lutheran Synodal Conference," held at Fort Wayne, Ind. from the 14th to the 17th of November X. v. 1871, by the following members and respectively representatives of the synods constituting the "Synodal - Conference."

I. Evangelical Lutheran Synod of Ohio and Other States.

Prof. M. Loy, General Presiding Officer of the Synod.	
Prof. W. F. Lehmann.	Past. C. F. Sech.
Prof. E. Schmid.	Past. C. Adam.
Past. H. Besser, District Pres.	Past. E. Cronenwett.
Past. W. Schmogrow.	Past. G. Löwenstein.
Past. R. Herbst.	Past. J. N. Wolf.
Past. F. Groth.	Past. G. Schmogrow.
Past. J. A. Schulze.	Past. J. Beck.
Past. F. A. Herzberger.	Past. A. Birsch.
Past. W. C. H. Lübker.	Past. G. Weber.
Past. J. Gräßle.	

II Evangelical Lutheran Synod of Missouri, Ohio, and Other States.

Prof. C. F. W. Walther, General Presiding Officer of the Synod.	
Past. J. F. Bünger, Districts- Pres.	Past. C. Mees.
Past. C. Gross, District Pres.	Past. W. S. Stubnatzy.
Dr. W. Sihler.	Past. R. Biedermann.
.....	Past. L. E. Knief.
Prof. E. A. Brauer.	Past. H. Schöneberg.
Prof. A. Selle.	Past. Traub.
Prof. A. Crämer.	Past. A. Wagner.
Prof. R. Lange.	Past. H. Wunder.
Prof. Engel.	Past. A. Detzer.
Director C. W. Lindemann.	Past. K. L. Moll.
Director G. A. Saxer.	Past. W. Bartling.
Rector G. Schick.	Past. J. H. Jox.
Past. Ph. Fleischmann.	Past. Jos. Lehner.
Past. L. Dulitz.	Past. F. Lochner.
Past. S. F. Stock.	Past. E. Böse.
Past. F. Steinbach.	Past. I. Bundenthal.
Municipal deputies W. Ruhe and A. Rück.	

III Evangelical Lutheran Synod of Wisconsin and Other States.

Past. I. Bading, President of the Synod.
Prof. A. F. W. Ernst.
Past. Th. Jäkel.
Past. W. Dammann.
Past. E. Mayerhoff.

IV. Norwegian Evangelical Lutheran Synod.

Past. H. A. Preus, President of the Synod.
Prof. F. A. Schmidt.
Past. J. A. Ottesen.

V. Evangelical Lutheran Synod of Illinois and Other States.

Rev. Br. Erdmann, President of the Synod.
Past. Fr. Wolbrecht.

VI Evangelical Lutheran Synod of Minnesota.

Rev. J. H. Sieker, President of the Synod.
--

F. A. Herzberger, Secretary.



Church News.

(Delayed.)

The Rev. F. Johl, formerly of Adrian, Mich., having received and accepted a regular appointment from the Lutheran congregation of Clare-mont, Minnesota, was installed in his new office by the undersigned, on the 18th Sunday after Trinity, last year, by order of the Most Reverend Presidency of the Northern District.

God the Lord crowns the work of this servant of his with rich blessings!

Th. Krumsieg.

Address: Rov. 17 3oü1,
Olaremovt, Voäſo Oo., Nanu.

kindly requested to notify the D "stor locü, D. Kothe, 14 days in advance, so that accommodation can be provided in good time.

You address:

Üsv. D. Lottio, NükldxviUv, III.

Quincy, III, March 25, 1872, S. Liese, clerk.

Books - Ad.

Popular Symbolism. Lutheran Guide to the Examination of American Churches and Religious Societies by M. Guenther, pastor at Holy Cross Church in Saginaw, Mich.

Under this title appears, God willing, at the time of the Synod a diligent work of our dear Past. Günther, which will certainly be very welcome to many. In the preface, our Lutheran Church is thoroughly defended and justified against several accusations often brought against it. The work itself is divided

Church consecration.

Six years ago the Missouri Synod had no congregation in the State ofinto two main parts. The first is the historical, in which is contained a brief Connecticut;)now four adhere to it. At that time only one German congregationhistorical account of all the false-believing churches and societies found in in the state had its own place of worship; .now, to the glory of God, we canAmerica. The second part, which is considerably more extensive than the first, already report the dedication of the fourth church. On February 25, as the 2ndprovides in 179 paragraphs a comparative account of the doctrinal points in Sunday in Lent, the Lutheran congregation in Plantsville, Hartford Co., Conn.which the false-believing church parties deviate from the pure teachings of the had the great joy of being able to consecrate their little church, built of woodWord of God and, in most cases, also deviate from one another among only, to the service of the Triune God. The building is 28 by45 and 18 feet high.themselves. In each paragraph, a proposition which states the pure doctrine inside and is lit by 6 large windows. From the outside very simple, only paintedof our Lutheran Church is first proved with passages from Holy Scripture. Then white, the impression of the interior is all the more friendly. The pulpit and altarthe opposing false doctrine of the various parties is likewise summarized in a are in a truly ecclesiastical style, with black hangings trimmed with silverconcise sentence, presented in their own words by passages from their meetings, inviting you to listen to the pure and unadulterated word of God andconfessions and other main writings, and finally thoroughly refuted by to the undiminished use of the holy sacraments. The elevation of the altar andpassages from Scripture, which are here and there provided with more the stairs leading to the pulpit are covered with an ornamental carpet, thedetailed explanations.

windows are covered with curtains, and the altar is decorated with two beautiful The work, which is already under press, will be published by Mr. L. candlesticks made by the women of the congregation. Also a new organ hadVolkening, St. Louis, Mo. and will contain about 250 pages (in ordinary been purchased, which sounded its voices for the first time to the glory of Godoctavo), and will come to about \$2.25.... S.

at the church consecration feast. Lighting for evening services is also provided

by three magnificent chandeliers with 4 lamps each and two arm chandeliers.

But with what love and joy of sacrifice the congregation had gone ahead with this work pleasing to God, and with what joy they also awaited the feast day: all their joy threatened to turn to water on the feast day itself. For the morning dawned very cloudy, and before the sun went out it was already pouring down.

However, 37 members of the congregation in Meriden were not deterred by this from showing their sister congregation their participation in this joyful festival, but confidently boarded the open wagons. And behold, before half of the eight-mile journey had been covered, the sun broke through the clouds with a smile. And fo the hearts of the members at Plantsville, who had already given up all hope of any visit, were filled with double joy. The dedication itself took its appeared in a complete, literal and, according to the testimony of competent usual course. The Rev. V. Both of Norwich, Conn. offered the dedicatory men, good English translation. Whoever desires the promotion of a thorough prayer, and the undersigned preached the sermon on the Church Epistle in knowledge of the pure doctrine of our church also among the English-German in the morning, while in the afternoon Rev. Both refreshed us with a speaking people will certainly be heartily pleased about the appearance of the sermon on Matt. 28:19, 20 in English. Both services were attended by such a old tried and tested Dietrich, so rich in doctrine, and sincerely thank the dear men who have taken care of the work and executed it so well. Among others, in the afternoon many members of the congregation had to stop in front of the no teacher who has to teach English as well as German, but in general no one who is interested in getting to know the corresponding English expression for our German catechetical expression, should miss the opportunity now offered to him to satisfy this need. The writing, printing and paper leave nothing to be desired; the binding is also solid. The price of a single copy is 50 cts, postage 8 cts, per dozen \$4.50 exclusive of postage. To be obtained at the address: Rev. J. A. Schulze, Columbus, O. W.

church to make room for the Americans.

The cost of the little church, with all furnishings and ornaments, is \$2500, our German catechetical expression, should miss the opportunity now offered to him to satisfy this need. The writing, printing and paper leave nothing to be desired; the binding is also solid. The price of a single copy is 50 cts, postage 8 cts, per dozen \$4.50 exclusive of postage. To be obtained at the address: Rev. J. A. Schulze, Columbus, O. W.

of which about \$200 has not yet been raised, as the congregation numbers to him to satisfy this need. The writing, printing and paper leave nothing to be desired; the binding is also solid. The price of a single copy is 50 cts, postage 8 cts, per dozen \$4.50 exclusive of postage. To be obtained at the address: Rev. J. A. Schulze, Columbus, O. W.

only 17 members.

May the faithful God now keep His hand over this house, so that it may be and remain what it was consecrated to be, His house; so that here too many men who have taken care of the work and executed it so well. Among others, souls, gathered under the Arch Shepherd JEsu Christo and kept in the faith by[Walthther.]

the Holy Spirit, may reach the eternal dwelling in heaven from this house!

C. A. Graves.

Dr. Martin Luther's SMALL CATECHISM, explained in Questions and Answers by Dr. John Conrad Dietrich. Columbus, O. Schulze & Gassmann. 1872.

Under this title, Dietrich's Catechism, published by our Synod, has just appeared in a complete, literal and, according to the testimony of competent men, good English translation. Whoever desires the promotion of a thorough knowledge of the pure doctrine of our church also among the English-speaking people will certainly be heartily pleased about the appearance of the old tried and tested Dietrich, so rich in doctrine, and sincerely thank the dear men who have taken care of the work and executed it so well. Among others, no teacher who has to teach English as well as German, but in general no one who is interested in getting to know the corresponding English expression for our German catechetical expression, should miss the opportunity now offered to him to satisfy this need. The writing, printing and paper leave nothing to be desired; the binding is also solid. The price of a single copy is 50 cts, postage 8 cts, per dozen \$4.50 exclusive of postage. To be obtained at the address: Rev. J. A. Schulze, Columbus, O. W.

Submissions for Synodal - Pre-Committee Regarding.

All committees appointed by the General Synod, which have to report, as well as all those who intend to make proposals to the Synod. All committees appointed by the General Synod who are to report, as well as all those who newly published by me and printed in Germany, has just been published; intend to make proposals to the Synod, are hereby kindly reminded that theyhowever, only a few copies have arrived so far, and the bookbinder can only must send their reports or proposals to the undersigned by mid-April at thedeliver a few finished copies in the near future; as a result, within the next two latest, so that they can be submitted to the Synodal Pre-Committee, whichmonths I will only be able to complete those orders to which the amount is begins its meetings on April 19, for consideration and any subsequent motions. enclosed, and will execute them in order.

C. F. W. Walthther, _____ d.Z. Allg. Präses.

Synodal - Display.

The Evangelical Lutheran Synod .of Illinois and other states assembles, God willing,

On the Thursday before the Feast of Trinity, May 23, 1872, in St. Paul's Parish, at Shelbyville, Illinois.

Synod members (pastors and congregational delegates) or guests who intend to come to the synodal session are herewith

Löber's Dogmatics,

Mrs. Dette.

710 Franklin ^,V6., 8t. Tonis, No.

The fifteenth convention of the General Synod of Missouri, Ohio, &c. states, &c.

Celebration of the 25th anniversary of the same.

According to the decision of the four District Synods, God willing, the said Synod will not meet at the usual time in the fall, but already in the spring, namely on April 26th of this year in Samt Louis, Missouri, whereby this first day is to be celebrated only in worship. The proceedings will not begin until the following day. The congregations belonging to the Synod are reminded to submit their votes in time to the Presidium concerning the Synod of Delegates and the change in the Synodal Constitution that will become necessary as a result. (Synodal report of the year 1869. p 98.)

G. Kühle,

d. Z. Secretary of the General Synod.



Further to the above notice, the following is hereby recalled:

1) Besides the current business and the already determined objects of the Synod's deliberation, which concern the establishment of a "Synod of Delegates" and the requested connection with the "Synodal Conference," theses will be presented to the Synod for discussion on the question, "What must be our task, so that the blessings which God has showered upon us during the last twenty-five years may not be spilled, but bequeathed to our posterity?"

2) Since it is to be expected that the attendance at this year's Synodal Assembly will be more than usual, all persons who intend to attend, whether Synod members or guests, are urgently requested to report this by letter no later than April 1, at the address: Rev. G. Schaller,, 1811 8th. St., St. Louis, Mo.

3) Only those arrivals, whether Synod members or guests, who have already received a specific invitation from a local family, can be permitted to choose the family in question themselves immediately upon their arrival and to register there; all others are requested to go to the schoolhouse in Barry Street, between the 7th and 8th Streets, where the lodging allotted to them will be provided.

4) Arriving passengers may use the street railway cars running south on Fifth and Seventh Streets by instructing the Conducteur of the car in question to let them off when they arrive at Barry Street.

5) The members of the Synodal Pre-Committee elected by the District Synods want to arrange it in such a way that they arrive here at the latest on April 18, as the day before the opening of the meetings of this committee, and report their arrival to the Pastor loci G. Schaller in his parish apartment next to the Trinity Church, where their lodging will be instructed to them.

C. F. W. Walther, d. Z. Allg. praeses G. Schaller,
pastor.

Received in the LeS western district treasury:

To the synodical treasury: from the Dreieinigkeits district at Saint Louis, 814.50. from the Immanuel's distr. there, 810.30. full Past. Nachtigall's parish at Waterloo, Ill., 86.55. from Mrs. Kobtz at Chicago, Ill., 81.00. Past. Einch's comm. at Minden, Ill., 826.30. Past. Pissel's Gem. in Matteson, Ill., 814.00. Past. Heid's comm. in Pevria, Ill., 816.50. Past. Nchenbach's comm. in Vencdy, Ill., 815.00. Past. Holst's parish at Troy, Ill., 816.00. Past. Bergen's Gem. in Jacksonvillc, Ill., 810.R Coll. in its branch parish in Alexander, Ill., 83.35. Of Past. Nützel's Gem. in West Ely, Mo., 86.10.

To the college maintenance fund: from the Trinitate Distr. in St. Louis 811 -00. Dom Immannels - Distr. daselbst 811-00. from an unnamed in Collinsville, Ill., Hi.U Past. Beycr's Gem. in Pittsburg 832.00.

To the Synodal - Missions - Fund: Epiphanyfest-M, in Past. Eirich's Gem. in Minden, Ill., 88.70. In Missionsstunden collected by Past. Mießler in Palmyra, Mo., 85.R Coll. in Past. Berqons Gem. at Jacksonville, Ill., 87.25.

For inner mission: From Trinity Distr. in Saitz? Louis 65 CtS. From Immanuel-Distr. there 82.55. Vot Mrs. Kalbow in Chicago 81.00. From an unnamed "Collinsville, Ill., 81.00. Collected in mission hours from Past. Mießler in Palmyra, Mo., 85.00. From N. N. by M Schaller in St. Louis 82.50.

To the general building fund: from an unnamed person in Collinsville 82.00.

On the Emigrant Mission in New York: From an Unnamed in Collinsville 82.00.

For Past. Brunns Institution: From an Unnamed in Collinsville 82.00.

For poor students from an unnamed in Collinsville 82.00.

For poor seminarians in Addison: From the Frauenverein in Past. Wagners Gem. in Chicago 816.00.

For poor students in Fort Wayne: from the collection bag of the parish of the Rev. Schmidt in Schaumburg, Ill., HÄM

To the seminary-H from the altar in St. Louis: From M Traubö Gem. in Crete, Ill., 811.50.

For Past. Toewe's congregation in Leeland, Mich.! From F. Z., F. R., H. Z. and D. B. by Past. Wagner in Chicago 84.50.

For the burned churches in Wisconsin: By Past. Carpenter in Harris County, Texas, 823.25. By the school children of Teacher Emrich in EM Louis 81.25.

For Past. Wunders Parish in Chicago: M Past. Dörmannö Gnu. in Nandolph County, Ill., 816.10. By Past. Carpenter in Harris County, Texas, 820.R Coll. in Past. Feustels Gem. in Effingham, Ill., -D10.25. DA offering for salvation from severe tribulation, by Past. Steißli 85.00. E. Roschk-e, Cassirer. H

The "Lutheran" is published twice every month for the "annual" subscription price of one dollar and fifty cents for the "out-of-town" subscribers who had to pay the same in advance and bear the postage. In St. Louis each number is sold for ten cents. A Only letters containing information for the paper are to be sent to the editorial office, all others, however, which contain business, orders, cancellations, etc., are to be sent to the address: L. O. Lurk's, Ovmer ok7U>" I.at'u) etv Kteruts, 8t. Llo., anhrzusenben. - In Germany this paper can be obtained through Instus Ramnanu's bookshop in LeW and Dresden.



Herausgegeben von der Deutschen Evangel
Zeitweilig redigirt von dem Lehr

Volume 28th, St. Louis, Mo. May 1, 1872, No. 15.

(Sent in by Pastor Guenther.)

Petrus Paulus Vergerius,

or

how a Papal Nuncio and Roman Catholic Bishop came to the knowledge of the truth and entered the service of the Lord Jesus.

"Whosoever shall save houses, or lands, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, the same shall receive it an hundredfold, and shall inherit life eternal."

Matth. 19, 29.

(Continued.)

2. taken by Christ.

When he got home, he looked for the books of the Lutheran heretics and immersed himself in them. He wanted to refute them, and thought he could refute them. But soon he felt the power of truth, and though he resisted for a time, at last he had to give in. In particular, it was the doctrine of justification that gripped his heart. He himself later wrote about it thus: "As I am therefore quite assiduous in this work, and for this reason diligently examine the places and sayings of the Holy Scriptures, which attract the Pope's adversaries, and thoroughly move them in all ways, my heart and mind began to change and open generally, so that almost in all articles I was of a different mind and had overcome in my conscience, learning and confessing that I supported myself, as Paul did before his conversion, to lodge against the sting, to fence against the unconquerable truth, and to contend against Christ the Son of God." But he did not yet think of separation from the Roman Church; rather, he hoped with others of like mind that better times would yet come for the whole Church.

His brother, Giovanni Battista, Bishop of Pola, to whom he communicated his change of heart, was at first quite shocked at this heresy, but soon came to a better understanding, since, at the urgent request of his brother, he diligently studied the Scriptures and especially compared the Pauline doctrine of justification with the papal doctrine.

The persecution of the papists could not be omitted. It had to serve that Vergerius grew and was strengthened in the knowledge he had gained. He had



gegeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Mai 1872.

No. 15.

The monk attacked some disorders in the monastery life, e.g. he had the Franciscan monastery closed off from that of the Clarisse nuns, with which it was almost under one roof. Of course the monks were angry with him about this. Two Franciscans sued him before the papal legate Della Casa in Venice. He sent an Inquisition commission to Capo d'Istria. One of its members, Annibale Grisonio, distinguished himself in particular by hostility to Vergerius and in eradicating the good work that God had begun through Vergerius. First, he intimidated the people, threatening them with the ban of the pope and with pyres, and especially threatening those who would read the New Testament again, driving some into exile; then, after spreading fear and terror everywhere, he stirred up the people against Vergerius. He preached that the bad harvest for some years had been the fault of Vergerius and his heretical followers, that no relief could be hoped for unless they were punished, and that the next thing was to attack and stone them. Two other members of the Inquisition Commission, however, gave him a favorable testimony that he was "the most faithful to the pope and the Roman church"; as he proclaimed the Jubilee from the pulpit at the same time and called upon his people to run to Rome and seek mercy and forgiveness there. He himself later said that at the same time he was still a "wretched papist".

The two brothers were now cited by Della Casa to Venice, and occupied himself with it day and night, and would have preferred where they were to be interrogated. They protested and appealed to the Council assembled in Trent. They could no longer stay in their bishoprics. They were threatened by the people with violence, by the church authorities with imprisonment. Our Vergerius went to his old friend, Cardinal Hercules Gonzaga in Mantua. The latter also interceded for him, but in vain; he was rather urged not to cherish such a person any longer. Vergerius went to Trident to answer before the Conciliar. But he was not allowed to come forward, notwithstanding some Cardinals argued that he ought to be heard. When he asked the cause, the Cardinal Legate Cervin replied that it was because he had not heard the legends of the Holy

George and St. Christopher were untrue. One might well fear that he would be persuaded by some discontented bishops to step to their head and raise his voice against the pope. How gladly the pope would have imprisoned him!

At the request of the Cardinal-Legate Del Monte, he was released from the citation to Rome and his case was transferred to the Nuncio of Venice. When, after a short stay at Riva, he found himself in Venice, Casa again sought to induce him to go to Rome. Vergerius refused; and when he told him that he intended to return to his diocese, since the fury of the mob would have subsided, Casa forbade him in the name of the pope. After some time he went to Padua to bring some of his nephews to the school there. It was the hand of the Lord that guided him here. Here it was to come to a decision.

The city of Padua was in great turmoil when he arrived there. A very unhappy man had been brought there, Francis Spiera. He had hardly heard of this unfortunate person when he felt impelled to seek him out and console him.

Francis Spiera, a lawyer and administrator in Citadelle near Padua, came to the knowledge of his sins and of salvation in Christ in the fourth and fortieth year of his age, at the time when the Reformation was spreading in Italy. He accepted the Word with joy

and occupied himself exclusively with the Holy Scriptures. This happiness he had found he now sought to share with others, first of all his family, friends and neighbors. He spoke to them often and long about the gracious forgiveness of sins through Christ, about the certainty of faith and the hope of immortality, which God offers to all men for the sake of his Son. Through such teaching he himself was more and more encouraged and strengthened. He recognized more and more vividly how we are justified and saved through Christ alone, without the works of the law. But also in wider circles he was urged to testify of Christ and his salvation. The ar-

It was especially those who rushed to hear the word. Others did not want to know anything about his innovation. The priests were full of wrath; they felt that their trade no longer brought in as much as before. They accused him to the papal legate Della Casa in Venice. They presented to him what danger threatened the Roman See if this man, who possessed such a great knowledge of the Bible, was so eloquent, and was in such great favor with the people, was not soon stopped. The legate immediately instituted proceedings against him.

Spiera could guess what dangers awaited his. A terrible struggle arose in his soul.

A voice- within him- said: What- dost thou delay so long to decide? Throw away despondency, put on the armor of faith. God will take care of you. It is for the glory of Christ, thou shalt confess him unafraid, and in him thou shalt have the best advocate, who shall tell thee what thou shalt speak. He also can deliver thee out of bonds and tortures. Remember Daniel and Peter. Make a good confession, defend the honor of Christ. If thou must go into prison, if thou must suffer death, the greatest rewards await thee in heaven. If thou doest wrong, consider the trouble that will result; fear eternal damnation. If thy flesh be too weak, flee rather to distant places, ere thou renounce the Lord of life.

Another voice, that of the flesh, said: These counsels will infallibly bring thee to destruction; therefore give them no heed, but follow me; otherwise thou shalt lose thy goods, which thou hast acquired with so much toil, and shalt bring everlasting disgrace upon thyself and thine own; for ugly and detestable is the name of a heretic. Thou wilt have to endure the most cruel tortures! Where is the love of life? Where the love of thy spouse? Where the tender fatherly feeling towards the children so dear? O do not be so cruel and inhuman, but go to the legate and willingly recant all that you have thought and taught!

The voice of the flesh and inspiration of the devil kept the upper hand.

When he appeared before the papal legate and he was harshly accosted and threatened with confiscation of his goods and with the death penalty, he renounced his faith and everything he had said against the Roman Church and signed the recantation. He was ordered to repeat the recantation in his home town according to a formula prescribed for him. On his way home the voice of conscience was heard once more: Stop! You have issued a handwriting to the Vicar of the Pope, do not defeat it by a second denial! Will you sacrifice eternal life for temporal life, love wife and children more than Christ your Lord? Consider what Christ endured for you! If we suffer with him, we shall reign with him. Forsake rather wife and child, yield all the earth, but not the truth: stand, lest thou fall again; repent, and the Lord have mercy on thee. Advance not from the weakness of the flesh unto the wickedness of the heart. - He did not listen to this voice. On his arrival at Citadella, he declared himself ready to renounce his faith before the town ruler. In the evening they brought him the abjuration. The next day, on a Sunday, in the church, before a large assembly, he abjured everything he had believed until then.

He recanted everything he had said against the teachings of the papacy concerning trust in human merits and good works, free will, purgatory, intercession of the saints, indulgences, and so on.

From that hour he was overcome with fear and terror. He heard the dreadful voices of the wicked man, you have denied me, forsaken my covenant of obedience, broken your oath of allegiance this day. Away, you renegade, go far away from me, suffer the punishment of your wicked deed, eternal damnation! - Desolate and full of despair he lay there. After six months he was brought to Padua, in the hope that he might be helped there.

When Vergerius was introduced to him, he said, "He is welcome to me in my dismal condition. Vergerius took great pains to comfort him... But no comfort would stick. He had to witness the most terrible outbursts of despair, to listen to the narration of the horrible apostasy, the lamentation of a heart filled with hellish anguish. "I tremble all over," he writes, "and feel a shudder when I think of it." Food and drink had to be forcibly brought to the unfortunate Spiera. He would gladly have put an end to his agonizing life. It was with a sad heart that Vergerius took leave of him when he was brought back to his father's city, where, as is generally believed, he also went in despair after a few days.

On Vergerius this sad case made an indelible impression. "I have but one thought, and, moreover, can conceive no other thought, from the day I first saw him, and was thoroughly frightened."

Since it had come to his attention that he had taken so much trouble with a man who felt such bitter remorse for recanting, instead of turning himself in at Rome, he wrote a letter of defense and delivered it to the bishop of Padua. In it he recounted what he had done to the unfortunate Spiera and proved that he had had to take care of him, but he also declared himself willing to suffer for it.

In due time God had brought him together with Spiera, in order that through the latter's dreadful despair he might be strengthened in his struggle against the flesh, the world, and Satan. Spiera had often cried out: Take me as an example! Vergerius took this gruesome example to heart. He was now able to overcome the inspiration of his flesh to stand before the pope and to humble himself and deny the truth. The love of God and of truth increased, the love of the world and the fear of the adversary diminished more and more. "I left," he writes himself, "bishopric, fatherland, friends, and goods, and went away from . Italy, that I might confess Christ ... I left Italy, that I might more freely confess Christ, whom I had before profaned with false doctrine and not much better life, by serving his adversary" (the pope) "who, as is well known, has exalted himself above the divine majesty and presumptuously arrogated to himself equal authority with Christ." His brother died, probably poisoned, before Vergerius left Italy.

(To be continued.)

The Church Father Ambrose, who died in 397, wrote: "I will boast, not that I am pious and holy, but that I am redeemed; not that I am without sin, but that my sins are forgiven me." (De Jacobo et beat. vit. c. 6.)



(Sent in by Pastor F. Sievers.) **Letters of thanksgiving from
the East Indian country preachers, as well as notes
from letters of the East Indian missionaries
Baierlein and Schwarz.**

In 1869, our General Synodal Assembly received a letter of request from the East Indian country preachers, in which they asked our Synod, through Missionary Baierlein, to provide them with the confessional and edifying writings of the Lutheran Church in the English language. This request was granted by the synod assembled in Fort Wayne at that time, and so the undersigned was able to transport a well-filled box of books to Tranquebar in April 1870, for which the means had been provided partly by gifts of books and money from individuals in the synod, and partly by the granting of a sum of money from our missionary treasury.

After almost a whole year had passed, the books arrived happily in Tranquebar and could be distributed there among the country preachers and missionaries in 1871. With great joy the recipients received books such as the Concordia Book, parts of Luther's Hauspostille, Luther's Life by Fick, Graul's Doctrines of Distinction, *Ecclesia Lutherana* by Seiß, Arndt's True Christianity, *Loy Justification*, *Lutheran Watchman*, *Altenburg Bible*,

Luther's People's Library, etc., which are mostly written in English. They then united to address in a letter of thanks not only the Mission Commission, but also the entire Synod. Both letters may find their place here; admittedly, they were originally written in the Tamul language, but since this language is closed to most members of the Synod, the literal German translation is presented here.

First letter.

"To the venerable Missionary Commission. "Venerable and dear Fathers!

"We most gratefully acknowledge receipt of the edifying letter which you sent us in the name of the Reverend Lutheran Synod of Missouri, Ohio and others. Enclosed with it were the valuable books which Mr. Baierlein, the missionary, has handed out to us. First of all we thank you most sincerely for your kindness and then we ask you to kindly present the enclosed letter to the Reverend Body with our best thanks. - With the most sincere prayers for you and our Church in America we remain, venerable gentlemen

Tranquebar, 31 March 1871

Your most obedient servants

A. M. Samuel.

M. Pakiam."

Second letter.

"To the Most Reverend Lutheran Synod of Missouri, Ohio, &c. Sts.

"Most venerable fathers in Christ JEsu!

"We, the native pastors and candidates of the Leipzig Lutheran Mission in India, ask you to accept our warmest thanks for the very affectionate and edifying letter, which was accompanied by such a valuable and useful collection of books. Your kind letter gave us much satisfaction and great joy; for it was a proof to us of your Christian brotherly love and fatherly care for the so distant church of this country. The valuable works that have been done for us around



These gifts, which are so invaluable that their purpose is to familiarize us with the sound doctrine and proven practice of our beloved church in the language of this country and to better enable us to expound, illuminate and defend the Lutheran doctrine and its confessions against heresies, were distributed among 4 country preachers and 4 candidates for the sacred office of preaching. We are sorry to inform you that we have lost one of our own, namely Pastor Njanendiram, who entered into eternal rest in the previous December, and that another co-worker, Pastor Nallatambi, has seen himself compelled to resign from the ministry since 1869 due to weakness of age. But we are all the more pleased about the increase that has come to us through the admission of 4 candidates for the holy office of preaching; for this is undoubted proof to us that the Lord never ceases to send laborers into His harvest.

"The books having arrived at Tranquebar at the most happy hour, during the session of our Synod, we are happy to be able to express together our feelings of gratitude and obligation to you, our beloved and honored benefactors, for the gifts now received, and for your kind and encouraging promise to continue in the future to supply our pressing lack of Lutheran books in the English language. It is our earnest wish and sincere prayer that the great Head of the Church will shower His richest blessings upon you all and maintain the strong and indissoluble bond of unity and love in Christ JEsu among our Lutheran churches in the uttermost parts of the world.

"Since our India is under the British scepter, the English language is most carefully cultivated and the teachings of the Anglican Churches are spread and advocated through English books and magazines. As a result, there is an increasing desire among our more supported church members here to take cognizance of any English Lutheran church periodicals in which our doctrines are freely expounded and the opposing heresies refuted. But such magazines in Tamil or English are nowhere to be found in India; whereas we have no doubt that the '*Lutheran Watchman*' will best serve this purpose.

and are exceedingly grieved to hear that the same has passed away. The venerable Synod will do us no small service and no small good, if it should please them to send us the '*Lutheran Watchman*' again, if it should rise again, or if a similar English periodical should be published. We ask that you will continue to pray for the growth and prosperity of our Indian Church, as it is our fervent prayer that the Lord will richly endow the Lutheran Church in America with all His blessings and equip her to overcome obstacles of every kind in the furtherance of the truth of the Gospel and the pure faith.

"We desire to remain

Yours

obedient and grateful servants in the
vineyard of the Lord.

On behalf of all the native brethren Tranquebar, March 31,
1871.

A. M. Samuel in Tranquebar.

M. Pakiam in Majaweram."

We see from the above documents that our Synod has not only memorized the Catechism with explanation and several songs. caused much joy among all the missionaries of the Leipzig Lutheran Mission through the shipment of books, but that our small contributions and gifts are at the same time a contribution to the ultimate goal of the Leipzig Mission, which is to make the congregations gathered in India independent in time through the training of a native teaching staff. Also, according to a letter which we also received through Missionary Baierlein, and which was signed by all the country preachers, namely Samuel, Asirvadam, Swamidasen, Christian, Pakiam, Ponnappen, David and Amurdam, the English books are not only very useful to the servants of God, but also to the members of the congregations, and - to the members of the English church they were like a miracle. Even if the latter were not brought to join our church outwardly by them, we have already experienced, so the country preachers write, that they were inwardly useful to them, in that some readers were moved to agree with our teaching. We are pleased to report this to you.

"As far as I know, 'Your Lutheran' is the only paper that still has the courage to come out with Lutheran determination. The vast majority of German papers, even the otherwise quite good ones, always put on white ice-cream gloves when they want to treat the cancerous damage to the church. They fear the separation of the Church from the State as a thief fears the gallows, and yet this separation is still the only way out of these hopeless confusions. Since Jews and atheists have become citizens of the State, the Church can, of course, no longer be the State Church. But no one can see this who wants to be blind to it. May the Lord Himself take care of His Church in grace! I have no doubt that if only the long unnatural linkage with the state would cease and proper, strong Lutheran preachers would appear, it would become evident that there is still more Christianity and Lutheranism in Germany than is now imagined. Things must look pretty funny with you in America now. Lutheran congregations, pastors, schools everywhere! Here,

So let us all gladly help so that we can soon send a newon the other hand, we are in the desert and there is little water of shipment of books to the Tamulen land, so that we may gain alive. Besides my congregation here in Cuddalore, which numbers continuing blessed effectiveness for the spreading of the Kingdom about 100 souls, I have another congregation 8 miles away, another of God in the Tamulen land of East India. Finally, a few messages 17 miles in the opposite direction, and a third 40 miles from here. from letters of the missionaries Baierlein and Schwarz may find a The last two parishes have been newly collected within the last two place here. or three years, and we lack no more than everything there. We have not a piece of land, no place to school, church, and the like. Only a temporary hut is in each of the places and when I get there I have to Hausen much more miserable than in an Indian wigwam. I must set out again just now; for if I am long here in Cuddalore I get lonely, and Indian despondency is a deadly condition. But when I have thoroughly toiled in these huts, the empty *) house is again a very dear place to me. No one is around me, and except for the morning and evening songs that I sing in solitude, and the German chapter of the Bible, which I read aloud early in the morning and in the evening, I hear no German sound in my house. Political news comes here quickly and often by telegraph, twice a day in fact, and the magistrate of Cuddalore is so kind as to send me the telegrams immediately, so that the next day I usually know what is known in London and Paris."

From a letter of the missionary Baierlein. *)

"Cuddalore, August 29, 1870.

"As far as our missionary work is concerned, it always progresses slowly, although not as quickly as with you among the Germans. I would now have a congregation of over 800 souls if I had not given about 500 newly gathered Gentile Christians to Brother Wolfs, as they live scattered over 30 miles from here in almost 30 villages. This has become the station of Sidambaram (Chellambaram), where the country preacher Asirvadam works together with Brother Wolfs.- Such a Lanvpredigrr makes' a rare impression. A black or yet dark brown face, a white regalia, a pigtail and barefoot! But they are all pious people.

Already a half year later, after the above letter had been written, the condition of missionary Baierlein himself became so precarious and especially a peculiar head ailment became so bad that the doctors did not want to leave him in India any longer. He therefore began his return journey to Germany in March 1871, of course with the intention of resuming his missionary work in India after a two-year recovery. After his arrival in Germany he wrote the following:

"Of the pupils who are maintained here in my boarding school by the Women's Association in Frankenlust, Maduranaigam has become a police soldier and has learned to handle a sabre and a rifle. It seems almost droll to me to see him in his outfit. He wears white trousers, a white skirt, a red turban, blank numbers on his chest and is now married (everything happens quickly here) to a girl from the local orphan school.

"Instead of him you now have a boy Maleiappen i.e. Peter to look after, who is lame but is to become a teacher, a good quiet boy of about thirteen. Your second fosterling Stephen is still here and small for his age. He is still the unconsciously good singer and I cannot yet tell what may become of him one day. He learns quite well and is quiet and orderly. I have appointed Susannal as your foster daughter, who may only be in her seventh year, but has long been able to read quite well.

*At that time, when missionary Baierlein wrote this, he lived all alone; he had to leave his daughters, born in Bethany in America, behind in Germany (the eldest of them, of course, came to her parents in India when she was grown up, but soon married a civil servant of the English government, Gribble, in North-Arcot, 4 days' journey from Cuddalore); of the children born in India, two died and a daughter of 11 years, who is still alive, is being brought up in Germany. The missionary Baierlein finally suffered so much from the loneliness of India and the hardship for her daughters that she had to leave India already in the beginning of 1870 and move to Germany.

Note from the submitter.

*) Was formerly a missionary in America and a member of our synod.

(From another letter of missionary Baierlein.)

"Erlangen, July 17, 1871.

"The books which your love sent us arrived in Cuddalore at the right time, so that I was able to take them to the Synod in Tranquebar at the beginning of February. There I distributed them, gave the German-reading Rev. Christian a copy of Luther's works, distributed the other German works among the German brethren, but the English ones to the country preachers and candidates. It was a great joy when each one was allowed to receive his heap of books, and the country preachers asked me to write their thanks to you all. to write their thanks to you all. But I thought it would be better if they left something out themselves. It is a pity that the "Lutheran Watchman" has ceased to exist. Such a paper would be of much use to our country preachers and other Christians in the Church of England. Could you not rouse it from sleep again?

"My journey was short this time and yet again much longer than necessary. I travelled from Madras across India to Bombay, a distance of 700 miles. In the middle, the railway was not yet completed, and so I had myself put in a round basket, covered with leather, across the Kistna River, which is full of all kinds of vermin. From Bombay I sailed on an English steamer to Brindisi in Lower Italy. From there I went to Naples and stayed there for eight days. For when we came opposite Creta in Easter week, the mountains being covered with snow and a cold wind blowing from it, I had caught such a cold in the night that I am not quite rid of it to this day. I had to avoid hurrying back to cold Germany, but I also wanted to see something of Lower Italy, because I had already visited Upper Italy earlier. Vesuvius was in full activity; a long stream of glowing fiery lava ran down the mountain. At night it was very imposing. In Rome I saw ruins, churches, and superstitions, *quantum satis*. But the fourth piece of which Rome is composed I did not want to see under the circumstances, namely, the Antichrist. It is true that he allowed himself to be seen twice a week, i.e. he accepted anyone for an audience who sent in his name through the Consul or Antonelli, and in this respect it was quite without any difficulty to come to him. But it was all so very simple: those who came to see him were mostly American *ladies*, etc. Everything had to be dressed in black. Everything had to be dressed in black. Then the Pope came into the reception room at the appointed hour and made the rounds. Each name was read out to him, and he said a word or two about it, and then gave his hand for a kiss. Finally, however, he gave the blessing to the whole assembly. And since I could not let myself be blessed by the Antichrist, I had to forego the pleasure of having seen this specimen of Rome's antiquities. From Rome I went up to Florence, Italy, and finally to Erlangen, where I arrived in June. Here I found, among others, festering Americans, i.e. Swabians, who are in contact with you and are very happy to receive a letter from Prof. Walther from time to time.

"The ecclesiastical conditions in Germany are not very strengthening. The Christian men are all doing their duty, but still the multitudes are streaming away past the churches on the broad road. To us poor weakened Indians, who in addition to the physical

If we would also like to have refreshment for our spirit, this is quite painful. The present church system, as it is in Germany at present, will hardly be able to continue in this way for long. May the merciful God Himself take the new building into His hands, for the master builders of future churches are only building air structures."

"Tranquebar, July 12, 1871.

"Our missionary work here in India began small and inconspicuous, and it was and still is opposed on all sides; but it has nevertheless grown under the protection, assistance and blessing of the Lord, and has spread throughout the whole country. Our blessed fathers had labored here for more than a hundred years and had gathered many congregations; but when the Lutheran Church was asleep, another community seized the fruit of their labors, namely, the English Church, which as such had contributed but little in the way of blood to the work which our fathers set forth." Already it seemed that the Lutheran Church in India was finished; already the English missionaries had divided Tranquebar among themselves in their council; already it was said that the old mission was gone and would not revive. Then the Lord showed that He was the faithful and powerful one, and to the astonishment and annoyance of the opponents, He brought His Lutheran Church back to life here and let it grow in the country around. Admittedly, we are a poor mission and church, which is often enough pointed out to us by our opponents; but we have a rich Lord and Savior, and He has not yet caused us to suffer any hardship. While the English mission here wastes the money that our Lutheran fathers collected and bequeathed for the congregations in a way that brings no blessing and causes their congregations to decay, the Lord gives us grace so that, despite our poverty, we can erect beautiful houses of worship here and there and gather congregations. Here in Tranquebar the mission buildings and goods more or less remained with our church, but even after them the eye of our English opponents became lustful. A young man instructed from above had the audacity, not to say the impudence, to make the assertion in a newspaper article that the churches in Tranquebar were built by his Society and were therefore their rightful property. Although we are generally silent about all suspicions against us, we nevertheless believed that this tendentious assertion, which was to establish a title of omission for later times, should be exposed as groundless, and since by special divine providence I have come into possession of almost all the old documents, I published a small pamphlet in English, in which I stated from the old documents that the English societies had contributed nothing to the building of the churches in Tranquebar, and that, on the contrary, their properties here were more or less acquired from the money of Lutheran Christians. This was unexpected to this opponent, and as he could not refute it, he poured out his bile against it in a profane manner. You see that

here, too, our Lutheran Church is the poor Cinderella to whom everyone considers himself entitled to do violence and injustice, but that here, too, the Lord is with us according to His promise and bestows upon us one blessing after another, so that we can sing with joy of the Lord's victory in the tabernacles of the righteous.



"The momentous events of the last year have also claimed our liveliest sympathy here, and what German should not rejoice that for once a barrier has been set to French arrogance, that Strasbourg and Alsace have been regained, and that Germany is united, so that it now once again occupies a position commanding respect? But whether one can abandon oneself entirely to this joy when one turns one's gaze to the Church is very questionable. It would certainly be the greatest self-deception to believe that a golden age is now dawning in Germany for our Lutheran Church. Rather, it will still have to stand under the cross with the Lord. The unrighteous court theologians with their troops will not lack anything that can serve to oppress the Lutheran Church and, where possible, to oust it. O these unrighteous court theologians, who bask in the favor of the church and have a word of excuse or even of approval for anyone who reaches for the crown of His glory and would like to put a paper mockery on it, but who mortally hate the Lutherans because of their good confession, how much have they always harmed the church of the Lord! It would become a thick book if someone wanted to record all the mischief that the unrighteous court theologians have caused in the church since Constantine the Great. Our Church, which rightly knows my doctrine of the kenosis (humiliation) of the Lord, must in this also in practice become similar to her head. Through lowliness, shame and suffering to glory! I express our heartfelt thanks to all friends involved for the beautiful gift of books that you have sent us. The 'Lutheran' and the 'Evening School' have also come regularly since then and are read with pleasure, which is why I ask for their further sending.

"And now I conclude with the request to you and all brothers and friends to always remember us and the work of our church here before the Lord and to want to promote it through mild aid. We need your loving intercession and help in a special way, and the more you remember us, the more the Lord will also bless you at home and thus build His kingdom here and over there. I need hardly assure you that we here take the liveliest part in the welfare and growth of our dear Lutheran Church in America, in which the Lord has done so great things for 30 years. And we are also glad to know that our small group here is not forgotten by you. Here, too, the Lord has done great things for 30 years. Therefore, let us continue in mutual love and intercession in the confession of the right faith, in patient hope, in manly struggle against all enemies within and without, and in faithful work to build Zion's walls until the Lord Himself appears and takes us home to His glory!"

About fairs and lotteries for "good causes".

(Continued and concluded.)

A thing which, in the light of the first tablet of the Ten Commandments, appears to be tempting God and serving or leading to the service of mammon, is of itself judged by the second tablet. But let us still especially let the light also of this fall upon the same.

It has already been shown above that in games of chance for good purposes, self-interest is the real motive of both the entrepreneurs and the participants. But the sum of the second tablet is expressed in the words, "Thou shalt love thy neighbor as thyself." In everything, therefore, by which we serve our neighbor In everything, therefore, by which we serve our neighbor, the motive should not be self-interest, but love, which does not seek its own (1 Cor. 13:5), but also looks to that which is of the other. And to contribute fully to ecclesiastical or charitable purposes, we are to be driven only by a sincere, self-denying love, otherwise it is a publican's love (Match. 5:46). This is also what Christian businessmen want to think about, who are overrun and tormented by house-owners of the Loose and take Loose just to get rid of the impudent lecher. They may examine themselves whether they are not induced to take looses out of fear of losing customers. It is better to do it like a Christian merchant known to the writer of this, who either firmly rejects such hucksters, confessing God's word, or, if the promotion of the enterprise in question is compatible with his conscience, gives his contribution with the declaration that he rejects the means, and then destroys the lot or ticket right before the eyes of the hucksters.

According to the seventh commandment, we are not to take our neighbor's money or goods, nor bring him to us with false goods or trade, but to help him improve and protect his goods and food, and according to the ninth commandment, we are not to covet his property, i.e., "not to seek his inheritance or house, nor bring it to us with a semblance of right, but to help and serve him in keeping it. How do the lotteries rhyme with that? Indeed, one helps oneself here with a gloss. It is said that in lotteries there is a mutual contract, for one receives the winnings with the other's permission and voluntarily renounces the stakes. But this is only a "semblance of... Right." Unhesitatingly, every Christian admits that the commandment of charity binds him "to conclude with his neighbor no other than a just contract, i.e. such a contract as does not favor one contracting party at the expense of the other. But that in gambling in particular preference is given to one party at the expense of the other-who can deny this? Now, if in every unjust contract there is an hourly coveting and unlawful taking of the neighbor's property, so especially in this one, where the greater part of the lot holders usually win nothing at all, so that both, the operator and the winner, may take at the expense of the latter and unduly. "But how much such a "mutual" contract is worth, since it is based on nothing but the desire for the neighbor's good, is evident from the fact that, when the drawing is made, no one trusts the other, and all possible means must be devised to supervise it, and yet the lot holders are sometimes the ones who are priced out. However honest the drawing may be, it nevertheless often becomes a bone of contention afterwards, and hatred and envy become quite noticeable among those who have come away empty-handed.

But aside from the gloss that the gambling...

I say: We are stewards of temporal goods and as such have no right to do as we please with earthly goods, but must rather give an account of whether we have administered them according to the will of the Most High. According to his will, however, we are to use them only for the right purpose, namely, for God's glory and the neighbor's true benefit and in the right way, namely, through voluntary giving or unselfish lending. Or do you know of another purpose, another way designated by God? If not, then we are unfaithful stewards in organizing or participating in games of chance. We support from the goods entrusted to us undertakings that are not right in the sight of God, and so deprive much from the really poor and needy, or from the godly undertakings supported only by love, which we should serve by giving or lending, without hoping to gain anything from it; by buying one or more than one lot, we throw some of the good entrusted to us into the Rappuse, but would be very careful to use the same sum for God's glory and the neighbor's benefit, for church, school, and charitable purposes. And yet, for example, fewer debts would accrue to the congregation or the synod, or the existing debts would be paid off more and more, if one gave freely with such willingness or with such renunciation, with which the participants in lotteries buy lots. If, therefore, some one tries to persuade himself and others how many hundreds or thousands he would give to the congregation or synod, if he won so and so many hundreds or thousands at once with his lottery ticket, the church would seldom come to the case of rejecting such a stained, because wrongfully acquired, offering, for the winner, captivated by the possession of the large sum so quickly won, would soon look for glosses and find that he need not keep the promise made "out of haste" at all, or at least not in the way he did it to himself and others.

But what shall we say! So much does reason recognize the immorality, the immorality, and the perniciousness for society of lotteries, regardless of whether they appear in naked form or in the beautiful guise of good causes, that even the laws in some states prohibit them and punish them if they occur. It therefore happened in the past year that, as has been reported, sellers of lots for the benefit of an otherwise very creditable institution were in a few places put on trial and, though sentenced to a penalty hardly worth mentioning, were nevertheless sentenced. Even from the ranks of the anti-Bible daily papers, Schreiber could cite one that resolutely refused to denounce and endorse that lottery enterprise and justified its refusal in a special article.

And now, dear reader, let us walk from Sinai to Golgotha, let for you yourselves have been taught by God to love one another. us also see the lotto in the light of the cross illustrating the law. And you also do this to all brothers ... But we exhort you, brethren, Behold, naked and bare, stripped of his garments, the Lord hangs to be more perfect, and to be quiet, and to do your own work, and on the cross, and in addition to the mockery with which he is heaped to work with your own hands, as we commanded you, that ye might upon him, there is also the disgusting scene of the distribution of walk uprightly toward them which are without, and have no need of his garments, which the soldiers, robbing Jesus' relatives, perform them," 1 Thess. 4:9-12. Ah, every sentence in these apostolic among themselves. Since, however, his garment is not healable, words is an indictment also of the church's fair system. But now the executioners say: "Let us not divide it, but let us loosen it for comes this, that it may be. So then

The people are spectators - a circumstance that Psalm 22:19 already prophesied and that all four evangelists also distinguished. Although, as Dr. Luther reminds us, the warrior-servants may always have performed the whole raffle more for the sake of ridicule than for the sake of gain, yet Blessed Rambach, in his reflections on suffering, rightly remarks concerning the raffle: "He (Jesus) has atoned for the sins that are committed with the sinful, time-corrupting, profit-seeking games, since he must suffer here that his own petticoat is put at stake." Just as this skirt was once wrought and given to the Lord by a loving hand, so also our godly ancestors once supported his poor church with a loving hand from their temporal bounties, and especially in their bequests gave so abundantly to it for its members in need of help and for its institutions that these still live on these foundations today. Nowadays the poor church is mostly forgotten in the wills of the testators. For the good of the church, however, the lottery has been chosen, which once played its part under the cross to the shame of the Lord and His own, and by which, for a "good purpose," the sin for which the Lord had to atone by losing His robe is committed anew!

So much about lotteries for good causes. Will it be necessary to say much more about the so-called fairs? After all, hardly any such fair is held now at which lotteries are not played, or which, at least in order to make use of the leftovers, does not end up in a lottery game. But even if one wants to leave out the lottery stuff from the fair altogether - the whole ecclesiastical fair system is and remains a shameful bad habit that has penetrated into the church, by which the door is opened even wider to the spirit of the world, and which, as it cannot be otherwise, has already reached a degree of impropriety that even secular papers begin to censure it as something unworthy of the church and annoying to the world. At all fairs strangers and unbelievers must always be brought in, whose taste must then also be taken into account, and the secular newspapers must then, in order to attract all the world, sound the trumpet and in their own way beg Christians and un-Christians without distinction. And at the fair itself, how all sorts of stops are pulled out in order to get as much as possible out of the articles exhibited for sale, and to make them worth more than they are worth, how the visitors are often tormented and the money wrested from them, which they would not have spent voluntarily! One may have to judge such fairs somewhat more mildly than those at which raffles take place, but they remain a disgrace for a congregation that appears as a bride of Christ and of whose members it should be said: "But it is not necessary to write to you about brotherly love,

If, in addition to the music, the sale of food and drink is added to attract strangers, then the belly and mammon are divided into roles, then not only is there selling and trading for the good of the church school, etc., but also eating and joking and fooling, then the disgrace of the church and the worldliness of its members is even greater, then only the crown is missing - the dancing party - and this will not be long in coming, where it is not yet at present. O that one would not forget, casually remarked, even with regard to the children's festivities that have become customary and otherwise not reprehensible, that it is not at all a matter of eating and drinking for the good of the church and its school, but that the eating and drinking should have no other purpose than that of respectable bodily amusement.

Away then with fairs and lotteries for good and especially for ecclesiastical purposes; away with this piece of pernicious union of the orthodox church with the world alienated from God! Against them, too, the Lord wields the scourge of his word, and cries out in zeal for his house, "My house is a house of prayer, but ye have made it a den of murderers!" Let us therefore, as His disciples and servants, manfully oppose this evil, not only when it wants to invade, but also when it has already invaded the church. Let us not shun the rumor and misrepresentation that we are preachers or hearers. If only we work against it in the right evangelical way (see the Synodal Report of the Northern District of 1671, pages 23 and 24), then here too the Word will win its old victory. Wherever the opportunity presents itself, but especially wherever the temptation approaches Christians to take, after the manner of the world, the way so easy, so agreeable to the flesh, to obtain the necessary financial support, let us teach ours that Christ's disciples should be satisfied with the ways and means which are according to the will of their Master; that Christians who believe with all their hearts in him whose all is gold and silver, can easily do without it, if they are not able to obtain it for themselves or for the church by an honest, godly way; That when the church needs money to carry out the will of her Savior, he does not want her to beg of the godless world, but simply to make known her need, to entice and provoke her members to satisfy it with God's word, and then to be satisfied with what grateful love toward him who has made us rich through his poverty affords her. Stately churches, schools, etc., are certainly splendid monuments, if love has built them; and if special care is taken with their adornment and ornamentation with the intention of luring as many souls as possible to the sound of the pure Word, a Judas soul may at least be able to endure such an "unrath"; the Lord speaks rather of vain such churches here also: "She asked a good work to be done in me." But if this end cannot be attained without equality and defilement with the world, let us console ourselves with the Lord's pleasure in faithfulness in small things, and know that by the same the church and school are adorned and large enough for Him, and that through them also He can spread His kingdom just as in those times when, for the sake of persecutors, Christians had to assemble in Rome's catacombs (subterranean burial places), in forests, and in Ein. Let us also strive with Paul to help Christ in his glorious day.

Let us not follow in the footsteps of the supposed successor of Peter, but in those of St. Peter himself, who once, in holy indignation, rejected the money of Simon the sorcerer, with which the apostle was to sell him the miraculous gift, that he might make a trade, a "little trade," out of the use of it, and answered him, "That thou shouldest be damned with thy money, that thou shouldest think that God's gift is obtained by money." Summa, whether it be an end, or a means, let the apostolic word guide us everywhere: "Ye eat therefore, or drink; or whatsoever ye do, do it all to the glory of God." 1 Cor. 10:31.

To the ecclesiastical chronicle.

What has the Unirte "Messenger of Peace" answered to the proof of the fundamental heresies in Jron's Catechism? He knows nothing, not a word, not a single thing to say in reply. Only in the case of the first false doctrine, namely, that God is a substance that has an "origin," he seeks to save himself in a genuinely unionistic way by showing that the Catechism also says the opposite. But that is just the unfortunate thing with the unirritated, that they blow sweet and sour, black and white, yes and no, out of one mouth. There is no trace of a renunciation, a recantation of the many shameful, disgraceful heresies. On the contrary, Professor Otto says that in the book there is not a myriad of heresies, but "an abundance of thought material stimulating and fertilizing". In addition, there is crude scolding about the "art of dissimulation and distortion," "unscrupulous dishonesty," and so on. This is such unionist fighting and unionist love of truth. B.

The verdict of an Anabaptist on the necessity of weekly schools. Thus we read in the "Sendboten" of March 20: "Often I was attacked by the Lutherans with the remark: The Baptists let their children grow up like the heathen. On the one hand, this is probably not true; and yet there was truth in it, for things were not very good with the Sunday schools in those days either. I usually replied: "What is the use of 6 to 7 weeks of instruction (for confirmation classes did not last longer in that region) and the solemn promise to remain faithful to what they have learned? Years flowed by again, but the dear youth kept pressing on my soul and it was said: "The Lord, who once said to Petro: "Feed my flock," said he also: It is now more than five years that I have made it my most sacred duty to teach the youth during the week. Finally, I turn to your hearts, you co-workers in the work of the Lord. Let the reproach soon be taken away from all our churches in the East and West: 'The Baptists let the children grow up like the heathen.' Begin religious instruction, and then you will be able to face your opponents with an open mind and say to them: 'We have more than you! You are confined to months and weeks, we give continuous instruction'. Let no one say, 'This is the business of the Sunday school!' I ask you before God: Can the Sunday School accomplish what we need in such a short time? No! Every Sunday School teacher admits this. Just as some of our opponents have learned from us, Sunday Schools

Let us learn from them how to conduct religious instruction. A word also to you, you parents, who have mostly enjoyed religious instruction, whether in the old fatherland or here. What your parents did to you, do now to your children!"

Ecclesiastical conditions in the Kingdom of Saxony. Thus we read in the "Pilgrim from Saxony" of March 31 of this year: In the town of Niesa a part of the congregation was dissatisfied with the pastor Böttcher, who had been presented by the patron; but since their objection was based on nothing at all but quite untenable grounds, since it was evidently caused only by the fact that they themselves had fallen out with the doctrine and order of the church, the church authorities duly dismissed their protest, and installed the pastor in his office. Naturally, the opponents of the pastor were dissatisfied with this; they took revenge on the pastor, whom they hated, by bringing the most unchurched people into the church council through their agitations. Some of them had to resign from office by order of the church authorities because of gross violations, but they were re-elected in defiance of their orders. The preachers of unbelief immediately took advantage of the situation and began their agitations. Some influential, anti-church people formed a committee at the beginning of 1870, and called the best-known traveling preachers of the time-unbelief (e.g. Uhlich, Czerski, Knöfel, etc.), who repeatedly held lectures there and organized the crowd of their followers. An association called "free religious congregation" came into being, whose first paragraph of the statutes reads: it is intended for those who find no satisfaction for their religious needs in the existing churches and religious societies.- To this association of those who are dissatisfied with everything that exists (this seems to be the only thing that its members have in common) also belonged some whom the congregation, which had become entrenched in its opposition, had elected to the church council. It was natural that the pastor felt compelled in his conscience to lodge a protest with the authorities against this disproportion. What clergyman could be expected to negotiate the most important questions of congregational life with those who openly declare that they have inwardly fallen out with this life and its orders and principles, and find no satisfaction in them. The protest of the pastor has now recently received its answer in a decree of the Ministry of Cultus and Education. In this decree, the Ministry states that one should have expected the "church leaders in question" to be aware of the incompatibility of their office as leaders and the duties they assumed when they joined the association, and therefore to resign voluntarily: but that the positive provisions of the church order do not provide a legal means to compel them to resign from the church council. Morally, it was certain that they had inwardly renounced the principles of the Evangelical Lutheran Church, that they had placed themselves in an inner contradiction with their duties and their goodwill. For if every congregation, according to the church order, is to form itself into a planting place of the evangelical-Christian sense and faith, and the church council is to cooperate for this purpose, then it is undeniable that members of such an association are not suitable for this purpose. But legally none of the conditions could be proved here under which a churchwarden was to be dismissed according to the church order. The same had just



The church had assumed that people who lacked the evangelical sense would not be elected, and that such people would not consider themselves qualified to take over a municipal office. But since one did not foresee such a case, one neglected to expressly designate this deficiency as a reason for dismissal. *) This pronouncement of the Ministry, as much as it condemns the disproportion on the one hand, leaves it still in existence on the other hand. For, although the pastor presented the ministerial letter to the church council, and thereupon asked the persons concerned whether they wanted to voluntarily resign their office, they simply rejected the request; indeed, they even elected (unanimously!) a fourth member of the said association to a vacant position. Under such circumstances, the pastor had no choice but to resign his office. And this he did immediately verbally to the church council, and shortly thereafter in a declaration in the local gazette, which reads as follows: "At present three members belong to the Riesa church council (Messrs. Drasdo the watchmaker, Holzhausen the pensioner, and Ferdinand Müller the merchant), who, after their election to the office of church council, have joined the local association "Freireligiöse Gemeinde. According to § 1 of its statutes, this association is intended for such persons "who do not find satisfaction for their religious needs in the existing church and religious societies; as far as its efforts are concerned, however, they are most simply characterized by the fact that in the last few months it has appointed a whole series of free religious speakers (Uhlich, Wislicenus, Czersky, etc.) to hold free religious lectures here. The three gentlemen mentioned have not complied with the well-founded expectation that they would resign from their office as churchwardens after joining this association, nor has the high church government wanted to compel them to resign from the church council in the absence of legal grounds. If now in the near future the local diaconate is to be filled anew and before this filling the opinion of the church council must be heard, then this brings the undersigned into the position to negotiate with men who belong to the association "Free Religious Community" about the filling of a clerical office in the Evangelical Lutheran Church. For the church council regulations, on the basis of which, according to the opinion of the high church regiment, those three could not have been excluded from the church council, command him, as the pastor, to arrange for these negotiations, to call meetings, etc. Since, fortunately, no law requires him to remain in an office in which such negotiations with free religionists are made his duty, he hereby publicly declares for everyone's knowledge that he feels compelled to resign from his office here, because he would not be able to answer for it before the Lord of his church and before the church of his Lord, if he were to communicate with a church council composed in the described manner when filling an Evangelical Lutheran church office and thereby give the Free Religious a right to consultation.

*An ancient pagan legislator was asked why he did not set a penalty in his code for parricide? Because, he answered, it is not conceivable that a child murders its parents! (But if such a crime nevertheless occurred, should it therefore have remained unpunished?)

of the most important evangelical Lutheran church matter.
Riesa, March 16, 1872.

C. I. Böttcher, Pf. "So the pastor who is faithful to his office and confession must give way, and the "free-religious" voters and agitators keep the field. The church authorities see through the whole abomination, and, because of the inadequacy of the provisions in the law, believe, in spite of their best will, that they are not in a position to provide a remedy. That is the factual condition of our church; that remains for us as a devastating certainty from the present case! As one often reproaches the newer laws, that they are more favorable to the criminal than to him who seeks his right, and that it is much more difficult to find right than wrong. So it is also true of many a church law that it opens the door to the rioters and destroyers, and makes the honest, faithful members of the church outlaws, leaving them at the mercy of the unbelieving mob, where the latter is the stronger in numbers. We can only agree with Pastor Böttcher that he resigned from his office under such circumstances, and we heartily begrudge him that he escapes this congregation. Hopefully, the church government will soon send such proposals to the synod that will make such an occurrence impossible in the future. Hopefully no one will be found among the clergy of Saxony who will take on the service of such a congregation before a repentance for what has happened has been made. As we have heard, two applicants for the finished diaconate have already withdrawn their applications in response to the news of these monstrosities. This much is certain: whoever accepts this office without the congregation having first made amends for the divine and human order that has been trampled underfoot, is worthy III, on account of excessive emaciation, and had gone to live with his of the congregation, and the congregation is worthy of him; one is parents-in-law at Ehester, Ills, where the Lord delivered him from all not to be envied for the other. Whatever may befall him in his future evil and helped him out to his heavenly kingdom. The deceased was 32 years old and leaves behind a sorrowful widow and two little cannot stand up for the honor of their shamefully abandoned brother orphans. How talented he was is also shown by the synodal map he minister only because no applicant can be found for such a drew. Above all, however, a godliness and a humility adorned his congregation; there are other ways. Should someone be found who would be inclined to assume the office without the 'aforementioned him dear and valuable to all who knew him, especially to the pastors satisfaction, no conference should accept him as a member; it would among whom he pastured the lambs of Christ during his eleven have to be made palpable to him that Saxony's clergy is a body in years of activity. His funeral took place on Char Friday afternoon, in which all members suffer when one is offended. But above all, may the hour of his and our Saviour's death.

our next Synod consider what its duty is! It can see from this example) how much is still to be done for it, and how little the church is served by merely opposing the insolently intruding unbelief with formulas put on bolts and ambiguous provisions. With the latter, as the present case shows as clear as day, even a well-meaning church authority is done a disservice. But even judicially speaking, we must confess that we cannot suppress some misgivings against the view of our church regiment, which we wish to submit to its consideration. HuiKhue praesunritur 6onu8, äoueo xrodstur ecmtrarium, i.e. everyone is considered good until the opposite is proved. This is a legal rule; but from it it follows with logical necessity that he ceases to be considered good when the opposite is proved. This rule seems to us applicable here: their unfitness for office is (as the ministry itself testifies) factually proven; consequently, the election that occurred on the basis of their presumed fitness for office in

The "Pilgrims from Saxony" are themselves invalid, and they are to be legally coerced into giving up this office which they were commanded to do in good faith. - In the same number of the "Pilgrim from Saxony," after the signature, "an unlearned layman" makes an inquiry of theologians and lawyers," which shows that this "unlearned layman" is probably more "taught of God" than most of the learned gentlemen theologians and lawyers in Saxony. Above the question is written: "1 Cor. 5:13," whereupon it reads as follows: "With reference to the Riesa affair and the decision made in it by the high ministry of culture, the following questions may be asked: 1. Does the law dictated by human wisdom apply as the supreme authority in the Church of God, or the clear, unambiguous Word of God and the confession founded on the same? (2) Must not the ecclesiastical law in force in a church have as its presupposition the confession of that church? (3) Is it not also a principle of law with us that things which are self-evident need no special law?"

Death notice.

On Maundy Thursday, March 28, shortly before sunrise, Mr. Heinrich Wilhelm Bewie, a school teacher, passed away gently and blessedly in the Lord JEsu. A year and ten months before his end he had had to resign his office in the congregation at Pleasant Ridge, on account of excessive emaciation, and had gone to live with his parents-in-law at Ehester, Ills, where the Lord delivered him from all evil and helped him out to his heavenly kingdom. The deceased was 32 years old and leaves behind a sorrowful widow and two little children. How talented he was is also shown by the synodal map he conducted and administration of office, which will make the memory of him dear and valuable to all who knew him, especially to the pastors satisfaction, no conference should accept him as a member; it would among whom he pastured the lambs of Christ during his eleven years of activity. His funeral took place on Char Friday afternoon, in which all members suffer when one is offended. But above all, may the hour of his and our Saviour's death.

M. Stephen, Pastor.

Church News.

On the Sunday of Quasimodogeniti, Candidate Friedr. Storm was ordained and introduced by the undersigned in the midst of his congregation in Pleasant Ridge, Illinois, by order of the honorable Presidium of the Western District. May the Lord crown the ministry of this servant with his rich blessing!

H. Fick.
Address: Rev. Drieckried 8torr", Oollnsvillo, 60th, III.

On the first Sunday in Lent of this year, my former assistant preacher^ Rev. G. Barih, was publicly and solemnly installed by me, before an assembled congregation, as duly called pastor of the newly formed Lutheran congregation at Ackley, Hardin Co, Iowa, in the converse of Mr. Praeses Bünger, and according to the precepts of our Agenda.

May the Lord be his sun and shield!
3. F. Doescher.
Address: Uev. O. Dartk,
^olcls^, Harckin Oo., Iorva.

After Candidate H. Kolbe had received and accepted a regular calling from the Lutheran congregation in Town Green Jsle, Sibley Co., Minn. he was ordained and installed in his office by the undersigned on 11 Feb. d.3-, as on Sunday Quinquagesimä, by order of the Most Reverend Presidium of the Northern District, with the assistance of Mr. Pastor Damm, according to the regulations of our Agende.

The Lord crown the work of this servant of His with rich blessings!
K. F. Schulze.
Address: Uev. II. Holde,
Honäorsoii, Lidlo^ 60th, IcklliQ.

On the 10th day of March last, being the Sunday of Lätare, Rev. 3rd Rennicke, having, by permission of his former congregation at Twvn Granville, Milwaukee County, Wis. accepted an appointment made to him by my former branch congregation at Town Morrisson, Brown County, Wis. was installed in his new office in the midst of the same, under obligation to all the symbolical books, by order of the Most Reverend Presidency of the Northern District, by me, the undersigned.

Rautoul, CalumctLv.; Wis, April 10, 1872.

Ed. Chr. Georgit.

Address: lIlev. .1. Uonnicwo,
^Vuvsicke, Lrorvn <3o., 5Vis.

Church consecration.

On the first Sunday of Advent, December 3, 1871, St. Paul's Lutheran Church in Serbin, Bastrop County, Texas, was dedicated to the service of the Triune God. The dedication act was performed by Pastor I. Kilian in Wendish and German, after which he preached the Wendish sermon. The undersigned preached the dedication sermon on Ephcs. 4,19-22 in the German service. 4,19-22. In the afternoon Pastor Prost preached on the Sunday Epistle, which concluded the blessed celebration of the day. The building stands on a hill of rocky ground, comprehends 4070 feet in square, is 24 feet high, has walls three feet thick, built of rubble stone, and makes a solemn, lovely impression with fine high gothic windows.

May this Götke house serve to rich blessing through centuries of Uncrem Lutheran Zion!

C. Braun, Pastor.

Please.

The dear readers of this magazine will be shocked when I pray again for the building of the Kingdom of God.

In the fall of 1871 we commenced the building of a church in one of my little congregations. My dear parishioners sought out the last cent to complete the building; but the forces wv.rcn.;ma.chdcm:decBnnzudrciViertheikenfertig.war-rrWpftand we had to stop building for that year, hoping to continue next spring. But God remembered differently. On March 31st of this year, a violent storm roared from the north over Michigan Lake and threw our sour and expensive work into the heap, so that everything is now broken. What shall we do now? My parishioners are greatly stricken, besides having to bear daily the scorn and ridicule of the Methodists who hate us to the quick. "There you can see what it is with your Lutheranism; God is visibly punishing you," they call out to us. We could bear this mockery very well for Christ's sake; but should we not show them that Christian love still flourishes among us?

Therefore, my dear brothers in Christ, open your hands of charity and give us a mite in our great need.

Leland, Leelanaw County, Mich, April 5, 1872.

Martin Toewe, Pastor.

Synodal - Display.

The Evangelical Lutheran Synod .of Illinois and other states assembles, God willing, On Thursday before the Feast of Trinity, May 23, 1872 indeeStcPauls Parish-at Sheibylvie-, Illinois.

Synod members (pastors and congregational delegates) or guests who intend to come to the synod meeting are hereby invited to kindly requested to notify the pastor loci, D. Kothe, 14 days in advance, so that accommodation can be provided in good time.

You address:

Räv. D) Lotlro, Llislsviiltz, III.

Quincy, Ill, March 25, 1872, S. Liese, clerk.

Received in the Eastern District treasury:

To the synodical treasury^ From the congreg. in College Point 411.50. congreg. in Eden 412.00. gcm. in Wolcottsville 45.95. congreg. in Nrth East 41-33. congreg. in Williamsburg 48.70. congreg. in Olean 44.80. gcm. in Allcghany 45.56. congreg. in Paterson 411.15. congreg. in Narrowsburg 43.00. congreg. in Port Nichmond 440.70. congreg. in Richmond, Da., 410.00. By Past. A. Ernst in Canada 414.30.

For the Gentle Mission: from the congreg. in Ndrth East 43.84. Immanuel's congreg. in Baltimore 434.52. Gcm. in New York 45.00. congreg. in Boston, Mass. 46-00- St. PaulS congreg. in Baltimore 417.13. By Past. Ernst in Canada 42.45. By a member of the congregation of the Past. Stürkn 4'5.00.

To the Hermannsburg Mission: From the congregation at Martinsville Gem. in East Boston 410.00. St. PaulSGcm. of the Past. T. Körner in Williamsburg 425.00. From the school children of the Rev. Engelder 49.00. Bon of the congregation in Williamsburg 410.00. Of the Women's Association of the congregation in Boston 42.50. Of the congregation in Philadelphia 49.71. Of Anna Necke 45.00. Christian Krieger 45.00. Mrs. Krieger 41.50.

On the Leipzig Mission: From the school children of the Past. Enaelder 49.00. From the congregation in Pbiladelvbia 49.00.

For the orphanage in Boston: From the congregation in Allcghany 45.00. For the inner mission: From St. Paul's parish of the Rev. T. Körner 420.00. Immanuel's congreg. in Baltimore 417.65. congreg. in New York 45.00.. Congregation in Boston, Mass. 4410.00.

For the Emigrants - Baltimore Mission: From the Woman's Club in Washington 45.00. From the congregation in Wol- cottsbng 4'4.00. Gem. in Washington 45.00.

For Pastor Linsenmann in Canada: From the Gem. irr Washington. 410.00. To the college - maintenance - fund: from the parish in New York 410.90 and 412.83. Parish in Martinsville, for Fort Wayne 45.70, for St. Louis 46.17, for Addison 45.34. From the parish in Eden, for Addison, 412.57. From Past. Michael's branch church, 45.70. From the congregation at Olean, 4'4.35. congregation at Allcghany, 45.53. From the Sunday school of the congregation at Boston, 45.00.

To the orphanage near St. Louis: From the congregation in Washington 410.00. By Past. A. Ernst in Canada 42.20.

For poor pupils and students: By Phil. William 410.00. From a member of Past. Sturken's congregation 45.00. For Kröning at Fort Wayne: from Martinsville congregation 422.00 and 4'5.21, from M. at Eden 43.00, from Johannsburg congregation 48.30, from Ridge congregation 45.73. at Benn's funeral at Martinsville collected 41.20, at Weiland's wedding collected 45.20, at Crull's engagement collected 42.25. For Bechthold: from D. I. by Past. Schmid 42.1>0, by Past. Ernst in Canada 4'6.60, by the Gem. in Port Nichmond 48.15. For K. Ernst by the Woman's Club in Olean 45.00. For I. Haar in St. Louis by the Gem. in Williamsburg 420.00. For Gretz- mann in St. Louis by the Young Men's Club in Williamsburg 425.00.

To the widow's fund: From the congregation in Allcghany 46:59. Bon Past. Hiller 44.00. From Past.-Arendt-S4.36. From Past. A. Ernst 48:00. For .the new piano in Addison: By Past. Michael 45.00.

On college.construction in St.,LouisrThrough Past. A. Ernst

For Past. Brunn's Institution: Of Maturityö-Congregation in Buffalo 412.00. Congregation in Williamsburg 410.00.

For the burned brethren in faith 1) in Wisconsin: By Past. Ernst 43.80. 2) in Michigan by Past. Ernst 44 Cts, by Mrs. Streiber Al.00. 3) in Chicago: by Past. Ernst 412.00, by Mrs. Streiber 41.00, by the congregation ilnPort-Richinondv fux-Kaft; WuuderS-Grmeinde- 490.00.

New York, April 1, 1872. I. Birkn er, Cassir er.

Received for the Castle Garden mission:

From the Sunday school of the congregation in Boston 45.00. From the women's club of the DrrieinigkeitS -,congregation irr- Boston Highlands 48.00. From the women's club of the congregation. in.Waffhinaton 410.00. From the congregation in Boston 44.00. congregation in Wolcottsburg 44.00. From F. Frosch 41.00. Past. Tirmenstein 25 cts. Past. H. Fischer's congregation 41.00. From Karl Ebersbricker, thank offering for happy delivery, 42.00. Aug. Wagner 42.00. Past. G. E. Abner 41.00. Past. Berner 50 cts. Past. Graves 50 cts. H. Reif 41.00. Past. I. Hahn 41.00. By Rev. Henkel Kindtauf-Collecte 42.00, of the same 41.Oll. Harvest FestivalColl. of the congregation of the Rev. Karrer in Hadley Hill 44.60. By Past. Hügli'S parish 434.81. from Joh. Wirk 4100. past. Trautmanus Gcm. 413.05. Past. Hatftadt's Gem. 410.92. Gem. in North East 43.05. Gem. in Frankcnlust 41180. Past. Husmanns Gem. in Enclid 45.00. Past. T. Körner's St. Paul's parish in Williamsburg 420.00. teacher Bartlmg 41.00. past. Geyers Gcm. 410-88. past. Trautmanus Gem. 48-06. c. Bardell 41-00. past. Osterhus 41-00. by L. Lange 42.00. by Prof. Selle 45.00. by the sons of Hrn. Past. Ernst 43.00. From F. Eiscnbeiß 41.76. From I. Zumstein 50 Cts. From Mrs. Jacobi 41.00. From Miss A: Havemann 41.00. From Past. Biltz's Gcm. 410.00. Durchrast. Trautmann 75 Cts. By A. Hanau 42.00. Mrs. Streiber 41.00. By an unnamed 440.00. By Rev. Mießler collected in missionary hours 45.00. From Barbaraumd-EWille.Friedrich W.üll.3

New lsrk, the 1st of April, 1872. Birkner,... Kassirer. I

For the Minnesota - Mission I have received since August 1871 to April 1872: From Past. Damms Filialgemeinde, Kirch-weihn-Collnte 56.75. From Past. Stülpnagel,part of the proceeds of his Missionpfçdrds 510.00. From Past. Schulze's congregation, Mission-Collecte 513.51. From Past. Friedrich by Past.Fischer from I. Becher in St. Paul 52.00. NusPast. StiUpnagel's congregation, schoolhouse dedicationS-Collecte 5'11-20. Ans Past. Heizer's congregation in Minneapolis 58.00. From Past. Müller's congregation 57.36. By Rev. Friedrich collected at Mr. Selze's wedding 55.00. From Past. Sprengclerö scn. Parish, Thanksgiving Collecte 59.25. By H. Vomberg as a thank offering 75 Ct. From the parish at Maplc Grove 58.60. From H. A. Gruhl in Liverpool O1.00. From Past. Krumsiegs congregation, Thanksgiving Collecte 517.50. From Mr. H. Weihe here 51.50. From Past. Fischer's congregation 520.00. From Rev. Friedrich 54.00. From Rev. Spengeler-jr^ 54.55. From Rev. Friedrich 54.59. From Rev. Herz er 51-00. by Rev. Horst 51.00. By Rev. Stükpnagel 51-00. by Vorr Past. Bsschch'!. 00. By Past. Fischer 51-00. From Past. Nädccke 51-00. From Past. Bösches Gemeinde 5'2.20. From Past. Sprengeler's sen. Parish 57.50. From Past. Sippl's parish 55.00. From Past. Müller's parish 53.00. From Past. Müller himself 51.00. From Past. Fischer's congregation 51.50. From Past. Ahner 52.00. From Past. Clötters Clemeinde 527.65. From Past. Rolf 51.00. From Past. Krumsieg 51.00. From Past. Damm 51.00. From Gerhard Fark in St. Paul 55.00. From Past. Schulze 51.00. By Rev. Friedrich collected from his school children O5.00.

May the Lord God make the hearts of our dear congregations here ever more willing to help promote the work of the mission in Minnesota through their prayers and offerings. May all of our dear congregations remember that they are mostly



have been gathered into Christian congregations through the missionary work of faithful preachers. And what other congregations once did for us by helping to promote the work of the mission, let us also do now for those who still lack the public preaching of the sweet word of God. And if churches outside Minnesota would send us a collection now and then, they would do us and our churches a great service. Well, up to now the Lord God has helped, He is still helping, and He will continue to help.

Henderson, Sibley Co, Minn, April 17, 1872.

K. F. Schulze.

For the seminary household received from the congregation of the Rev. Wangerin 10 sacks of wheat; by Mr. Rev. Steinbach, collected at the wedding of Mr. Rev. Schwarz, 87.70; by CaSp. Lücke from Mr. Rev. Bergen's branch, 85.00; from Mr. Rev. Schwarz's congregation in Town Sherman, Mich. 83.00; from H. Jsenberg from Mr. Rev. Heinemann's parish 1 schwcinof 207 ppl; from Mr. Past. ErdmannS congregation sJllinoiö-synodef 1 sack and 1 large box of meat and WüiH stcn; by Mr. Rev. Witte, collected on the infant baptism deD A. Scholz 83.50; by Joh. Ditmar from Mr. Past. C. R. Rik"? dcls congregation 1Z Bush. Beans, the hams, shoulders and sides of bacon from a pig; from C. Hagemann out of Mr. Past. SondhausS'congregation 3 Bush. Turnips, i Peck Beans and 2 sides of bacon; from Joh. Brockmann from the Zivns-District dahier 2 hams and 1 Peck Beans; from the parish in Staunten, Ill, from A. Zimmermann 1 side and 1 shoulder, from Streb 1 shoulder, from Kolb 1 dv., from Femme 1 ham, from Bestemeyer 1 shoulder and dried apples, from A. Sievers 1 shoulder and 1 s. Flour, from Fähndrich 1 shoulder, from Messcri 1 do., from Tingersen 1 do., from A. Schnarr 1 do., von Schwentker 1 page, von Stichnute 1 shoulder and 1 page, von Stiehl 81.25, von Lich 83.00, von schlaginhauff 82.00, von W. Hering 1 s. flour, 1 ham, 1 shoulder, 1 scite, von H. Hering 1 shoulder, von D. Grabenhorst 1 page, von H. Sievers 1 s. flour, 1 ham, 1 page.

For poor students: By Mr. Past. Reinhardt by' I. Wiemcrs 85.00; by Past. H. Crämer, collected onHenE P. Riehl's silver wedding anniversary, 85.30; by Mrs. Wittwe Braun aW Napoleon, O., 83.00; by Mr. Past. Zucker's congregation, 835.40; by Mr. Rev. Wichmann by some members of his congregation 815.00 and by W. Schulenburg as a thank offering 85.00 for Pollack; by CaSp. Lücke from Mr. Past. Bergens Filial 810.00, half for Kraus; by Mr. Past. Witte, collected at teacher Treich- lcrs wedding, 87.00 for Ticmcier; from the Women's Club in Staunten 2 buscnhcmden, 4 pairs of underpants, 4 kitjen covers, 8 towels, j dozen sackcloths; by Mr. Kassirer Grahl 816.00; by Mr. Past. I. L. Hahn from individual members 817.25 for Kollmorgen; by Mr. Past. G. A. Müller from his Gem, 813.00; by Mr. Past. Stücken of the Women's Association of his Ge".; 820.00 for Maurer; by Marg. Schühlein 81.00; by HerM Past. Knies by members of his congregation 84.35 for Drögemüllerj by Mr. Past. Bergen by I. Hofmann 83.00 for Kraus; by my congregation in MinerStown Öfter Collecte 810.12 for Fort Wayner sophomore I. Krause; by Mr. Past. Krafft 810.50 from St. Paul's parish in Flat Rock Township and 81.35 from St. John's parish in Henry Countv, O-, for poor students in St. LouiS; by Mr. Past. Gräbner Collecte of his parish on 2tcn Easter feicrday 814.22 for Endeward and Brucr; from N. N. in St. Louis by Mr. Rev. Schaller 81.00.

A. Crämer.

sFur poor students received from the worthy FraueH association at Washington, Mo., 814.00, from Bro. Fricke there 81." C. F. W. Walther.

For the congregation at Manistee, Mich. received from the Committee at Milwaukee 8326.71, by Mr. Cassirer Roschke 8'11.00, by Rev. Winter, Hampton, Rock Island Co, Ill, 838.85, by Rev. Traub subsequently 85.00, by Rev. Stecher 82.00.

Correction. In my last receipt instead of "815.00 from Pastor Schöneberg" read: by Past. Schoeneberg at- Past. Wendt's congregation at Waymanoeville, Ind., 815.00.

W. Denke.

To have received 85.0h through Mr. Pastor F. Lösche from his branch parish, certifies with heartfelt thanks H. Bruer.

Gratefully certifies undersigned to have received a Collecte of \$10.00, collected at the wedding of Mr. Bro. Prccht at Addison, Ill-. W. Burmester.

Changed addresses:

llev. J. LloU, O. Oo., lliall.
I'. Voeitior, ,
(T"!I)' I'. O. Oo., Mob.
Ü6V. ^1.
Oo., H
Ooelils, teacher, Dox 102. Lrio Oo., V.

The "Lutheran" is published twice every month for the annual snst- scription price of one dollar and fifty cents for the out-of-town" sub" fchreiber, who has to pay the same in advance and bear the postage."- I In St. Louis each number is sold for ten cents.
Only letters containing information for the journal are to be sent to the "Sie" daction, all others, however, which contain business, orders, cancellations, monies 2c., are to be sent to the address: Ä1. ll. hlurtUel, Ovi iier ok 7tk uuä Inrluve-tte Streets, 8d, Donis, Ko. - In Germany this journal can be obtained through **Zustus Naumanil's Buchhandluug** in Leipzig and Dresden.



Herausgegeben von der Deutschen Evangelik
Zeitweilig redigirt von dem Lehrer

Volume 28th, St. Louis, Mo. May 15, 1872, No. 16.

(Sent in by Dr. Sihler.)

What do we Lutheran Christians, whether natives or immigrants, have to do now, especially in view of the terrible damage and corruption, as in the civil community, so in the social conditions and the threatening future of our fatherland?

Before answering this question, let us, for the sake of greater clarity and a salutary comparison, move a little from the present to the past. How did things look in the earlier decades of this newly formed confederation? Undeniably much different and better than it is now. For at that time, there were still many true fears of God, moral seriousness, conscientiousness, love of one's country, public spirit, justice and truthfulness; and although, of course, there were already different parties in the political sphere at that time, they still had respect, love and attachment to their constitution in common; it always remained for them the foundation of the entire structure of their confederation of states, from which their mutual understanding and agreement took place back and forth, and on which the many compromises rested, without which it is impossible to get along in such a civic community.

Now this is not at all to say that the constitution here is the paragon of all political wisdom, the inexhaustible source of true civil liberty, and the life-water of genuine popular happiness, which almost brings back the earthly paradise, or at least a Canaan in which nothing but milk and honey flows and every inhabitant leads a comfortable life under his vine and fig tree.

For, in the first place, the true common good, even if it is only civic, cannot be brought about by any civic constitution at the same time as the welfare of the individual as a member of that commonwealth. This requires the prevailing moral or ethical disposition of the individual citizens who govern and are governed. But this, when seen in the right light, is quite impossible without true faith in Christ and the fear of God flowing from it, and true love of one's neighbor, for the sake of the divine command. Even the best



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Mai 1872.

No. 16.

The constitution of the bourgeois community can only temporarily, according to the outward work, bring about the bourgeois virtues of antiquity, as they existed in the better times, e. g., of the Greeks and Romans. and that only so long as the moral law written by God in the hearts of all men still proves a certain force in reference to civil legal relations and shows itself in the outward work; for even to the heathen this law says: "Thou shalt love thy neighbor; thou shalt not kill; thou shalt not steal," etc.; and if he does it nevertheless, his conscience punishes him. But when, through the prevalence of transgressions of this law and the growing service of sin, the demand of this law, and at the same time the voice of conscience, is more and more suppressed, then, in the face of this moral ruin, even the best civil constitution proves impotent and incapable of restoring that former better condition, when civil justice was still flourishing and respect for the existing laws existed. Then only the fear of punishment can restrain injustice for a while in its grosser outbreaks, until at last the overpowering moral corruption tears down even this barrier, and the republican people, for example, with its constitution, perishes, whether anarchy runs into despotism, as it did among the ancient Roman and French people, or whether it becomes the prey of a foreign people, as did the ancient Greek republics. For God still sits in his regiment. Righteousness and judgment is the stronghold of his throne, and his saying remains true and valid: "Righteousness exalteth a nation, but sin is the ruin of men."

On the other hand, it is still very questionable whether the civil constitution of the United States of North America has such absolute excellence and exemplary validity as its praisers ascribe to it; for in their eyes, the unconditional monarchy is nothing but absolute despotism and tyranny. the absolute despotism and tyranny; and even the limited monarchy appears to them only as a miserable and meager compromise between prince and people; and if the latter would only come to the realization of their inherent inalienable human rights through the consideration of the constitution here, then

If the prince of the United States were to attain general freedom and equality, and therein to the consciousness of his sovereignty and authority, he could do nothing better than either to dissolve this compromise by peaceful means, or, if that were not possible, even by a so-called revolution, to lay low the princely power, to throw off these fetters and put an end to the monster of hereditary monarchy, to constitute himself in an American way, and thereby to attain the blissful state of a free state and people.

Despite all this eulogy and genuine American advice, however, the above questionability about the exemplary validity of the local constitution always remains. For this is undeniably in exact connection with the Declaration of Independence on which it is based. And this, in turn, stems decisively from a spirit of unbelief and self-aggrandizement of the human spirit that is hostile to the Bible and contrary to Scripture; it comes from the writings of the English deists and free spirits of the seventeenth century, who denied the triune God of the Bible, and of the French like-minded writers of the eighteenth century, especially the notorious Christ-hater Voltaire. These writers asserted the exact opposite of the clear teaching of Scripture about the inherited depravity of all men from their mother's womb on, and about the lack of freedom and powerlessness of the human will to do anything morally and truly good, and even about its hostility to God's will. For they held that man was good by nature and could live virtuously through the right use of his free will and reason; that the same inalienable rights of freedom and equality were inherent in all men; and that, therefore, no man had the original right and power to rule over his brothers, who were completely equal and equally free, unless they had given him the right and power to do so of their own free choice and within due limits.

On these propositions, which are also contrary to all history and experience, is now built the local constitution; and the core and highlight of it is precisely the supremacy and authority of the totality of the individuals, the people, of course including women and children, which first of all through the

The other light of this constitution is consequently that the individual and carried away, that they deny all fear of God and trample under should be as free as possible, only that he should not run too far all justice, all love of neighbor in regard to their political roughly and clumsily against the rights of his equally free fellow-opponents, in order to hold up their rule only on their necks.

citizens. The other point of light of this constitution is, logically, the free movement of the individual, as free as possible, only that he does not run too roughly and clumsily against the rights of his equally free fellow citizens. So then, unfortunately, also the present highest official of the people is only their party creature; and there he has then; as being obligated to give thanks, he has not been above putting incompetent party members into important, influential offices, in order at the same

Now, of course, one could put up with this constitution of the local bourgeois commonwealth as such, despite its above time dismissing capable, statesmanlike, knowledgeable and suspicious connection with the Declaration of Independence resting experienced officials, because they do not belong to the party from on assertions contrary to scripture; But the trouble is that the whose shoulders he is borne and whose mouthpiece and instrument fanatical republicans are so enamored and infatuated with this constitution of theirs that they derive from it alone all possible to the Jesuits. Although they give themselves the appearance that happiness, welfare, and prosperity of their people, while they they are concerned only with the undiminished honor and dignity, explain all kinds of misfortunes, misfortunes, and damages of other majesty and glory of the pope and with his sole rule in the church, peoples and states by the fact that these, unfortunately, have not the satanic arrogance and lust for power of which this brood of vipers yet shared in the *glorious institutions* of the United States. is full is only to the effect that the pope is their creature and that they

To these, if they are not incurably insane, it might now serve as themselves rule in and through him. This is exactly how the present a healing eye salve if, after we have looked a little at the past, they president feels about the ruling party, as the obvious facts and would turn their eyes to the present and not close them to the proofs are available to all who do not have tinted party glasses on enormous damages and corruptions of their own people. For then their noses, but have eyes to see.

they might realize that these terrible conditions are precisely How now? Does this wretched party impulse, so morally connected with their idolatrously venerated Constitution. Of course, reprehensible and civilly pernicious, these so

here, too, the most prominent cause of these terrible diseases of How can it be that the fruitful root of so many other ills and the body politic is the rampant apostasy from God's Word and the corruptions of the American people has no connection with its injustice and moral corruption flowing from it; but at the same time Constitution, that glorious banner of true nationality, around which it is undeniable that the very Constitution here provides both the all nations should and must rally, if they wish otherwise to attain to occasion and the encouragement for the worst moral and civic a blissful existence on earth and to the normal state? To what damage and corruption that are at present disrupting the people. It unprejudiced person, who is not himself swept away by the partisan is not difficult to prove this. Let us consider, first of all, the mutual current, does it not immediately leap to the eye that it is precisely in position of the two main political parties, which now prevails and is the defective disposition, in the original morbid condition of the so highly pernicious. There is nothing but mutual hatred, anger, constitution here, that part of the cause, part of the furtherance of bitterness, vituperation, and persecution; innumerable are the sins this disruptive partisan evil is necessarily contained and constantly that are committed orally and in writing, e. g., against the first, fifth, given? For it is nothing but vain delusion, rapture, and enthusiasm, and eighth commandments, by senators and stump speakers, by produced out of the Bible-hating, haughty, self-deluded spirit of the editors of larger and smaller party papers, by the higher and humanism, proud of reason and virtue, that only in the mass of the lower party leaders, in these party fights in Congress as well as in people is contained the source of all perfection of power and the smallest political assembly. Everything is subordinated to the supremacy for the bourgeois commonwealth, and that from its interests of the party, even the choice of the legislators, of the higher election alone the whole machinery of the state is set in operation. and lower authorities. There it is no longer asked whether the For the mass of the people, even in its original representatives, the person to be elected has a sense and love for the common good of men of civil age and voters, is on the average too poorly endowed the country, the necessary ability, moral earnestness, and in intellect and judgment and does not have sufficient insight into conscientiousness to perform well the office commanded him, but political conditions; at the same time, it is full of prejudices with whether he 'belongs to the party and is willing to represent above respect to things and people, harbors a sometimes unfounded liking all the party interest, regardless of whether it benefits or harms the and disliking for individuals, etc. In short, Mr. Omnes consists mostly common good. No means is too low, dirty, and mean for the ruling in the fact that he is a man of the people, and that he is a man of party to preserve its domination and oppression of the other party; the people. In short, the Lord Omnes consists mostly only of sheep for this it uses all possible stratagems and tricks, even if they are that follow their leader. It is always only the few individuals who have condemned by pagan morality. The arrogance and imperiousness more sense and insight into civic matters and frugal powers of of her party, that is the idol she serves, sacrifices, and incenses, speech who are able to assert their opinions. If these are, as things that is the Moloch that devours her children. And though the chiefs, now stand, almost all of them fanatical partisan rulers, it cannot fail the oral or written spokesmen of their party, according to pretence, that their willing listeners (or readers) will let themselves be ridden may well still want to be Christians, and in part also belong to an by them as obedient asses or mules wherever they please, and will ecclesiastical community, yet they are so blinded by the spirit of the accept their partisan propositions with satisfaction, however unjust party, so bewitched by it. they may be and contrary to the common good; for these partisan demagogues are also

They are tiresome sophists who know how to confuse the judgment of their listeners or readers by means of fallacies, while at the same time they flatter and praise their partisans with sweet words and splendid speeches, praise their own knowledge highly, and seemingly submit to the judgment of the same. Secretly, however, or among the demagogic brethren of their party, they laugh and mock at the blind crowd they are listening to.

In addition, however, the following circumstance comes into consideration here at home. It is, of course, a great blessing for the country, which is still sparsely populated in the west and north, that a strong immigration from Europe, and especially from Germany, takes place every year; and especially among the farmers and craftsmen there are also Christian or bourgeois-moral-minded people, who are hard-working and able to work, and who contribute not a little to the welfare of the country. At the same time, however, it cannot be denied that Germany, too, has a large number of unbelieving and godless people, educated and uneducated religious scoffers and deniers of God, fanatical prince-eaters, as well as morally depraved people, corrupt students, corrupt advocates, and depraved lawyers, debauched students, depraved advocates, escaped convicts, deceitful speculators, professional drunkards, bankrupt merchants, money-grubbing mammon servants, day thieves, loafers, drifters of all sorts, and the like... While in this way Germany gets rid of a part of its refuse and spews out such refuse, basic soup and scum to America and turns it into its cesspool, even into the devil's waste, by no means a few colonies of rattlesnakes and stinking cats are sent over from here every year to be thanked. Rather, such immigrants, who mostly remain in the large cities, are welcomed with open arms by the demagogic party leaders and immediately processed orally and in writing for the party; and as soon as they have become American citizens with the right to vote - which, in spite of their own notorious moral reprehensibility, has no difficulty through the intercession of some party leader - they are immediately harnessed to the party wagon as willing draught animals and driven with reins and whip wherever the coachman wants them to go. But it is obvious that such immigrants and citizens only increase the moral ruin of the bourgeois community and accelerate its decay.

It would not be at all difficult to prove the necessary connection between other damages and corruptions in this federation of states and its constitution, which, out of opposition to any monarchy, has erroneously and dangerously gone to the other extreme of an absolute democracy. However, this would be too far-reaching for our present purpose, and it may suffice from what has been said above that this connection has been sufficiently demonstrated in the main part of the corruption, with which the other evils and excesses are more or less closely connected.

It would now only be necessary for us to detail the most important and most harmful of the corruptions that now prevail, both in civic and social life. These are, namely: the corruptibility and venality of many of the legislators in Congress as well as in the legislative assemblies of the individual states; likewise the same immoral attitude in these and those higher and lower judges; furthermore, the common office-hunting and the unworthy appointment to offices only in the

private interest of the ruling party and in the fact that the officials are agitating for the re-election of the party leaders, i.e. canvassing for votes. The terrible moral and civil disruption of the South through the wrongful measures of Congress, that is, the revenge and bitterness of the now ruling party; the unholy madness of granting the right to vote and the eligibility for civil offices to the emancipated but mentally and morally incapable Negroes, instead of treating them for the time being only as protectors; the colossal shameless thievery, fraud, and undercutting of higher and lower treasury officials; the oppressive direct and indirect tax burden on the working classes of the people; the unjust favoring of factory owners and wholesale merchants, etc., by the ruling classes. The unjust favoritism of factory owners and wholesalers, etc., by the prevailing tariff at the expense of the people; the ludicrous and gigantic waste of state lands on the railroad companies; the disgraceful fraudulent *rings*; the wasteful state budget as a whole and individually, and the lack of thorough and conscientious supervision and oversight of the officials concerned; the legal protection of wanton bank robbers, etc.

To these must be added the many social corruptions and moral evils and excesses that escape the control of the states and their legislation and cannot be subjected to the application of criminal laws. These include, for example The shameful oppression of the workers and their *strikes* against the larger employers; the terrible fraud and deceit in trade and commerce; the immense swindling and speculative addiction and the insatiable greed for money and mammon hunting; the frivolous sureties even in criminal cases; the mass of conventional marriages and the unruly and unreasonable elevation of the female part as the ruling bad habit, by virtue of which the man is here rather the slave or the fool of the woman than her lord and head; furthermore: the, as it were, fundamentally depraved, dissolute, carnal breeding of children, out of which grows, the longer the more, an impudent, unruly generation, which inevitably hastens the moral ruin of the people. This standing moral evil, however, like the aforementioned perversion of God's wholesome order of marriage, is indeed to a large extent a necessary consequence and effect of the democratic constitution here and of the scriptural assertion of inherent human rights and of the general freedom and equality of all human beings by nature, on which it is based and which is contained in the Declaration of Independence.

These moral and social ills include the prevailing shyness of so many young people in the face of hard, persevering work and the predominant tendency to change professions several times for the sake of less work and greater and faster pay, which undeniably has a very detrimental and corrupting effect on the formation of character. In connection with this, then, and in both sexes, there is the greatest possible addiction to pleasure and lust for the senses, as well as the frightful increase in fornication and whore houses, especially in the larger cities, and among wives, especially in the more well-off and so-called educated classes of society, there is the ungodly murderous abortion of the womb, of which even the heathen know not to speak.

If we now summarize in a single glance even these civil and social dreadful damages and corruptions in our people, we cannot say otherwise than: Here

is a horrible, horrifying moral rot that stinks to heaven and calls down the wrath of God upon the children of unbelief. For this...

...but I don't. unspeakable ruin and misery of the people, who are Christian by name and certainly do not want to be pagans, flows essentially and originally from unbelief against Christ and from contempt for the divine Word, through which alone truly moral men and good citizens can be produced and preserved. For all the ointments and plasters, all the well-meaning counsels and recipes of the few patriotically-minded statesmen and civic-moral speakers and writers who still exist, are in vain to transform this rottenness alive into health and well-being and to stop and ward off the threatening judgments of God; for it may be near at hand, that at last, in every state, county, and township, the devil will be loosed under God's imposition, the citizens will bite, eat, and devour one another in parthei rage, the poor will beat to death and rob the rich, and God shall either cast this people under the feet of another, or raise up a despot to crush them with thorns, and to imbue them with his pride and carnal desires of liberty.

For verily, if God had not left seed, that is, true Christians, among our people. If God had not left true Christians among our people, we would be like Sodom and like Gomorrah; And only for the sake of the true believers, who still live scattered to and fro in this nation of destruction, as the salt of the earth, in the midst of the rotting children of unbelief, as children of light in the midst of darkness and among the unrighteous and perverse generation - only for the sake of these children and their intercession does the long-suffering, gracious, and merciful God still withhold this final and conclusive earthly judgment.

What, then, are truly believing Christians to do in view of this now prevailing terrible ruin of their people and its threatening future, especially we believing Lutherans, who also have the pure teaching of His Word in regard to the government of God, as in His Church, so in the kingdoms of this world?

First and foremost, it is of great need that we humble ourselves before God in the face of this misery. Even if, by God's grace, we are not actual accomplices and co-workers in this manifold ruin, we nevertheless, according to our outward nature, live in the midst of people who, in part, as it were professionally, and as blinded by the devil, with fanatical zeal pursue and hasten the moral and civil ruin of their people, in part are deceived and seduced by these fanatical partisan demagogues through speech and writing, and with these blind ladders of the blind stagger toward the abyss. It can hardly be lacking that we Christians, too, should not be talked to and fro by this mischief and, moreover, have sinned either by cowardly silence and fear of man or by carnal zeal and anger or by a kind of dull resignation and are in need of repentance. Then it also behooves us Christians, following the example and process of the ancient prophets, e.g. of Jeremiah and Daniel, to repent of our and our people's sin before the holy and righteous God at the same time; for the betrayed unrepentant masses, who are caught on the ropes of the devil and his political agents, are in need of repentance.

On the other hand, it is no less necessary for us Christians to implore God's mercy in true faith in Christ, that he first forgive us our sins out of grace for Christ's sake, and then also give grace to the healable among the deceivers and seducers through his law and gospel for righteous repentance and true faith in Christ, That they may be converted from darkness unto light, and from the power of Satan unto God, and be made sober from the snares of the devil, by whom they are bound according to his will.

Thirdly, it behooves us Christians to call upon God earnestly and persistently to extend the period of grace to the whole nation for this conversion of the healable, and to pardon the final judgment of its civil ruin; for a political reformation and rebirth of the whole confederation is hardly to be thought of in these last ghastly times; and it is much more to be supposed that our Lord God will strike sooner with his dear last day and put an end to the whole godless world on earth.

Fourth, it behooves us Christians, as children of the light, to punish the works of darkness in the area of political and social life with and according to God's Word, verbally and in writing, each according to the degree of his knowledge, according to his talents, profession, office, and position in civil and social life. For we Christians alone are God's salt on earth, and so we should use honest diligence to snatch from the world, which is rotting in its sins, what is not yet incurably rotten and still receptive and salvageable for the salt of the divine word. If we did not do this, our salt would become stupid, and we ourselves would fall into this process of decay and be swallowed up by the rottenness of the world.

Fifthly, it is our duty, as Christians, to keep a watchful eye and a sober view, and to keep ourselves free and away from the frenzy and dizziness of the disruptive partisan nonsense. It is therefore incumbent upon us, as voting citizens, not to give our votes for lower or higher offices, middle or direct, to anyone who manifests himself as a fanatical, unjust and persecutory partisan or whose other immoral character is known, even if he possesses the spiritual aptitude to assume and administer the office in question, even to a higher degree. Here it would be highly to be wished that especially the American preachers had such watchful eyes and a sober view, and that they did not instill themselves with any kind of partisan passion. Unfortunately, however, experience teaches that they themselves are often fanatical partisans, and instead of feeding Christ's flock with God's Word, which is entrusted and commanded to them, they often engage in politics in the pulpit, and instead of practicing proper private pastoral care, they rather play the agents of their political party, in order to recruit for the same from their congregations and to seek to win followers of the same. And because they themselves not infrequently find extreme partisans, they lack the light and salt to thoroughly recognize those common gross national sins and to punish them verbally and in writing. If they would do this, and if they were, according to the prevailing number, endowed with the spirit of the prophets, who, without regard to person, punished the princes, their councillors and officials, the priests, judges and the people with God's word and sharpened his law, then it would be difficult for them to be able to do this.

For a considerable part of the people here still belonged to someWe must go forth in discipline and exhortation to the Lord, imploring ecclesiastical community; and through such severe punishment ofGod daily with great earnestness for grace and wisdom, and raising the preachers, many of their listeners would probably not be takenup prayer and intercession for our children to the Lord, that none of up by this current or saved from it. them may be lost, but that they may all be and remain receptive to

Sixth, it is incumbent upon us as Christians that we, in the midstOur teaching, discipline, and exhortation, and that those who reach of these passionate partisan struggles and gross national sins, in thetheir years and later enter the ecclesiastical or civil community as midst of these disruptions of social life, in short, in the midst of thisindependent members may become, be, and remain a salt of the rampant de-Christianization and immorality of our people,earth and faithful confessors and followers of their Savior. For the demonstrate all the more righteous godliness and moraProsperous or ruinous future of the Church, as well as of the State seriousness. To this, however, belong especially the followingand of society, depends especially on the prevailing character and pieces: disposition of the young people. And just in view of the so terribly

First of all, that we do not somehow involve ourselves in thecorrupt and slack child discipline of this country, by which the carnal immoral party system; for we may now, according to our politicaldesires for freedom of the children of both sexes are, as it were, conviction, belong to one or the other of the now existing parties, itfundamentally nourished and fed, it is, as it were, a twofold duty of would nevertheless be unchristian and immoral to take up armstrue Christians to persistently observe the above-mentioned child against the other party in violation of the 1st, 5th, and 8thdiscipline. And in doing so, they should be diligently mindful of the commandments, and to see only good in our own and only evil in thefact that God will especially inquire about it and demand a strict other against the actual truth; rather, it behooves us to make a justaccount from them, as stewards of these most noble earthly gifts of judgment. Rather, it behooves us to attain and preserve a justHis, whether and how they have directed the children, the work of judgment, to keep cause and person neatly apart and, withoutHis hands and purchased at a high price by Christ's blood, to Him personal bitterness, to seek to convince our political opponents ofor were merely intent on collecting earthly treasures for them and the constitutional correctness of our political principles (platform)leaving them much money and goods. And God will also ask and through objective reasons, or to work toward a compromise that isrequire an account of this, whether the Christian fathers have also salutary and beneficial to the present conditions. established and maintained Christian church schools, in which the

For another thing, that the competent among us Christians do notchildren are thoroughly and carefully taught and educated in God's in any way seek to attain offices by the mean and dirty ways andword from a tender age; for the public state schools cannot do this, means that unfortunately prevail in the country. If, however, theyand the Sunday schools are only a poor makeshift and are not able were elected - which, of course, is very improbable in view of theto make up for the lack of church schools.

partisan electoral machinations and their own conventional lurking and running - it would be their duty to prove their Christian profession in this official civil occupation of theirs, that is, to wait for their office in a truly Christian spirit. But this would consist in their fulfilling all the duties of their office out of true faith in Christ, in the fear of God, and in the love of their neighbor, that is, here especially of their people and fatherland, with tender conscientiousness and fidelity to their profession, and keeping the common good in view, without the sinful desire for their own benefit, honor, and well-being, so that they would

Now it is true that only in the Lutheran Church, as the visible not, as one is wont to say, milk the cow, but not feed it. It is alsochurch on earth with orthodoxy, can orthodox parochial schools incumbent upon them that they should not, either in the direction ofcome into being and exist, if the congregations concerned are their office or for their reelection to it or to a higher and moreheartily attached to the confession of their church and if the Word of important office, in any way seek the favor of the party or use theirGod is pure and loud among them; for many are called Lutheran influence as ministers to promote their party. without being so. All other so-called Protestant ecclesiastical

Thirdly, that we Christians, in the face of the terrible socialcommunities, however, are more or less irreligious and lead corruptions, e.g. as farmers, craftsmen, and businessmen of anycounterfeit and corrupt doctrines. Consequently, they cannot kind, apply ourselves to the strictest truthfulness, justice, andestablish and maintain orthodox parochial schools. Nevertheless, conscientiousness, and make an honest profit, as stewards of God,inasmuch as these communities do not, like, for example, the for His glory and in the love of our neighbor. God, to his glory and inUnitarians. the Unitarians, have not, by denying the divinity of Christ the love of our neighbor, especially for the preservation andand of the triune God, publicly renounced the common faith of the spreading of his church. and propagation of his church. And inChristian Church, the Apostles' Creed, and cut themselves off from connection with this we heartily hate and refrain from the insatiablethe body of Christendom, and become Jews or Mohamedans, but greed for money and mammon service, the unscrupulousStill profess this faith, and the word of God in the principal parts of speculative frenzy, moreover with other people's money, thethe truth for salvation is still held by them; they may yet establish frivolous guarantees and the deceit and fraud in trade andparochial schools, in which this truth is fundamentally taught, though commerce, as being contrary to the fear of God and the love of ourmany a false doctrine is connected with it. In the hearts and neighbor. consciences of the children, especially when they have been

For the fourth, that we, as Christian fathers of the household.

baptized, this divine truth will prevail on the average; and, as experience often comfortingly shows, through the grace of the Holy Spirit the ears and hearts of the children will be repeatedly closed to the penetration of false doctrines, so that, in any case, even such parochial schools are far preferable to the state schools, and will not be replaced by the Sunday schools; for in the latter, moreover, there are often many a self-confessed one,

The Sunday school is then a desirable opportunity for them to bring these to the children under the pretence of the Holy Scriptures, so that they open their mouths at such wisdom and are highly astonished at the profound knowledge of their Miss N. N. that God has bestowed upon them.

So herewith, to the best of our ability, first of all, how badly our poor nation is corrupted and how abominably it stands in the land, and secondly, what we Lutheran Christians also have to do in view of this corruption, partly in order not to be seized by it ourselves like an infectious disease, but to remain protected from it through God's Word and true faith in the Lord Christ, partly in order to contribute, as far as we are concerned, to the fact that this abominable deformity of our state and people, also according to its origin, is more and more thoroughly recognized, namely, how it predominantly originates from the contempt of the divine word and from unbelief, and that we then oppose the rampant corruption and fight it as best we can. May God do this for the sake of Christ, amen.

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Remark. If the editors include this article, they do so not in order to bring to bear the purely political judgments expressed in it, but merely because of the criticism of the moral conditions of our people found in it. Hopefully, the latter will also be shared by those readers who think they cannot agree with those judgments. D. R.

Correspondence.

In a letter dated Dresden, April 15, 1872, Pastor Ruhland writes, among other things, the following:

"God has given grace to our journey. After a thirteen-day, albeit arduous, but happy sea voyage, we landed safely in Bremerhafen on the evening of Holy Friday. Thursday, April 4, at night, we finally arrived at the destination of our journey, in Dresden, where we were received the following day by some members of the congregation with great joy and led into our lodgings, which had been made quite comfortable by the obliging love of the brothers. Praise be to the faithful and gracious God, who heard our prayers, guided us safely and kindly, and thus gave us a new testimony that He is committed to our just cause.

"Everything that I occasionally heard from regional church circles during my journey through Bremen, Hanover, and here, only strengthened my conviction that conscientious, faithful Lutherans everywhere have almost no choice but to leave the former and join together in independent congregations. Thus, for example, in the "Lutheran" cathedral church at Bremen, besides Merkel and Petri, three pantheists also preach, of whom, by the way, one (Bulle) was recently punished by God with a paralyzed tongue and thus forced to resign; - but another (Schmelzkopf) was found totally drunk on the first holy Easter evening. In Hanover, as you know, the separation of the school from the church has been completed. However, in order to make this bilious pill somewhat palatable to the pastors as the previous school inspectors and to calm the "Lutheran" consciences about it a little, one has had the Hanoverian Oberconsistorium inform the pastors from Berlin that until further notice they will no longer have to continue the supervision of the school in virtue of their ecclesiastical office, but as civil servants, whereby, for example, the royal Landgensd'armerie will also assist them.



Page stands. Here in Saxony the insolence of the most obvious enemies of the church grows with the timidity of the church regiment. Pastor Böttcher in Riesa, for example, demanded that the latter remove three church leaders in his congregation, all of whom are at the same time religious scoffers and free thinkers. The church regiment, however, was again "not in a position" to meet the above demand. Pastor Böttcher (former Piigerredacteur) resigned from his office as a result. Despite these and so many other deaths in spite of the many flaws in the Landeskirche body, many, indeed most of its members do not seem to doubt its resurgence and its viability in the long term. In the monastery of Loccum, where I promised, the director of studies there asked me in all seriousness, 'whether I would not rather eventually lead the Dresden "Separatists" back into the national church. Is this not naive?-- But so enamored is one with the Landeskirchentum, and so great is one's respect for these "historically given conditions", that it almost seems as if one considers even the internal decay of the Landeskirche, with only its remaining external existence, to be more harmless and justified than an abandonment of these "given conditions" and a purely ecclesiastical organization, independent of them and based on the confession. It is therefore obvious how the Dresden events are judged in regional church circles. One takes a similar attitude toward them as one takes toward the Word of God and the unconditional obedience to it. As little as one trusts the former, so little also these dear Christians, whose consciences are bound more by the word of the living God than by the dead idol of the state church.

"Although the first few and most turbulent days of my being here were understandably not sufficient to judge individual events and personalities approximately correctly from my own unbiased view, I nevertheless gained the impression that all the brethren here (I have not yet been to Planitz) have separated for good reasons and for the sake of their conscience and are really looking for nothing but healthy pasture for their souls, that all the brethren here (I have not yet been to Planitz) have separated from the national church for sincere, good reasons and for the sake of their conscience, and are really seeking nothing but healthy pasture for their souls, and that our work has not come from the flesh, but from faith and the spirit, and is therefore God's work. Of this I am glad and confident. The Lord will also lead it onward, strangely indeed, as He began, but certainly quite gloriously. The brethren have a sincere, honest, beatitude-seeking Christian spirit, full of faithful zeal for the good confession, love and hope, and especially full of heartfelt gratitude for God's grace and gift, yes, a fresh Christian spirit of life, in which I refresh and edify myself. - The outward form of the service, which was still held in the usual manner on the Sunday after Easter, was very new and strange to me. But the congregation accepted the dear gift of the St. Louis Brethren, the Agende, with much joy and the declaration that henceforth public worship should be held according to this form. For the school the catechism of the cross is to come into use. As a church hymnal I found the Dresdnische already introduced in Dresden. However, since I am not yet familiar with it, I can only make my approval dependent on the result of a previous examination. In Planitz, nothing has yet been decided in this regard.

"With regard to the position of our two small communities in relation to the state and with regard to their other external situation, however, there is still something to be done.

different from what we in America, according to the news received, might believe. As far as *the* first is concerned, our community system has still not been recognized by the state in accordance with the dissident law. The 12 paragraphs of the constitution, well known to you, dearest Professor, were sent back to the community by the Ministry of Culture more than two months ago, with the meaning that a confirmation of the same could only take place under certain conditions. Among these, the ministerial letter also included, for example, the instruction to our brethren not to call themselves Lutheran congregation and church, but only an association or cooperative separated from the national church, or in a similar manner, since the former title involved an accusation against the national church, so that the confirmation of the former was equivalent to a justification of the latter, which could not be conceded! In addition, the minister's notice demanded the names of the church boards, preachers and teachers, the obligation of the former to the state law, a declaration of the rite to be observed, and this and that. - In righteous indignation over the rape and grievance of conscience inherent in the former demand, and in that 'esten resolution not to yield to the State in this matter even by a hair's breadth, the resolution had gradually ripened in the brethren (under the leadership of Mr. Gnauck) to refrain altogether from a position under the Dissident Law, and to abstain from it, with reference to old Lutheran laws. The decision was taken to fight for at least as favorable a position for the Lutherans in Saxony as that currently enjoyed by Catholics, Reformed, German Catholics, and others in this country. A young local lawyer was engaged and commissioned to substantiate the good right of the congregation to be publicly recognized as an independent Lutheran church in addition to the regional church in a legal (ecclesiastical) expert opinion. With this expert opinion one then wanted to proceed further against the state and protest in *optima forma*. In the meantime it had still not come to a clean separation of the individual members of the congregation from the state church. For although they had all taken leave of their respective parish offices, they had not yet registered with the civil court and entered their names in the register of dissidents in order to be considered, in the eyes of the state, as persons who did not belong to the national church and were therefore authorized to engage in special religious worship. The dear Planitzers, on the other hand, had taken the latter step without any trouble, with child and cone. In Dresden one shrank back somewhat from the name "dissidents," in that one mistakenly subordinated to this word the term "religionless" and even against the expressed term of the law, and yet did not like to be lumped together with the religionless people. -

"That was the state of affairs when I arrived here. Of course I could not avoid answering the questions addressed to me in this regard. After some insight into the Saxon canon law and its fraction. Even preachers and candidates from the regional church development towards the practical disenfranchisement of the church of the unchanged Augsburg Confession, and after a new examination of the Dissident Law on the other hand, I came to the conviction that in our situation, the position under the latter was the only possible and most conducive to our free development, that a continued struggle for ecclesiastical equality, against the state, which is in itself non-denominational, and against an apostate state church, would be just as useless, as it would have been, to fight against the state.

that this is basically contrary to our principles and our way of acting, and that even in the case of a desired success, the position resulting from this will at most assure us a few more civil rights, but by no means that golden full freedom from church regimentation which the Dissident Law does. I presented this conviction to the dear brethren in a congregational meeting and substantiated it as best I could. At the same time, the desired legal opinion arrived, and a veritable convolute of absurd, absurd concepts of Lutheran doctrine and church, church law and state authority, the *conclusion of which*, however, was that acceptance of the Dissident Law was the only thing left for us in our position. This then also made sense to the brethren. I tried to dispel the concern whether we were not denying the truth by accepting the Dissenters' Law, since this law, among other things, also designates those who leave the Lutheran Church as dissenters, and yet we never leave this church, by saying that there is a different concept of what is to be understood by the Lutheran Church. The authors of the law understood it to mean a church such as the Landeskirche in Saxony, an apostate church, as we know, from which we came, but we understand it to mean the church of the pure Word and Sacrament, to which we now adhere. That, by the way, the State by no means understands by "dissenters" people without religion, atheists, etc., is to be seen from the law itself, which promises to confirm only that constitution of dissenters which is in harmony with reverence for God. - Now God gave grace that almost all present decided to place themselves under the above law in God's name and to willingly bear the disgrace connected with it. The majority of the brethren then also had themselves entered in the dissident register with the respective commission council in the following days. I myself went with the good old man, who, no doubt a dear but poorly discerning Christian, was scared half to death that one wanted to separate from the national church and nevertheless remain faithful to the Lutheran church. He was terribly embarrassed and hesitated for a long time before he did what was his duty. The good, dear man! - We now want to submit our 12 articles of the Constitution once again to the Ministry for confirmation, after we have made all the desired changes in them. Namely, § 11 is to be omitted as superfluous. We keep our church books for the use of our church and give to the state what is of the state, notes, civil marriages and sports. -

Only as far as our good character is concerned, we are all agreed not to sacrifice one *iota*, and we would have to appeal to the Emperor and the Empire. But it will not be so bad. The state may call us what it likes and leave us the freedom to call ourselves what we like. The Dresden congregation as such does not own any property to *date*. The hall in the house at the foot of Königsbrückenstraße, in which the service is held, belongs to the Lutheran Sick Association, of which our congregation is only a

Barn to be converted into a church. The land is to be laid out in house and garden lots and sold to individual fm living members of the congregation. Thus a Lutheran colony with civil common rights is then to be gradually formed. Experience will tell whether the plan is wise and pleasing to God. In any case, the dear people meant well. Planitz and the surrounding area (Zwickau and other villages) are to be in great church excitement and the Synod and my honest name are to be mentioned in every street. - I am prompted by an urgent invitation (yesterday two church leaders were with me) to set out there tomorrow. Christ, our Lord, also goes with me, and will give by grace that in Missourians neither sissies, nor mummers, nor even demagogues, strikers, and Zwickau prophets shall be recognized. Dear Mr. Voland has now been duly appointed by the Planitzers as a parish teacher and will take up his office on the first of May.

"Yesterday, on the Sunday of Misericordias Domini, the dear Pastor Hein of Wiesbaden introduced me to the church in the midst of the local congregation. At first the congregation thought they could do without such an act, but they allowed themselves to be led to a different conviction. Thus came Past. Hein, in representation of his brother-in-law Past. Brunn, who was prevented from making the trip by physical indisposition and overloaded work. The day was a day of joy, thanksgiving and prayer for all of us. Hein preached very well on Ephes. 4, 11-14: On the holy office of preaching. Then he instructed me according to the rules of our agendas. The church was beautifully decorated with floral arrangements... Silver communion vessels were given by a well-meaning lady. The singing was accompanied by a small organ. Perhaps 50 persons attended the service, among them a Kur- 4ändische Baron von Oppen, a faithful Lutheran, who came with Rev. Hein from Wiesbaden, and an old Fräulein von Uslar. Mr. Gnauck, who had been to the Leipzig Fair, unfortunately arrived only *post festum*. The dear Past. Hein pleased me very cordially. He urgently invited me to visit him and Past. Brunn. As soon as it can be, it shall be done. Also with Past. Vollert in Greiz as well. Here in Saxony a Past. Lenk has declared himself round for us. This and Past. Wagner I expect here. The Dresden gentlemen are naturally very hostile to us, namely Langbein and Fröhlich. But then also, as one hears, Böttcher (the above-mentioned) and unfortunately also - Meurer. - What will now become of the whole matter, - who may say? It is the Lord's business, therefore it will go out for His glory. There will be no lack of struggle, not only outwardly, but perhaps even more inwardly. May God grant us right, humble, simple obedience to His word and childlike faith at all times, that we may give Him, Him, Him alone all glory and seek and find our highest wealth, glory and joy in His grace alone - then victory will also remain for us. If I once again survey the course of these things up to this point, if I consider our present in all its smallness and weakness, then still to my mind no matter seems more foolish and hopeless than this. But since it has its foundation in God's eternal Word, it must surely be God's holy cause itself, the glory of God wrapped in rags. This will be and must remain my consolation, and besides this I hope

on mercy in all the hundreds and thousands of hardships that have affected me and will continue to do so. - I once again note with joy and heartfelt thanks to God that I, together with my family, have been received by the dear people of Dresden with great visible joy and cordiality, and that they have taken care of us with such caring love and still do, that it touches me deeply and also makes me ashamed. May the Lord repay them abundantly and grant me, a poor human being, grace and spirit, so that I may show a little gratitude to such love and serve them faithfully and undauntedly with the small amount of money that has been entrusted to me. By the way, it is also a gracious providence of God that the dear congregations have provided me with an apartment, since I would not have been able to do so with the available means (given the relatively high prices here). - We now live at Antons Straße Nro. 5, a (in the new town) in a large house, 4th floor, where we have three rooms and a kitchen. The dear brothers had already rented the apartment in the fall and were under the impression that I only had two children. The view from up here is incomparably beautiful, but at the same time I am a little homesick and will remain so as long as there is no Missouri here in Germany. My dear wife feels the same way as I do. She cannot yet find her way well into the new order of things. God will help there, too. The exertions of the new ice have taken their toll on all of us, but otherwise, praise and thanks be to God, we are in good health, including your dear little Pathchen. All of us, and also the dear people of Dresden, send you our warmest, richest greetings, and also our heartfelt blessings on the anniversary of the entire Synod on the 26th. Yes, yes, Missouri can be happy and jubilant. It stands there as a glorious monument of divine goodness and mercy, as a lovely light on the mountains, in whose splendor two parts of the world rejoice. May God preserve and promote this work of his and help that it may always be recognized with gratitude for what God has done and made Missouri a voice and witness of truth in this time of lies, error and deceit. In spirit, I will certainly be with my jubilant spiritual mother, the Synod, on the 26th with thanksgiving and prayer and the hope that she will also remember her poorest son in a foreign land with motherly love. - Many thanks from the local and the Planitz congregation for the beautiful gift of books from the St. Louis congregation."

In a letter written later, on the 18th of April, Pastor Ruhland subsequently reports this:

"The following day I left early for Zwickau and Planitz via Freiberg and Chemnitz, where I was received with true jubilation. You should see and hear these dear, faithful, pious miners who are so unswervingly diligent in the word of God. It is a real pleasure. The Planitzers have long since adopted the Dissident Law. A stone church is under construction and is to be consecrated at Pentecost. The sacrificial joy of the dear brethren there is truly touching and magnificent. I will write you more about it in my next letter. I have been most edified there and have been able to thank God deeply for such riches of our Synod. In the little village of Schönfels (castle and town) I officiated for the first time on German soil, namely, I administered Holy Communion to a sick person and baptized a child." -



(Sent by E. N.)

"Community" Conferences.

As dear readers will have seen from the announcements in the "Lutheran", joint conferences were to be held between the preachers of the Honorable Synod of Minnesota on the one hand and those of the Honorable Missouri Synod in Minnesota on the other. These conferences have now also come about by God's grace, and the result of them can herewith be communicated to the dear readers. The first joint conference was held on January 10 and 11 in St. Paul, in the school of Pastor Sieker. The subject of the negotiations for this first conference were theses on the question: What is the mutual conduct commanded in God's Word to the preachers of the synods mutually recognizing each other as orthodox in the area of their official work? After the theses on these questions had been read out in context, they were discussed in turn. Before this, however, it was remarked that it was a sacred duty, commanded by God in his word, of every orthodox body to recognize all others of the same faith as orthodox, to cultivate fellowship of confession and love with them, to be of one mind in right biblical practice and life, and to speak of one mind and one opinion. Recognition of an ecclesiastical body as an orthodox one, however, by no means implies recognition of each individual part or member as pure in confession and correct in practice. Much less would this mean the recognition of any residual unevenness and errors in doctrine and practice that might still exist in such a church body. It must be assumed, however, that every orthodox church body that is faithful to the confession must exercise restraint against those of its members who deviate in doctrine and practice from God's Word and the confession of the Lutheran Church. The theses were then discussed in turn and finally adopted unanimously, with the declaration that the principles enunciated in these theses should be applied to any cases that might arise and should govern future mutual conduct. It was also decided to have the theses printed in the "Gemeindeblatt", together with the discussions about them, especially so that every member of the conference would have them in their hands.

The second joint conference was held on March 5, 6, and 7 at St. Paul in the church of the Rev. Rolf. The subject of the proceedings was the office of the keys. These negotiations were also of a pleasant nature and quite beneficial. Extensive were the negotiations concerning the loosening key. It was thoroughly and thoroughly discussed that absolution does not consist in an empty proclamation or wish for the forgiveness of sins, but in a strong communication of the same. The theses on this subject, some of which were taken from the proceedings of the Hon. General Synod of Missouri on Absolution, found in the Synodal Report of 1860, were also unanimously adopted by all the members of the Conference present. It should be noted that some of our dear Norwegian brethren also participated in these conferences.



have sanctified. Next summer, around July, a joint conference will be held again, to which the dear Norwegian brethren are hereby cordially invited.

Topics of discussion will be:

1. theses on the relation of redemption to the justification of the sinner.
2. theses on the right preaching of the law and the gospel, to work true conversion.
3. theses on church discipline.

The place of the meeting and the time of its holding will be determined later. But the gracious and merciful God, who has given the will for the blessed work of unification, may he also, by his grace, grant that it may be accomplished.

To the ecclesiastical chronicle.

Of the last meeting of our Synod in St. Louis, only this much is reported for the time being to the dear readers who were not able to take part in it, that it really was what it should have been, a celebration of jubilee. The Lord gave those gathered grace to remember with great joy the unspeakable blessings and to give Him praise and thanks for them with a heart of one accord, so that He, the faithful God, has showered us with free grace in the 25 years that have now passed. It is true that at the end of the day a note of discord wanted to disturb the so sweet fraternal harmony; but it is with great joy that the writer may report to the dear readers that this note of discord has also been sweetly resolved by God's grace. The brethren, whose previous disagreement in their judgment of a not unimportant undertaking of our Synod became apparent before it to the dampening of our jubilant joy, are in this, immediately after the conclusion of the Synod, in wholehearted agreement: The accusations that had been raised against certain persons were recognized as unfounded and therefore withdrawn with joyful willingness, and so a harmony in truth and love was established that now all intend to compete with one another in the work assigned to them by the Synod. Praise and thanks be to the Lord for eternity for this glorious end of our joint celebration. Amen!

W. [Walther]

Jesuit. The Lutheran missionary Baierlein reported the following in the Leipzig Missionary Gazette: "In the diocese of Madura the Jesuits now have 169,506 Christians with 163 churches and 469 chapels, and 68 priests are in the field there. These 68 priests, however, baptized only 463 pagans and Protestants together in the last reporting year. However, they develop a much more active ministry in their own (Jesuit) territory. They baptize small children of pagan parents in distress, without the parents knowing or wanting it. For when a child falls ill to the Tamils and they are at a loss, they gladly have something done to it so that it may be saved. In particular, however, they are pleased to have a mantram (prayer formula) spoken over it, by whomsoever and to whomsoever it may be. In this way the Roman priests are also taken to help, and they do, as one of them himself reports exactly, thus: They put a little *Eau de Cologne* (Cologne water) on the head, and the heathen think that this is medicine. But then they mistake it unnoticed

and put a few drops of pure water on the child's head, speak the Latin baptismal formula instead of the mantram, and the child is baptized without anyone noticing it. And this is not done as an exception by some decrepit and whimsical priest; no, it is the regular main activity of the same among the heathen. For they performed such secret infant baptisms in the last year alone, no less than 2985. And this is printed *permissu superiorum* (with the permission of the superiors)."

Union with the World. The *Lutheran Visitor* writes curious things about the dedication of the new German Lutheran Church in Charleston, South Carolina. Already the cornerstone, as the reporter says, was laid five years ago with "high Masonic ceremonies"; but the dedication on Maundy Thursday surpassed all that had gone before. In the procession that moved through the streets to the new church, we find, besides the officers and various pastors of the Synod of South Carolina, the teachers and children of the weekly and Sunday schools, also "Wagner's Artillery Corps, the Germania League, the Gymnastics League, a Masonic and an Odd Fellow Lodge, the German Spritzen Company, Rifle and Fusilir Cvprs," UNd the like. Chr. Ambassador.

Notice.

The electoral college assembled in St. Louis on May 8 of this year nominated the following persons as candidates for the various vacant teaching positions in our institutions:

- 1. for the vacant professorship at the theological seminary in St. Louis ". in the first place Mr. Pastor Herm. Fick, l>. in the second place, Mr. Pastor Gottl. Schaller, L. in the third place Herm Rector G. Schick.
- 2. for the newly established professorship connected with the directorship at the high school in Fort Wayne: u. in the first place, Rev. O. Hanser, l>. in the second place, Rev. H. C. Schwan, e. in the third place, Rev. C. Groß.
- 3. for the vacant Conrectorat at the same Gymnasium u. in the first place Parish, at Shelbyville, Illinois.
- 4. for the third professorship at the school teachers' seminary at Addison, Pastor H. Niemann, l>. in the second place Pastor H. Partenfelder.

Dr. F. F. H. Dümpling. According to the Synodal Constitution Cap. V. L. §4, the teaching staff and every congregation has the right to request that a certain person be appointed as a candidate for the vacant teaching office. Anyone wishing to make use of this right should inform the undersigned secretary within two months. St. Louis, May 8, 1872.

Theodor I. Brohm, d. Z. Secretary of the Electoral College.

Postscript. On behalf of the general president, it is hereby announced that Rector G. Schick has withdrawn his resignation and has declared that he wishes to remain in his office. The respective supervisory authority will decide whether the vacancy of the Rectorate in Fort Wayne is cancelled by the withdrawal of the resignation.

St. Louis, May 13, 1872. The Above.

Solicitation.

At the recent session of the general synod held in St. Louis, very distressing complaints were made concerning the condition of the high school at Fort Wayne, and the synod was induced to appoint a commission to investigate the grievances on the spot. To this commission were unanimously elected:

- from the Eastern Synodical District: Mr. Past. H. Hanser in Baltimore, Mr. I. Birkner in New York,;

from the Middle District:

- Mr. Past. F. King in Cincinnati, Mr. Oestermeier in Indianapolis;

from the Northern District:

- Mr. Past. Fr. Lochner and Mr. K. Eißfeldt in Milwaukee;

from the Western District:

- Dr. Büniger in Altenburg and the undersigned, who was appointed foreman by the other members of the commission.

The Commission's task now is to

- 1. to investigate whether the local situation and facilities of the institution are such that the health of the pupils appears to be genuinely endangered, so that parents cannot in good conscience send their children there;
- 2. to examine whether the moral condition of the institution was really such that one should "rightly have misgivings" about having one's children educated there.

Since love (both love for the pupils and their parents, and love for the officials and teachers of the grammar school) and the welfare of the Synod demand that this investigation begin and be completed as soon as possible, the aforementioned members of the commission are hereby requested to

Monday, June 17,

to arrive in Fort Wayne no later than the evening of that day so that the investigation can begin on Tuesday morning.

Likewise, all those who in their conscience feel obliged to raise concerns about the state of the institution and the allegedly frequent illnesses, or even complaints about the moral condition of the institution, are hereby called upon to do so immediately and with the confidence that the Commission will conscientiously discharge the mandate given to it by the Synod.

The complainants either want to present themselves personally or have their concerns and complaints sent in writing to the undersigned. Whoever does not take advantage of the opportunity now offered to remove allegedly existing grievances would hardly sin against God and against the accused institution if he then wanted to speak evil again and bring forth anew what should have been buried long ago.

Letters which would not reach me here in Addison until the last days of the week preceding June 17, I ask to be sent at my address, but "in care of Dr. W. Siher" to Fort. Wayne.

May the faithful God and Saviour help that this important and serious matter may come to a successful end for his glory. And because he has promised to give us what we shall ask of him in the name of Jesus, let all the children of God who love the institution in Fort Wayne cry out to him, that he may enlighten and bless all who are involved in it.

Addison, Ill, May 9, 1872.

In the name and on behalf of the Commission appointed by the SynodJ . C. W. Lindemann.

Synodal - Display.

The Evangelical Lutheran Synod of Illinois and other states assemble, God willing,

On the Thursday before the Feast of Trinity, May 23, 1872, in St. Paul's Parish, at Shelbyville, Illinois.

Synod members (pastors and congregational delegates) or guests who intend to come to the Synod meeting are hereby kindly requested to notify the Pastor loci, D. Kothe, 14 days in advance, so that accommodation can be provided in good time.

You address:

Usv. D. Xotüs, 8üsll>zvrvills, III.

Quincy, Ill, March 25, 1872, S. Liese, secretary.)

Jubilee Sermon,

On the Memorial Day of the Twenty-fifth Anniversary of the Lutheran Synod of Missouri, Ohio, &c. St., held by C. F. W. Walther.

The jubilee celebration of the twenty-fifth anniversary of our Synod lies behind us. As numerous as it was attended, only a few of our Synod members were able to take part in it personally. And yet all should at least read the masterly sermon of our dear Prof. Walther, and even those who have heard it will not only read it again with pleasure, but will agree with us in the wish that they all may possess it and bequeath it to child and child's child. We therefore herewith call attention to the fact that the same is still to be had, and indeed in truly beautiful, lovely arrangement and at the low price of 10 cents (75 cts. per dozen) from Mr. M. C. Barthel here. A. C.

Received in the Western District treasury:

To the synodical treasury: by Past. Holls in Centreville, Ill, -K15.00. by whose Cross congregation in St. Clair county, Ill, K8.50. by Past. Kleppisch's congregation in Belleville, Ill, -K10.55. Past. Gross' congregation in Chicago, Ill, H'38.00. Past. Dörmann's St. Peter's comm. in Randolph County, Ill., K11.00. H. Fedderke by Past. Dörmann Ol.OO. Of Trinity - District in St. Louis, Mo. of, O14.90. Of Past. Katthain's congreg. in Hoyleton, Ill, Ol.OO. Of Immanuel's dist. in St. Louis, S11.85. Of Past. Kleist's Gem. at Washington, Mo., O9.70. of W. Grote's at Addison, Ill., O2.00. of Past. Franke's Gem. there, O36.L0. Wedding coll. at Mr. Tonne's there, O20.00. From

Rev. Schwensen's congreg. in New Bielefeld, Mo., 420.50. Rev. Scholz's congreg. in Holt County, Mo., 42.10. Rev. Stephen's Gem. in Ehester, Ill, 44.95. Rev. Doderlein's Gem. in Chicago, 425.00. Rev. Biedermann's Gem. in Danville, Ill, 49.07. Past. Buszin's Gem. in Woodford County, Ill, 45.00. Jacob Urban by Past. Pallmer in Serbin, Texas, 50 cts. Past. Bar- tens' Gem. in Lafayette County, Mo. at, 47.35. Past. Biltz's Gem. there, 425.00. Past. F. Wyneken's comm. in Cleveland, 4250.75. Past. Piffel's Gem. in Matteson, Ill, 416.04. Past. Frese's Gem. in Washington County, Nebr. at, 43.92. Past. Storms Gem. in Pleasant Ridge, Ill, 430.00. Past. Lehmann's Gem. in New Wells, Mo., 45.00. Past. Wünsch's Gem. in De Kalb County, Ill, 44.00. Past. Schürmann's Gem. in Homestead, Iowa, 410.00. Past. Burkhardt's Gem. in Springfield, Ill, 427.20. Past. Baumgart's Gem. in Cooper County, Mo., 45.65. Past. Kern's Gem. at Chatsworth, Iowa, 46.20. Past. Besels Gem. in Cape Girardeau County, Mo. at, 04.60. Past. Bartling's Gem. in Chicago, 426.60. Rev. Geyer's Gem. in Carlinville, Ill, 42.75. Past. Eirich's Gem. at Minden, Ill., 432.10. Past. W. Lango's Gem. in Cooper county, Mo., 46.30. Past. Meyer's Gem. in Leavenworth, Kansas, 411.50. By Paff. Medinger's St. Paul's Gem. in New Orleans, La., 430.00. Gem. in Glasgow, Howard Co. mo. 45.00. Past. Claus's Gem. in St. Louis, 410.00. Past. Nichmann's Gem. at Eigin, Ill, 410.00, whose Gem. at Plato, Ill, 42.55, whose Gem. at Huntley, Ill, 42.80. Past. Vor'gt's gem. at Perryville, Mo. of, 47.00. Past. Pollack's gem. at Cape Girardeau, Mo., 47.25. Past. Sieving's Gem. at Lincoln, Benton Co, Mo, 48.55. Past. Gräbner's Gem. in St. Charles, Mo., 457.00. Dietrich Meyer's Gem. in Crete, Ill., 45.00. Past. Heinemann's Gem. in New Gehlenbeck, Ill., 420.50. Mr. Ehrich in Kankakee, Ill., 410.00. Past. Sapper's Gem. in Caron- Vclet, Mo., 419.00. Past. Streckfoot's Gem. in Washington County, Ill, 010.67. of Mihm by Past. Querl at Lyonsville, Ill, 42.00. Past. Tirmenstein's Gem. in New Orleans, La., 450.00. G. W. in Warren Township, Bremer Co., Iowa, 41.00. Rev. Schuricht's Gem. at Vandalia, Ill., 412.20. By the Revs: Biltz, Demctro, Schürmann, Engelbrecht, Pissel, Fick, Besel, Seidel, Köhler, Gräbner, E. Riedel, Jungk, Stephan, 41.00 each; Biedermann, Bartling, Pollack, Wille, 42.00 each; Johannes and Wagner, 45.00 each.00. From the teachers: Ch. H. Brase, Kienzle, Bünger, Lücke, Fathauer, Käpp'rl, Möller, Ham, Steinbach each 41.00, Nickel, AlberS, Haase, Läufer, Ulrich, F. Ch. Walther each 42.00.

To the college - maintenance - fund: from Trinity Distr. in St. Lonis 411.00. from Immanuels - Distr. there 411.00. from Past. Fick's congregation in Collinsville, Ill, 415.30. Past. Köstering's congreg. in Frohna, Perry Co. mo, 411.55.

For the inner mission: from Trinity District, St. Lonis, Mo. 40 Cts. From Past. Kleist's Gem. at Washington, Mo., 42.30. N. N. at St. Louis 410.52. Past. Biedermann's Gem. at Danville, Ill, 410.18. Past. Fick's Gem. at Collinsville, Ill., 47.50. By N. N. through Past. Biltz in Lafay- ette county, Mo., 450.00. F. O. Meyer in Past. Tranks Gem. in Crete, Ill, 45.00. Thanksgiving offering by Mrs. Harnisch in Chicago 45.00.

To the Synodal - Missions - Fund: From someDisciples of the Teacher Runner in Mich, Ill, 50 Cts. Past. Storms Gem. at Pleasant Ridge, Ill, 45.00.

To the general building fund: Collecte of the Gem. of the Past. Scholz in Holt County, Mo., 44.00. Coll. of the Gem. of the Past. Gotsch in Akron, O., 413.50. Thank offering of N. N. by Past. Biltz in Lafayette County, Mo., 420.00. by Past. Biltz's Gem. 420.00. by Past.-Schlechte's Gem. in Shelbv County, Ill., 47.20. Joh. Hinze by Past, SievinA in Mason County, Ill., 42.00. Rev. Nuoffer's Gem. in Crete, Ill., 413.15. Past. Sandvoß's Gem. in Franklin County, Mo., 48.75.

On the Emigrant - Mission in New Ilork: By Past. DörmannsSt. Pauli parish in Nandolph County, Ill., 410.25. From Mihm through Past. Querl in LyonSviüe, Ill., 42.00.

On the emigrant - mission in Baltimore: from Jakob Urban through Past. Pallmer in Serbin, Texas, 45.00.

For Rev. Brunn's Institution: from Rev. Mathias'Gem. in Marysville, Kansas, 44.00. Mr. Koch in Chicago 42.00. Collecte at Joseph Meyer's, in New Wells, Mo.

For the Hermannsburg Mission: from Rev. Stephen's congreg. in Ehester, Ill, 411.50. D. Kornhaaß in Addison, Ill, 45.15. From N. N. through Rev. Pallmer at Serbin, Texas, 41.00. By N. N. id through Past. Biltz in Lafayette County, Mo., 450.00. From a Hermannsburg man in Texas 410.00. From H. Dcußer in Hermannsburg, Mo., 41-00.

On the Leipzig mission: by D. Kornhaaß in Addison 45.15.
For the seminary in Addison: Collecte of the congregation of the Past. Katthain in Hoyleton, Ill., 44.60.

- To the Seminary household in St. Louis: Harvest Festival Collccte of the congregation of the Rev. Scholz in Corning, Holt Co, Mo, 41.75. from Friedr. Döhring in Shelby County, Ill, 45.00. from H. Bode by Rev. Stephan in Ehester, Ill, 42.00. Thank offering from Mrs. Guesser in Ehester, Ill, 42.00.

For poor school children in Fort Wayne; Harvest Festival Coll. drr Gem. of the Past. Scholz in Corning, Holt Co, Mo, 41.75.

For poor students: From Past. Biltz'Gem. in Lafayette County, Mon., 410.00. From the Virgins' Association in Past. Mießler's Gem. in Palmyra, Mo., 413.00. From the Ladies' Association in Rev. Wagner's Gem. in Chicago, 412.00. From Rev. Wünsch's Gem. in De Kalb County, Ill, 46.00. Of Past. Hartmann's Gem. in Cook County, Ill, 47.17. Of N. N. by Past. Querl in Lyonsville, Ill., 41.00.

For Past. Wunders congregation in Chicago: from Past. A. W. Frese'S Gem. in Cnmming County, Nebr., 43.00.

For the burned churches in Wisconsin: from Past. Riedels Gem. to Tandy Creek, Jefferson Co, Mo., 418.00.

For the community in Manistee, Mich.: From Mr. Georg Fischer in Chicago 41.10. E. Roschke, Kassirer.

Received at the Middle District Treasurer's Office:

For the Synodical treasury: From Rev. Jor' congregation in Logansport 412.40. From Past. Schmidt's Gem. in Terre Haute 48.00. From A. F. in Marysville 42.00. From Past. Wendt in Waymannsville 42.00. From Past. Sauer's Gem. in Seymour 431.60.

To the Hermansburgcr Mission: from Mr. G. Thieme at Fort Wayne 410.00. From his children: Pauline 41.00, Marie 01.00, Gottlieb 50 CtS., Emma 24 CtS. Of the school children N. N. in North Dover 43.10. Of Past. Wyneken's comm. in Cleveland 45.00.

To the Emigrant Mission in New York: By Past. Heiutz: Thank offering from N. N. \$2.50. From Mr. Z. in Cleveland 41.00.

For Inner Mission: From Mr. Z. in Cleveland 41.00.
For the seminary household in Addison: from Past. Wyneken's congregation in Cleveland 493.55.

For the orphanage near St. Louis: Collecte on the infant baptism of Mr. V. Sauermann, Crown Point 42.35. Collecte from the infant baptism of Mr. Ellwangcr there 42.00.

For the hospital in St. Louis: Through Past. Heintz: Thank offering of N. N. 42.50.

For teacher salaries: From Past. Küchle's parish in La Porte 16.42.
For poor students in St. Louis: From N. in North Dover 43.00. From Past. Wyneken's Gein. in Cleveland for two Brunnian scholars 420.00.

For poor seminarians in Addison: From Past. Wyneken's congregation in Cleveland for two Brunnian scholars 15.00.

For poor college students in Fort Wayne: Collecte at H. N.'s wedding in Cleveland 45.00.

For widows and orphans: From Rev. Wyneken's congregation in Cleveland for two of the neediest preachers' or teachers' widows 435.00.
Hort Wayne, March 30, 1872.

C. Grahl, Kassirer.

For poor students received from Mr. Win. Hülskötter in Venedy, Ill, 410.00. Through Past. Traub from Mr. O. Meier of his congregation 410.00. From the mission fund of the congregation, Rev. Hochstetter in Indianapolis (for the Brunn's) 416.00. By Mr. Rev. Knoll in BeardStown, Ill, at the wedding celebration of Rev. Baumann's 414.00. Collected by Rev. Crull in Grand Rapids, Mich. at Mr. Chr. Kusterer's silver wedding (for Stnd. Bramcr) 416.00. Collected by Rev. Nützet in Columbus, Ind. from the congregation thereof 413.23. By Mr. B. Schneidewind from the congregation near Litchfield, Ill. 42.00. By the worthy women's club of the congregation of Mr. Past. Hochstetter's in Indianapolis 7 shirts. From the Worthy Young Women's Association at Past. Hügli'S Gcmi in Detroit, Mich. 410.00.
C. F. W. Walther.

Obtained for the Seminary household: From the Faßholz Brothers here, 5 bushels of yellow reuben; from Mr. Frckr, of Minerstown, 1 bush of red turnips and 1 bush of yellow turnips; from Messrs. Haas L Co. soap boilers, 2 boxes of Extra Fanulv soap and 6 boxes of Hotel Fancy soap; from Mr. Kostcrt, of the parish of Hcrrn Past. Baungart 1 bag of beans and 1 bag of dried fruit; from Staunton parish from Ad. Schon 42.00, from Dietr. Zimmermann 4100; from Mr. Past. C. R. Riedcl'S parish from Heinr.Lütckemeier I Vush. dried apples; from the parish of Mr. Past. Hcincmann 250 dozen eggs, 27 pieces of smoked pork, 3 rolls of butter, 1 bag of hops, 4 Bush, dried apples, 6 Bush. Oats; by Mr. Rev. Pallmer, collected on infant "baptism" and weddings, 427.50; by the congregation of Mr. Rev. Gräbner 1081 lbs. of smoked pork; by Mr. Rev. Neichmann from H. M. Friedrich 43.00; by Hcrrn Past. Buszin from his L-t. Johannismgemeinde 47.39; by Mr. Past. Trautmann from the Abend- maylSkasse of his parish 415.00; by Mr. Pastor Weseloh from his parish 45.00; by Dr. Bünger for utilized Molasses 45.00; by Hcrrn Past. Jungk by Friedr. Nothdnrft 45.(X); by Hcrrn Past. E. A. Sieving's parish 400 lbs. of smoked pork and 20 gall. Molasses; from Mr. Past. Büchele's parish 418.00.

For poor students: By Mr. Kassirer Grahl, according to his receipt, 423.00: from the women's association of the congregation of Mr. Past. Gräbner 7 bust shirts, 6 pairs of underpants and 3 pairs of stockings; from the Women's Association of the congregation of Mr. Past. Schuricht 48.80; by Mr. Past. A. Ernst 411.75; by Mr. Paü. Reichmann from H. M. Friedrich 4> XX"; by Mr. Pastor Pissel from his parish 435.78 for Dörnicke; by Hrn. Past. Trautmann from the Women's Association of his parish 420.00 for Pfeifer and Trautmann; by Mr. Rev. Burkhardt from the Unterstützungsverein 411.00, from the Jungfrauenverein 47.75, from B. Schütte 42.1X1; by Mr. Past. Krafft to his congregation in Fulton County 41-92, Confirmativsfest coll. from congregation in Henry County 45.60; by Mr. Past. Dörmann; by Mrs. Wclge 1 bust shirt, 1 pair of stockings. A. Cräme r.

For the Lutheran Hospital in St. LouiS

the following donations have been received: From the Young Women's Association of the Immanuels District in St. Louis 410.00. From Dr. Fr. Meyer in Chicago 42.50. Mrs. Langemann there 42.00. From C. Welge in Past. DörmannS parish 5 gallons of wine. From Schrader there 5 gallons of wine. Mrs. Brauer in Past. Stür- kenö Gemeinde 41.00. From a member in Past. Sondhaus' parish 41.1X1. Mr. Wenzel in St. Louis 42.50. Mrs. Rosine Schmidt there 41.1X1. Konrad Mohr in Monroe County, Mich. 45.00. by Collector NeuMueller in Altenburg, Perry County, Mo. 47.15. by Mr. Past. Hudtloff 43.00. From Mr. Pritzlaff in Milwaukee 420.00. From the savings bank of a child of Mr. Reisinger in Baltimore 41.79. From Hm. Jung in Detroit 45.00. Bon Mrs. Lohmeier in Baltimore by Past. Stürken 45.00. From the Sewing Club in Ehester, Ill, 3 bed quilts, 6 sheets, 6 pillow cases.

F. W. Schuricht, Kassirer.

Having received from the piggy bank of a child of Mr. Reisinger in Baltimore, through Mr. F. W. Schuricht, 41.50, certified with hearty thanksJoh . Lauritzen.



I hereby certify to have received to date the following gifts of love for the college household and for poor students:

Ans Past. Brndcnthal's parish: from Ch. Läjppcr 1 bag of rye, 2 p. of grain. From Past. ZageIS parish: from A. Schröder 3 p. grain, 1 p. wheat, 2 pieces of bacon; from Brackhage 1 p. wheat, 1 e. Potatoes, 2 p. grain. From Past. Stock's parish: from W. Bratmüller for Georg Hafner 8'1.00. By Past. Karrcr from his parish 83.50 and 82.55 as Kindtauf- Collecte at D. Meyer for G. RabuS. By Rev. Stephan in Ehester, Ill, birthday - Collecte at W. for Gerte 82.50. By Past. Eirich of the Women's Club of his congregation at Mindert for the Eirich brothers, for Pctersen and Schulze 4-38.50. By Rev. Engelbrcht in London, Iowa, for I. John 86.00. From Past. Her's congregation at MartinSville 85.75 for G. Kröning, From the same congregation 8'7.25, viz. from W. Ärnll 82.00, Ch. Fritz 81.00, C. Stürmer 25 Ets., Rev. Her 81.00, W. Dornfeld 81.25, F. Borgward 50 CtS-, 29th Wicdt 25 CtS., Karl Pipkc 8'1-00. By Past. Beyer in Pittsburg by F. H. "nccop for G. Müller and A. Theiö 810.00. Don Past. Hoppc'S Gem. in Lancaster, Pa. for G. Ph. Mueller 824.00. From Past. JäbkcrS parish from an undisclosed person 3 pairs of stockings. Ans Rev. Budentbal's congregation 1 grain, 1 p. corn mchl, 1 p. potatoes, 2 hams. From Past. Lehner's parish of Gallmcier 1 p. of noggen flour. From Past. Partcnfelder in Bay City 8'2.00. Don Past. Muller in Amclith, Mich. 8'2.00. From Past. Präger for George Häfner 85.00. For the same, at the wedding of Mr. Kaiser in Past. Stock's congregation collected, 811-85. From Past. Beycr's parish in Pittsburg Easter - Collecte for Gotth. Müller and A. Thcis 843.00. From H. N. Dietrich 8'6.00. On F. Wcrnke'S wedding collected 83.55. Don N. Niebaum 810.00. From N. N. 20 CtS. Subsequently collected by D. Haggmann for Gotth. Müller 8'2.00. From the dear community in Pittsburg 825.00 for fruit trees. Don Fräulein 9k. Sch. in M. for Georg Johannes 84.25.

Fort Wayne, May 1, 1872. Chr.'Hengerer.

To all the dear Christians in our Synod who have so willingly given me a helping hand with their possessions in my protracted and, according to human reason, "hopeless" illness, I hereby express my heartfelt thanks: I thank you for it with all my heart. May God's mercy follow you for time and eternity. For the richest reward is reserved for the day of eternal reward, when He may also fulfill in you, my dear benefactors, what He said in Matthew 5:7: "Blessed are the merciful, for they shall obtain mercy."

Collmsvrllic, Ill, May 10, 1872. A. WüstcmannReceived for the purchase of musical instruments for the Schullchrcr Seminary at Addison: By Kassirer Roschlc 914.00, from Ehler Ahrcns 92.00, by Past. John, Great, collected by the school children of St. John's parish in Chicago in the Christian teachings (on Jan. 19), 920.00, by Past. Ro'der as a thank offering 95.00, by Kassirer Birkner 93.35, by Kassirer Eißfeldt 94.50, by Past. Johs. Große, collected by the school children of St. John's parish in Chicago (on March 5), 920.00.

Addison, Tu Page Co, Ill, late March, 1872.

K. Brewer.

For the Preacher's and Teacher's Wittwen Fund has been received: Receipt from the congregation of the Rev. Sanpert iil EvanSville, Ind. to the amount of 932.60, from the congregation of the Rev. Kar- rer in Bielefeld, Ind., 94.50, from Rev. Karrer himself 91.00, voir Past. I. G. Kunz 94.00.

Juliccta, Marion Co, Ind, I. 63. Kunz, -- Mar 30; 1872. treasurer of the middle district. -4

With heartfelt thanks to God and the generous donors, the St. Pctri Lutheran congregation in Huntington, Indiana, testifies to its church building To have received the following gifts: From the congregation dc5 Hrn. Past.iLteinbach 810.56, from individual gentlemen in Fört WäWc 829.00, from individual members of the congregation of the Herr Pastor Bundcnthal 8'12.00. L. Dulitz.

Received for the congregation at Manistee, Mich: From N. N. 8'1.00, by Rev. F. W. Schmidt, of the congregation at WolcvttSville, 9k. I., 830.00, by Rev. E. I. Frck at Logan, Nebr. 811.00.

Correction. In my last receipt instead of "865.00 ans Past. StudtS parish" : 865.00 to Past. Stocks parish at Fort Wavne. W. Denke.

Due to lack of space, the receipt of Pastor A. Lehmann had to be put on hold for the next issue.

Changed addresses:

Kev. T. Vulitx, Ilcnn'v Oo., Olin.

Olruiios Hooillicl:, teacher, lZox 164th Illicon, Docl'vo Oo., V is.

The "**Lutheran**" is published twice every month for the annual sud- scription price of one dollar and fifty cents for the "out-of-town" subscribers, who are required to pay the same in advance and to bear the cost-money.-. In St. Loui' each number is sold for ten cents.

Only the letters that contain notes for the journal are to be sent to the editorial office, but all other letters that contain business. Orders, cancellations, money 2c. cntbalton, under the address: IK. cl. UnrtNvl, Lm'lriv ol' 7tte now L-i1-evettc> dcti c-e-r", d-l. l-nuis, Llo., to be sent. - In Germany ii this sheet to Lezienen through **Instus Naumaun'S Bookshop** at Leipzig and Dresden.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Kirche in Amerika
Zeitweilig redigirt von dem Lehrer-Collegen

Volume 28th, St. Louis, Mo. June 1, 1872, No. 17.

Franziscus Alardus, the reformer of the County of Oldenburg.

"He that loveth father or mother more than me is
not worthy of me."

Matth. 10, 37.

Around the year 1500, a nobleman named William Alardus of Canthier lived in Brussels in Brabant with his wife in a happy marriage. God had blessed him with all kinds of earthly goods, and twenty sons and four daughters stood healthy and cheerful around his table. That is why he was often heard praising the Lord with a happy mouth, and how he always tried to relieve the need of his poorer brothers with his treasures, and thus to acquire a treasure for heaven. He believed, however, that he would be able to prove his gratitude to God only when he consecrated one of his sons to the service of the Lord and sent him to a monastery according to the custom of that time. His wife, who was not at all pleased with her husband's great charity, fully shared his opinion on this last point, but not so his sons. For, however often the Bavarian expressed his heart's desire to them, they often refused to obey him. Finally, the youngest son, named Francis (others also call him after his other first name: Matthias), out of love for his father, offered to fulfill his wish, whereupon, when he was 16 years old, he was immediately taken to a monastery in Antwerp. Because of his great diligence, as well as many other gifts, he was excluded there in the 22nd year of his age into the order of the preacher-monks.

At that time, there was a great deal of trade and staple in Antwerp, and many people from all regions were always gathered there. Once it happened that a young merchant from Hamburg, who already adhered to Luther's teachings, entered a monastery church, heard the young monk, Francis Alardus, preach there, and took such a liking to his sermon that he would have liked to have become more closely acquainted with him; but fear of the Inquisition kept him back. The second time he came to this monastery church, he fared in the same way; at last, when he went there the third time



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Juni 1872.

No. 17.

and again heard the same young monk preach, he made up his mind that whatever might come of it, he would call on him after church and invite him to his home. The latter was done, and after a few days Alardus visited the merchant, where their conversation soon turned to religious matters; in particular, they talked about the Reformation in Hamburg, and about Luther's teachings and writings. Alardus, as a Catholic, was extremely astonished at the latter, whereupon the merchant asked him whether he had ever read Luther's writings, since, if this had been the case, he would certainly think and speak quite differently of Luther. Alardus replied that it was quite forbidden in their monastery to read Luther's writings, and when the merchant then asked further whether he had ever secretly read Luther's writings, and thus had a desire to better inform himself about Luther's teachings, whereby he then offered him some tracts of Luther's writings to read through, the latter answered again: It was forbidden to them to read these heretical writings; also, if he did so secretly, he would soon have to confess this in confession, and then suffer severe punishment. Finally, after a long discussion, Francis Alardus decided to read Luther's writings, if he could read them so secretly that no one would know. The merchant then showed him the case in which he had them, gave him the key to it, as well as to his room, so that he himself could read them in secret, and promised him, because he now had to return to Hamburg, that he would soon bring him more of Luther's writings when he returned.

When the merchant returned to Antwerp more than a year later, and asked Alardus for his opinion of Luther, he replied that Luther's writings pleased him so much that, if he were not in the monastery, he would know what he wanted to do. The latter promised him secrecy and to render all services, whereupon Francis discovered his heart's opinion that he intended, if he could get away safely, to leave the papacy. The merchant, who just had his own ship at Antwerp, promised to have knight's clothes made for him, and to give his skipper orders as soon as the wind was favourable,

and Alardus into the ship, to weigh anchor, and set sail.

This also happened. At the appointed time the monk took off his monk's clothes at the merchant's and put on the knight's clothes. Towards evening, the skipper took him on board and immediately set sail with him, so that he was already at sea by daybreak.

When the monastery was visited in the evening, all the monks were in their cells, except Alardus. But because he had always led a good life in his monastery, the monastery gate was left open half an hour longer than usual out of love for him and according to the abbot's orders. After this time he was searched for in the whole town among his "acquaintances" and when he was not found, the gate was closed. Early the next morning, the abbot had him searched again everywhere, and, since he was not found, he finally inquired at all the city gates and in the seaport about the passengers who had passed through. Since news was received here of an alleged knight who had departed on a ship, this ship was quickly followed. But the latter was already so far at sea that it could not be caught up again.

Franziscus Alardus thus arrived happily and safely in Hamburg, and soon after also his merchant. He then sent Alardus to the high school in Jena at his own expense, so that he could study theology there, and also gave him the necessary money for his upkeep every quarter of a year. When Alardus had already spent two years at the university, the merchant died, and his friends and heirs immediately divided the entire inheritance. Alardus, however, was not informed of this death, nor was any money sent to him for his support. Since he received no answer at all to his repeated, imploring letters, he finally felt compelled to travel to Hamburg himself, but on his arrival there he had to learn that the merchant had died and that his heirs no longer wished to support him.

In this sad and forlorn state, when he knew not what to do, he thought of his father's great love for him, and how he had always called him "his Benjamin," and joyfully he hoped.

he would have mercy on him, and give him so much that he would be able to get by honestly in the world. He therefore set out at once, and went by way of Bremen and Oldenburg to Brussels in Brabant, but with the resolution to remain there in secret, and not to be seen until he had spoken to his father.

But when he had hardly arrived in Brussels, it happened that his mother immediately met him in the street and recognized him. No sooner had she caught sight of him than she ran up to him, accused him not only of heresy and apostasy with the harshest words, but seized him, summoned strangers to her assistance, and thereupon delivered her own son, whom she had carried under her heart, to the Inquisition for the severest punishment.

The Roman priests did their best to persuade him to rejoin them; but Alardus would neither hear nor know of this, but remained steadfast in the evangelical faith once recognized and confessed. For the sake of the noble family from which he came, it was then decided not to burn him at the stake with fire, as was usually done, but to administer poison to him in order to kill him in this way. The latter was also performed on him, and the guard standing at his door was ordered not to give him anything, whatever he might ask. When he had taken the poison, he began to thirst violently; he begged guard with pleading words for a drink. But however anxiously he cried for help, there was no one to answer him, nor to give him what he asked for. In this burning thirst he suddenly perceived a well under his window, and now he hastened to let his cap down through the grating into the well by a long rope, which God had also let find. No sooner had he obtained water in this way than he drank so excessively that he immediately vomited, and threw up almost all the poison again; but at this he was faint of heart and sick, so that he had to go to bed. He was able to feel the effects of the poison in his body until the end of his life, as he often complained about it to his children.

The next morning his mother, as well as the members of the Inquisition, believed that our Alardus had already died from the poison they had given him; but when they found him still alive, they tried anew to bring him back to the papal religion. But as he firmly adhered to the evangelical truth, his mother became so embittered against him that she exclaimed, "You heretic, then, shall receive the severest punishment of the Inquisition, and be burned with fire." At this she offered to have three carloads of wood led to his funeral pyre herself; but she charged the carter that every time he drove up to the prison with the wood he should call out loudly: Francis Alardus, this is the first, second, and third cartloads of wood which your mother will drive to your funeral pyre, on which you are to be burned to-morrow."

When the sentence of cremation was pronounced upon him, and the latter was set for the following morning, he was taken to the high tower of the Castle of Brussels. As he lay on his bed in fatigue on the last night, and was in deepest sleep, it seemed to him as if a voice called to him: *Francisce! surge et vade!* (i.e. Francis! get up and hurry away!) When he awoke to this, he believed at first that it was a dream, and lay down to sleep.

Therefore he lay down again to sleep. When he was half asleep, again, he heard another call to him: *Francisce! surge et vade!* While he was fully awake, and, sitting up in bed, was thinking about what this might be and what it might mean, he heard for the third time, when he was fully awake, the call: "*Francisce! surge et vade!*"

Then he got up from his bed in the dark, prayed to God, and begged that if this was his call, he would also show him ways and means of salvation. When he had made his prayer, he perceived that the moon threw its rays somewhere towards the prison; he therefore examined more closely the place whence this light fell, and endeavored to climb up to it. After he had succeeded in doing this, he noticed that there was a round hole in the wall of the prison, but it was so narrow that he might be able to get through it without any clothes on, quite naked and bare. He descended, took his bedclothes, divided them into several parts, and made ropes of them. When he had finished this, he climbed up again, threw his clothes, which he had previously taken off and tied in a bundle, out first, tied his rope to the top of it, and now let himself down by it. Happily he was halfway down the tower, when he saw, to his horror, that the rope was at an end, and that he must now throw himself down into the dark, ghastly depths with the greatest danger to his life, which he decided to do in faithful trust, after he had once more lifted up his heart in childish prayer to God, while he was suspended between heaven and earth. Fortunately for him, he fell into an old mud hole up to his neck, which God intended to save him from, both here and immediately afterwards at the gate. He quickly cleaned himself as much as possible of the filth, then put on his clothes again, and was worried about how he was to get out of the castle, since day had already begun to break.

He crept quietly to the gate, and was just about to open it, when the guard approached to ask him who he was, and where he was going. She was so incommoded, however, by the terrible stench that was with Alardus, that she drove him away from her, and through the gate, with fierce words of reproach, and with several blows. No sooner was he out of the gate than he hurried through the city; but as soon as he had happily passed the city gate, his strength dwindled, and as a result of the poison he had consumed, as well as the fear of death he had endured, he sank down unconscious. Only with great difficulty was he able to crawl sideways from the road into a dense thorn bush, where he remained for three days without food or drink.

When the execution was to be carried out on him the next morning, and they came to the prison to fetch him, they found it empty, but soon saw how he had escaped. It was then decided to send a hunter with several dogs after him, in order to force him back inside. But because the hunter believed that the prisoner must already be far away, he hurried after him on the most distant ways, and spent the whole day with it in vain, until towards evening he hurried back to the city before the gates were closed.

Blessed Alardus often used to say that he had to perceive God's gracious protection at that time. For when the hunting dogs were still a little far from the bush, they would have



The hunters had noticed the scent, and had all come to the bush with fierce barking; none, however, had come close to him. Because the hunter was in a hurry because of the closing of the gate, he did not turn to their barking, but called them to him, and they did not follow him any further.

When he had already lain in the bush for the third day without food or drink, and was beginning to be very hungry, it happened that a carter, who had brought goods to the city and sold them there, was driving out of the city, and was eating his supper. Alardus, when he saw him, went out of the bush to him, and asked for a piece of bread. At the same time he begged him that, as he had lain sick in the bush for many days, he would take him in his chariot to a certain place, where, as he knew, there were merciful people who would take care of him. But he had a sister living in that place, which he did not tell the waggoner.

The carter asked for him, took him on his cart, and brought him to his sister's house in the middle of the night, about 12 o'clock. As soon as his sister saw him, however, she attacked him in the presence of the carter with the words: "Where have you come from, cursed heretic? Wilt thou bring me to misfortune together with thee? Go to the devil!" :c. When her husband heard this, he hastened to her, and besought her to be silent; but the Alardus he led into a remote room, where he gave him some travelling money, and then showed him how he might best and most safely get out of the country. With the carter, who had become drunk in the meantime, he made an agreement that he should take Alardus to a certain place, to which he also gave him one of his servants as a guide.

When Alardus had arrived at this place, after much wandering, he finally arrived safely in the county of Oldenburg, where (about the year 1534) he was appointed by Count Anton to be court preacher and afternoon preacher at St. Lambert's Church. With ardent zeal for the pure light of the Gospel, and with a powerful eloquence, he preached to the delight of the Count, as well as the citizens of Oldenburg, and together with Ummius Ulrich Ilksen, he was the main promoter of the Reformation in that country 300 years ago. Among other things, he wrote the Antwerp Confession, worked in Norden and Wilstria in Stormarn, and died in the latter place on September 10, 1578, by the faith he had so bravely confessed during his life in the midst of great trials.

Here it should only be noted that 150 years after that time (1686 -1699), a great-grandson of that Alardus, Nicolaus Alardus, General Superintendent in the counties of Oldenburg and Delmenhorst, lived, who wrote down and left the above news of his great-grandfather himself.

(Submitted.)

Parishioners excluded from the "Bännisch - Halten".

(A paper for the New York Local Conference.)

According to Match. 18, 15 -18. a sinner who will not listen to the admonition of a single brother, nor of two or three, nor of the whole congregation, is to be excluded from the Christian congregation, put under ban, held by Christians as a heathen and a publican, i. e. as a reprobate, accursed 2c. who does not ask after God. Whether then the

Whether the threefold admonition commanded by Christ should be repeated several times in every degree or not, is not the question now; enough, after the admonition, even by the congregation, has been given in vain, this labor of love according to Christ's command is exhausted, and another labor of the same love takes its place, namely, that of keeping the impenitent sinner as a heathen and a publican. The question now arises: How is 1) the congregation as such, 2) the pastor of the congregation as the public representative of it, and 3) the individual member of the congregation to fulfill this duty of love according to Christ's command and will? - It is evident that the "exhortation to repentance" is exhausted, therefore must cease. If it did not have to, but should always, continually be exhorted, the ban would have no meaning at all. For the sinner is excluded from the enjoyment of the sacrament as long as he has been under church discipline, or at least since it has become public; and the whole ban, since admonition is a duty which only a brother owes to his brother (for what do the sins of those who are outside indicate to us? 1 Cor. 5:12), would consist simply in the deprivation of the right to vote; but this would evidently not be a real ban. - So the work of love upon the impenitent sinner must no longer be that of exhorting, of enticing to repentance, in a word, no longer a fraternal punishment, but another, new one, different in its exercise from this, though flowing from the same source, love, namely, that of "keeping as a Gentile and a publican." How, then, is this duty to be discharged, first of all, by the "church as such"?

I.

How is a Christian community, as such, to behave against a member who has been banned from it?

The cause of the ban can only be persistent impenitence, but this excludes from the kingdom of God; since this has become evident in the banished man, it has also become evident that he has ceased to be a believer, a Christian, has ceased to have a part in the kingdom of God, in the filiation of God, in the inheritance of eternal life, that he no longer belongs to the congregation of the saints, to the invisible church. The congregation's public pronouncement of condemnation is nothing more than a repetition before men of the judgment that God pronounced long ago in His secret judgment and has now revealed. Therefore the congregation, out of obedience to God's word, testifies that the unrepentant sinner is no longer to be called their brother, no longer to stand in the outward congregation of confessors.

This exclusion implies a cessation of the fraternal rights of the banished. This includes above all the communion of the Lord's Supper. The sacrament of the altar is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted for us Christians to eat and drink by Christ himself. But the one who is baptized has ceased to be a Christian, and therefore the sacrament is no longer for him. If he nevertheless enjoys it, he eats and drinks judgment to himself, according to the words of Paul 1 Cor. 11:27, 29. Since the church knows this, if it were to allow him to partake of the sacrament, it would make itself guilty of his sin.

Among the fraternal rights whose cessation is conditioned by exclusion are also the so-called pulpit intercessions in cases of sickness, birth, and death. Since these are public intercessions,

which are made at the express request of an individual, by the whole community for him and in the matter of this individual, they man, or an idolater, or a blasphemer, or a drunkard, or a robber, with presuppose a twofold, namely

1) On the part of the applicant, that he is a Christian, that is, one who stands in the true faith and therefore also has a certain confidence that everything he asks in the name of Jesus Christ is yes and amen before God, and who bases his request for the intercession of the church on the promise of the Lord Matth. 18, 19: "If two of you become one on earth, why it is that they want to ask, it shall be done for them by my Father in heaven.

2) on the part of the congregation, that it has good faith that the petitioner is such a person, or at least that the opposite is not evident about him. In the case of the banished person, however, it is evident that he is not a Christian; the congregation has testified to this by the sentence of banishment; if it nevertheless wanted to make public intercession for him in such special cases, it would thereby in effect revoke its sentence of banishment, play a miserable game with Christian intercession, and even confess and ask for something in cases of death (namely, the blessedness and future glorious resurrection of the banished person's body) of which it knows from God's Word that the opposite is the case.

Finally, exclusion from the congregation also means that the right to be a godparent at the baptism of a child ceases. This is due to the nature of godparenthood. Godparents are chosen so that, if the child is deprived of its parents, they may give it a Christian education, i.e., instruct it faithfully in the Lord, and show it the way by an irreproachable example of pure faith, righteous living, and good morals. But the opposite of all this has become evident in the case of the prisoner.

But not only are the fraternal rights of the banished person annulled by the ban; it also annuls the fraternal obligations which the congregation had towards him.

First of all, the duty of watching over him belongs to this. Through the ban the unrepentant sinner is expelled from the church, his former relationship as a brother to brothers ceases, from a dear brother he has become a declared enemy. The word of Paul, 1 Thess. 5:11, "Admonish one another," can no longer be applied to him, because he is no longer among the brethren, no longer belongs to them. The exhortation of the brethren is already exhausted in him, and has proved fruitless and vain. Notwithstanding the exhortation, he, persisting in his impenitence, has departed from the truth of the divine word; but of such a one it is written, "**Avoid** a heretical man, when he is once and again admonished." But since the stirring up and admonishing require a "seeking," the very nature of it excludes the "shunning;" but the "shunning" of such a one is commanded us, and this "shunning" again excludes the "seeking," and therefore also the stirring up and admonishing. He, the one who was banished, belongs to those who are "outside" (outside of the Christian church, outside of the kingdom of God) and Paul says of them in 1 Cor. 5, 11-13: "But now I have written to you that you should not associate anything with others.

him ye shall not eat. For what have I to do with them that are without, that I should judge them? Judge ye not them that are without? But God will judge them that are without. Put out from among yourselves them that are evil." After these earnest words of the apostle it is evident that what was the brotherly duty before the banishment, namely, the fussing and admonishing, must cease after it, and love for the banished, according to obedience to God's word, must show itself in the holy earnestness of shunning, of keeping away. All the now so popular talk of "going after him that is astray, and seeking him that is lost," evidently has no application here, and, if it be understood to mean a continual admonishing, is but a carnal pitying trembling of one's own merciful bowels, without and against God's word. The apostle Paul, who indeed also had love, knows nothing of this; neither does the merciful God, who speaks through the mouth of Paul. Therefore, not the continued admonition at one's own discretion, but only the holy earnestness of avoidance can be the right demonstration of the love that we owe to the one who is banished. It is not written, "Be merciful according to your lusts," but, "Be merciful, even as your Father which is in heaven is merciful." So only mercy according to God's word and command can be the right one, and here it is not continued admonition, but avoidance.

God's Word speaks of such people in particularly strong terms, and shows us that a special curse of God rests upon them; it calls them dogs and swine, upon whom the Word of God is not to be impressed. By "dogs" the Scripture understands such men as these: Unholy men, who have no shame and fear of God and his word, no sense of truth, but rather oppose it in enmity, contradict faithful teachers, reject their admonitions, profane and revile: to such the word of God is not to be penetrated, lest it be exposed and profaned. Of them it is written, Matt. 7:6, "Ye shall not give the sanctuary to the dogs." But all this cannot be said of ordinary men of the world; for they may be, and indeed are for the most part, such as are unbelieving through ignorance, though their ignorance does not excuse them. But there is undoubtedly a distinction to be made between those who, brought up by unbelieving parents, teachers, and preachers, do not know the wholesome doctrine, and therefore, of course, do not believe, but are not declared open enemies of the gospel, and those who have had, known, and confessed the truth, and have consciously rejected this known truth against the testimony of the divine word, the voice of their own conscience, and the exhortation, entreaty, and entreaty of the brethren. To these latter, however, belong those who have been banished; therefore they are wickedly unholy, who have no shame and fear of God and his word, and who have become manifest as such by despising all admonition from God's word; who have no sense of truth, for they have rejected it against their conscience; but by this they have publicly confessed themselves enemies of God and of his church; they have been called "unholy," and they are called "unholy."

will also find the last characteristic in them, namely, that they contradict the faithful teachers, disgrace and revile them. For in the vast majority of them, if not in all, the enmity of their hearts is also revealed by the fact that they blaspheme and revile with their mouths the preachers and brethren whom they have sought in love, admonished with faithfulness, and done what they could for the salvation of their poor souls. According to God's word, therefore, they evidently belong to the dogs, to whom the sanctuary is not to be given. Once they had escaped the filth of the world, they allowed themselves to be entangled in it again through the wiles of the devil and the wickedness of their own hearts. What Peter says in 2 Pet. 2:22 is true of them: "The dog eateth again that which he hath eaten, and the sow after the flood walloweth again in the mire." So there is a special curse of God upon them, as upon such as have trampled under foot the blood of the testament; they are a special abomination to God, unlike the common children of this world. Therefore God's Word also makes a distinction between these and those, and while it commands us of the latter to seek them as lost and strayed, to pursue them, to bring them God's Word, whether they may be won, and their souls saved, God's Word commands us of those to avoid them as "dogs" and not to give them the sanctuary.

The question now remains, what duties does the community have to fulfill toward the banished person, what should and must it do for him?

The first thing, then, is that the banished man has the right to attend the public services, to hear the preaching of the divine word. This is the only thing that can still help him, for such a poor man is excluded from the benefit of brotherly admonition, excluded from the use of the sacrament; all that can still work on his soul apart from the grace of God is the preaching of the Word; indeed, it is precisely the preaching in which the grace of God primarily approaches his heart, through which the Holy Spirit also wants to work in him repentance that shall not repent him eternally. The banished man is still a human being, so the words of John 3:16 still apply to him: "God so loved the world," and thus also loved him, the banished man, "that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. God also swore to the banished with a great oath, Ezek. 33:11: "As surely as I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being, and live." Of him also God saith, 2 Peter 3:9, "I would not that any should perish, but that every man should turn to repentance." But there remains no other means to help the banished than public preaching and Christian intercession; far from refusing to let the banished attend the sermon, a Christian congregation should rather rejoice with all its heart when such a one comes to hear, and recognize in it the first glimmer of hope that he, too, who has fallen so low, may yet be helped.

Our pious fathers of the time of the Reformation, and still later, God saith, 2 Peter 3:9, "I would not that any should perish, but that every man should turn to repentance." But there remains no other manner as is fiar unthinkable in our time. In *Porta, Pastorale Lutheri*, page 412 ff. the following answer is given to the question, "How then shall it be held with those who are declared under public ban?"

"With the excommunicated or exiled, it shall be held thus: They are to be excluded from all congregations and churches, and are to be admitted nowhere, except to preaching. They are to be denied the holy sacrament, to be godparents at baptism, or, if the excommunicate is a preacher or priest, not to administer the sacrament and baptism. Item: He shall not be buried with singing or ceremonies, or in the common graveyard or *coemeterium* of Christians, but in the field.... For excommunication has always been among the highest penalties and punishments in churches, as the holy Scriptures 1 Cor. 5 indicate, and those are to be regarded as accursed before God who are excommunicated by deliberate and decided judgments of the church for sufficient causes by virtue of divine Scripture and Word. Therefore the ban or excommunication is not to be considered a small thing." -

Since it is God's earnest will that the one who is condemned should not perish eternally, but repent and live, since our dear Lord Jesus Christ also shed his blood for him, just as he did for us, and purchased his poor soul at a high price, indeed he has no more ardent desire than that the ransom paid for his soul should also benefit him for salvation; since the Holy Spirit also approaches the heart of such a one in many ways, whether he will bring him to repentance: The children of God should and can have no greater desire than that the soul which they had to put out of themselves with pain may also be helped to life. In this their will and desire is one with the will and desire of God. From this, however, it follows that they have the holy duty to diligently bring their fallen former brother before God's throne in prayer, to diligently bend their knees, and to call upon God fervently that He may give him repentance unto life. - It would certainly also be something glorious and a powerful weapon if from time to time a public prayer were made from the pulpit for the banished, a testimony for them that their former one does not apply all seriousness. - But how does our American brothers still seek the salvation of their souls and ask God for them, would certainly not remain without fruit, for "the righteous prayer is able to do much if it is earnest," Jac. 5:16. "If two of you become one on earth, why it is that they want to ask, it shall be done for them by my Father.

This is certainly a serious and strict procedure; nevertheless, Luther still complains about it as being too lax, and laments that the seriousness of the fathers has disappeared, that the banished are treated much too leniently, that therefore the reputation of the banishment has sunk very low, and that worse things are in store if the pulpits for the banished, a testimony for them that their former one does not apply all seriousness. - But how does our American brothers still seek the salvation of their souls and ask God for them, would certainly not remain without fruit, for "the righteous prayer is able to do much if it is earnest," Jac. 5:16. "If two of you become one on earth, why it is that they want to ask, it shall be done for them by my Father.

It is certain that the political circumstances of our country, the fact that our church here is not a state church, do not permit any "worldly penance" and civil punishments; but we should show all the greater seriousness in all the things that we can do as Christian congregations and must do according to God's Word. With all the greater earnestness of love we should



In heaven," Matth. 18, 19. Since nothing remains for us after the banishment but to command the banished to the grace of God, we should also use all diligence in this.

(To be continued.)

(Submitted.)

What is the main cause that many who are themselves diligent hearers of the divine word nevertheless only lead a sickly, weak life of faith and never become quite sure of their state of grace?

We have in our congregations, praise God, very many souls who diligently hear the pure preaching of the divine Word every Sunday. And "faith comes from the sermon", Rom. 10. Nevertheless, it is evident to quite a few of them - they know and feel it themselves and confess it - that their Christianity is not really progressing, that they are leading a sickly, infirm life of faith. They have no real urge to pray and praise God, no strength nor courage for the daily serious struggle against Satan, the flesh and the world, no real comfort in the cross, no certainty of their salvation and therefore no desire to die.

What is probably the cause, at least mostly the main cause of this distressing experience? The writer sees it in this: Many are content with mild listening to the Sunday sermon and neglect the daily, yes, the daily reading in the Bible. They do not let God's Word be first thing every morning and last thing every evening. They may read and pray their morning and evening blessings, but they leave the dear Bible to the left. One day they feed their soul with the bread of life, and six days they let it languish. You do not wonder that a man wastes away and finally pines away when he starves for days. And do you wonder that your life of faith is so miserable, your prayer so feeble, your Christian walk so unsteady, your hope of eternal life so uncertain, when you let your soul languish for days? Marvel, at the most, that it has not already languished, and that the last spark of faith is almost extinguished! What food is to the body, that is the word of God to the soul!

If you want to lead a healthy, happy life of faith and become and remain certain of your state of grace, follow the tried and tested advice of Dr. Luther: "Do not lie down in bed, do not get up, unless you have recited a beautiful saying to your heart two, three or four times, as Matth. 9, 13. 11, 28-30. Joh. 3, 16-18. Where you practice such sayings daily, then you have the right soul scene." Read a passage of Scripture morning and evening, even if it be a smaller passage, and in doing so use - if you can at all - the delicious Altenburger Bibelwerk with its golden prefaces, summaries and prayers. You will soon experience the fruit of this daily practice of the divine Word: you will daily become sadder and yet happier, daily poorer and yet richer, daily weaker and yet stronger, daily die and yet live more fully, daily get and yet have deep peace. To prayer thou shalt be ardent, to the praise of God ever ready; in the cross undaunted, to dying joyful, sure of thy blessedness, thou shalt sigh with the bride, "Yea, come Lord JEsu, come soon!"

K.



Old Mandate v. Bankerottirer.

To go bankrupt, that is, to declare solemnly that one cannot pay one's debts, is now hardly considered a disgrace. Laws are now even passed to the effect that dissolute borrowers are easily absolved of their debts, and in a short time, as if they owed nothing to anyone, they can start their swindling business all over again. It was not so in the old days. There have, to be sure, always been deceitful men, for the world has always been world, that is, the unconverted world has always been, as John says, in trouble, (1 John 5:19.); but in old times a banker-rotter did not so easily come to glory again. If any one could not clearly prove that he had become bankrupt through no fault of his own, by particular misfortunes, he became infamous, that is, dishonorable, by his bankruptcy, like any other thief.

In ancient times, the great trading cities of Germany formed a league among themselves, which they called the Hansa, hence the cities belonging to this league were called the Hanseatic cities. Among them were Lübeck, Hamburg and Bremen. These cities had their own special trade laws, which were strictly enforced. To these laws belonged also the laws against the Bankerottmacher. A law of this kind, which was published in 1620, read as follows:

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"We, the mayors and councillors of the united German Hanseatic cities, hereby declare :

After experience has shown that merchants and traders often fraudulently take money and goods from others, penetrate everything and consequently bankrupt and leave (thereby weakening honor and faith among merchants and leading innocent people into harm), and against this in imperial laws, imperial constitutions, also Hanseatic conventions, salutary regulations have been established, which, however, have not been kept uniformly at all times and in all places: so we have unanimously united after timely foreseen council, are, order and want:

First, that men take care that they do not borrow more than they can pay. For the creditor (borrower) is to be notified of the right without delay and, where the debtor (debtor) cannot pay and nevertheless confesses the debt or the same is firmly established, the debtor is to be proceeded against with imprisonment, and as is otherwise right and customary in every place, and against this he is not to be given or kept in any Hanseatic city, but a debtor is to be pursued to imprisonment in dunks and places where he is found. And if, therefore, a creditor pursues his escaped or resigned debtor in another of the honorable Hanseatic cities of jurisdiction and reports him to the same authorities, the same authorities shall be obliged and bound (upon presentation of the debtor's handwriting or other permanent evidence and certified proof) to give the debtor the right of recourse to the authorities, or previous usual final vouching) to have the same debtor brought into legal custody, and then, according to the custom of each place, to bring legal action against the prisoner and otherwise to proceed and proceed as quickly as possible until the verdict.

Secondly, although there is no plaintiff and he states himself, but it would nevertheless happen that a purchase or trade

If a man should fall into debt and perish, and consequently default on his debts and resign, we (especially the local authorities, where this happens) shall seize and keep the goods, books, and the like that are available; Then we shall cite the fugitive debtor by public summons to rejoin within a certain time and, if he fails to do so, have the said goods and books inventoried, and, if perishable, sold and set aside for the creditors' benefit; which, in the end, by public summons shall be ordered to be liquidated not only in the city where the debtor resides, but also in other cities where there are presumably creditors.

Thirdly, as soon as it is found that the goods may not reach the creditors for payment: in this case we and especially the authorities of each place will make inquiries about the debtor's life and conduct, and if it is found that the reported debtor has not fallen into ruin through some accident or misfortune, but through indiscretion, the rich and noble once sought to calm themselves when the splendor, splurge, and other disorderly conduct and life, and has led peasant revolt broke out in Luther's time. But although Luther other innocent people besides himself into harm *): then we want to fearlessly and powerfully preached God's wrath to the rebellious declare such debtor as dishonest, let the bell of shame be rung publicly over him and such he will be considered infamous after the time and will not be suffered or demanded at any honest offices and societies in any Hanseatic city and such testimony will be attributed to him everywhere.

Fourth, in the event that it is found in such an inquiry that the debtor has intentionally and wantonly taken in money and goods under the appearance of faith and has been of the opinion from the very beginning that he does not want to pay, but rather to lead honest people into harm: In such a case, after previous declaration, not only shall the bell of shame be rung over him, as mentioned above, but he shall also be publicly placed in the stocks, eternally reprimanded, and, according to the circumstances noted, punished as a thief and falsifier to life and limb. All of which, as first thought, is to be held and seriously executed not only if no creditors file a complaint and for official reasons, but also if the creditors intercede.

According to this, to be manly, to act and walk honestly and with good faith, and to beware of harm, dishonor, and inconvenience, has *Publicatum Misericordias Domini* the last of April of the one thousand six hundred and twentieth year." (S. Dr. S. Schelwig's Cynosura conscientiae, or Guiding Star of Conscience. 1691. 4. p. 318. ff.)

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Whoever wants to read how Luther paints off the bankerottirer, let him take before him the writing of the same, "Von Kaufhandlung". See: Luthers Volksbibliothek, 13. u. 14. Gesamtband, page 169 to 171.

It goes without saying that everything that has been said here about evil debtors and how strictly they should be treated should not be applied to those who have to borrow for the sake of their lives and cannot pay back. To be strict with such is rather a flagrant sin than necessary justice.
[Walther]

*) Here in America, the guilt is commonly found in nonsensical, unscrupulous speculation, which in turn has its reason in the addiction to become rich.

To the ecclesiastical chronicle.

Society against Usury. The "New York Commercial Gazette" of May 12 of this year contains the following news: "The 'American Anti Usury Society' held its annual meeting at the Cooper Institute in New York on May 7. The president of the society, in his opening address, declared the payment (demand?) of interest to be an injustice. Another speaker, named Hegwood, said, among other things: There is not a clergyman here who dares to preach according to the Bible against the payment (demand?) of interest, for the money powers completely dominate religion in this country." - The usurers will, of course, reply that this "anti-usury society" is in any case formed only by Socialists, Communists and such like subversives. But that is an altogether miserable way of soothing one's conscience. In this way the rich and noble once sought to calm themselves when the peasant revolt broke out in Luther's time. But although Luther declare such debtor as dishonest, let the bell of shame be rung publicly over him and such he will be considered infamous after the time and will not be suffered or demanded at any honest offices and societies in any Hanseatic city and such testimony will be attributed to him everywhere. for their sins. Among other things, he wrote in his "Exhortation to Peace on the 12 Articles of the Peasantry in Swabia" in 1525 as follows: "You should know, dear Lord, that God creates it so that you cannot, nor will, nor should you tolerate the length of your madness. You must become different and give way to God's word. If you do not do it in a friendly, willing way, you must do it in a violent and pernicious way. If these peasants do not, others must. Though ye smite them all, yet are they undone. God will raise up others. For he will smite you, and smite you he will. It is not the peasants, dear sir, who set themselves against you; it is God Himself who sets Himself against you, to punish your desertion." (XVI, 61.) Thus it must also be said now: It is not the socialists, communists, internationalists, etc., who are now threatening you usurers with the overthrow of all present social conditions; it is God himself who is threatening you with it; those overthrowers are to me the discipline which God is wielding in his hand against you. This discipline may consist of enemies of God and his word, whom God will of course throw away in his time, but you usurers should know that if you do not let this discipline serve as a warning and induce you to amend, God will at last change the temporal into eternal punishment. W.
[Walther]

Dr. Kahnis, professor of theology in Leipzig, was in former times a confessor and defender of the Lutheran doctrine. When he was still a Lutheran, he was, of course, held in very bad esteem by all non-Lutherans and half-Lutherans. In 1861, however, this man came forth with a scholarly writing, called "Lutheran Dogmatics," from which one was astonished to see that he, Dr. Kahnis, had changed his mind, namely, that he had fallen away from the teachings of our dear Lutheran Church. His apostasy consisted not only in the rejection of the doctrine that the true body and the true blood of Jesus Christ are present, served, and partaken of in Holy Communion, etc.; no, even the doctrine of the Holy Trinity, of the divinity of Christ, and of the divinity of God, were rejected.

of the divine inspiration of the Holy Scriptures he had sought to refute in his new writing! Hence even the Unirt Professor Hengstenberg at that time renounced him, and declared that he must now say of Dr. Kahnis, "I know him not." (Deut. 33:7.) Even the mild Dr. Delitzsch wrote in 1863 in Rudelbach's Zeitschrift through Kahnis "even in part the foundations of the common Christian faith had been shaken," that Dr. Kahnis fell "back into that Arian" once upon a time when he (the Son of God) was not," and lapsed into a doctrine which "threatened the unity of the triune Godhead, and inferentially substituted for the One Triune, one God and two sub-gods." - But now that Kahnis, this once confessor, has become a denier, he has not only become a favorite of non-Lutherans and half-Lutherans, but he is now also held up to faithful Lutherans as a Lutheran authority. Among others, this was done earlier by the "Lutheran," more recently by the "Reformirte Kirchenzeitung," the "Volksfreund," and the united "Friedensbote." That the latter three papers rejoice over the apostasy of Dr. Kahnis from the peculiarly Lutheran doctrines, to complain about it, would of course be foolishness, for in so doing Dr. Kahnis has only joined them. But what is to be said to the fact that these papers celebrate a man who has fallen away from the fundamental truths of Christianity? Have not these papers hitherto professed the doctrine of the Holy Trinity, of the divinity of Christ, and of the divinity of the Scriptures? Is their hatred of the faithful Lutherans so great that, in order to strike a blow at them, they themselves turn a blind eye to the fact that a coward wants to take the crown of his divinity from their Savior? Then their faith in and love for the Savior must be sad enough. And finally, when the above-mentioned papers cite Kahnis as a Lutheran authority, when, for example, the "Volksfreund" even calls him the "most important theologian that the Lutheran Church of Germany has at present," what is one to make of the truthfulness of these papers? By the way, in the "Friedensbote" of May 15, there is an example from the "Volksfreund" of such an exceedingly mean polemic of Dr. Kahnis against the so-called orthodox Lutherans, now so hated by him, that these papers thus reveal clearly enough what they mean when they so often chide the "orthodox" Lutherans for their serious polemic. According to this, it is evidently not the seriousness of the Lutheran polemic that they take offence at, but the truth to which they are bitterly hostile. Otherwise they could not possibly take pleasure in such a mean polemic as Dr. Kahnis now engages in, and could not possibly present his meanest outbursts against the faithful Lutherans to their readers as delicacies.

W.

[Walther]

Dr. Nast's "entire sanctification." In a note on this the (Baptist) "Messenger" says very well, "We hold that a sober, steady increase in the grace and knowledge of Jesus Christ, by daily intercourse with God in the reading of His Word and prayer, is to be esteemed far higher than all episodes of feeling. Dr. Nast will probably still have to say, in spite of the -total love': 'Not that I have taken it yet/ But if he says otherwise (which we doubt), let God preserve us from 'entire cleansing and sanctification,' as he and others now believe." It is, after all, gratifying to see that even among such innately enthusiastic commons

We fear, of course, that this pernicious delusion has already found fertile ground among our enthusiasts in general, and that it is really only the natural development of germs that have long existed. We fear, of course, that this pernicious delusion has already found a fertile soil among our enthusiasts in general, and is really only the natural development of germs that have long existed. S.

The new doctrine of perfection is now very zealously defended in several papers, and is hailed as the star of hope of a glorious future of the Kingdom of God. "We must have a pure doctrine," says a Mr. Detweiler in reference to this in the "Fröhl. Botschafter," "if the Lord is to give his prosperity." If we Lutherans insist on "pure doctrine," then the whole sect world excoriates us as unspiritual men who have only the shadow instead of the essence, but of course the "pure doctrine" (?) of the enthusiastic churches must be regarded as indispensable to the prosperity of the Kingdom of God. And when we Lutherans fight against false doctrine as a harmful poison, we are immediately accused of carnal heresy, but our enthusiasts may, of course, literally rage in the harshest terms against what they consider false doctrine, but which is really biblical truth. Thus the aforesaid Mr. D. may presume to write of the doctrine that Christians need daily repentance for the sake of their daily sins, that it is an "evil doctrine, which has crawled out of the hopeless basilisk nest of error and superstition, and has crept into the perverse swarm of boastful cursing, drinking, lying, and sham Christians, and prevails there. He may ask, "Is it not the defenders of this doctrine, so very wicked, with whom true Christianity, in the practical prosecution of the Lord's work, has to contend in all places devoted to the Moloch of Protestantism, which has sunk so deeply into error?" Now, however, the new doctrine of the complete sinlessness of converts is at last to help the Church of God quite on its feet, as the "Christl. Messenger" writes so hopefully and beautifully: "We may discuss the bends and turns of the surges in the fear of God in a corrective way, but we must not doubt that the spiritual tide is flowing upwards. We think we can clearly hear the roar of the rising spiritual flood waves. We expect a mighty spiritual Pentecostal storm! Most significantly, the doctrine of sanctification and Christian perfection is spreading and finding more advocates even in non-Methodist churches." It is, to be sure, a sad sign when such a coarse, raving doctrine is so rampant - but its word just eats away like cancer. S.

Papist Religious Zeal. According to Harpers Weekly, the "Deutscher Volksfreund" reports: "A Mr. Edward C. Greene, a generally respected teacher and principal of an elementary school in Centralia, Pa. recently had a small controversy with a Catholic acquaintance who attacked the Protestant Church most vehemently. Mr. Greene, sharply and strikingly defending his spiritual home, spoke freely and frankly of the Roman nonsense. The matter was reported to the Catholic priest. He thundered from the pulpit against the heretic and inflamed the fanaticism of his sheep, at the same time forbidding them to send their children to school with Mr. Greene. The Catholics now made an attempt to oust Mr. Greene from his position. This

Attempt failed! So they resorted to other means. One morning, when Mr. Greene entered the schoolroom, he found three strange, sturdy fellows sitting there, who had just asked a schoolchild, Miss Strausser, about him. The strangers talk to Mr. Greene, and, not suspecting any harm, tell him; but while he is bending down to look at the stove, one of the fellows hits him with a "death-blow," so that he falls staggering to the ground. Thereupon the Irish fiends beat and thrust and kick at Mr. Greene until he no longer stirs a limb. Then they cut off one of his ears and walk away. No one has seen a trace of them again. Mr. Greene, however, lies ill and ready to die. From the speeches the assassins made to Mr. Greene, and which Miss Strausser heard, it is known that they were fighters for Rome's honor.

Support of low-salaried preachers. As we see from the Evangelist of May 22, at the Kentucky Conference of the Methodist Episcopal Church, the preacher of Covington, S. Baker, announced that he was authorized by a wealthy and respected lay member to report that he wished to give H5000 annually for life for the support of such preachers as are employed in poor churches, who are unable to raise a sufficient salary. The conference is to distribute this money every year.

Papist loyalty. How little the infallible man of Rome and his followers, according to the words of the "princes of the apostles" Peter and Paul, ask of obedience and reverence to the authorities who have power over us and of resistance to them Rom. 13, 1-7 and 1 Peter 2:13, 14, is sufficiently known from history. Nevertheless, it should not be superfluous to record Papist manifestations concerning the position toward the authorities also from the present. May the readers of this paper therefore take note of a local crusade sermon of the "Catholic People's Newspaper" in Baltimore on the restoration of the temporal power of the Pope, in that here follows a sample from it, as presented by an organ of the "Old Catholics".

"Why make a fool of yourself," exclaims that paper, "with a scrap of paper on which is written a tearful petition, kneel down before these golden calves, and pray humbly: Baal hear us? Are we not all thoroughly convinced that it is precisely the reigning princes who are thieves and hardened rogues, and that one helps the other to steal? Could Victor Emmanuel have taken Rome, or kept it for a moment, if only one of these Hallucinians had protested against the robbery? O over the Judas crowd! And now the very lowest humped petitions are made by Catholics to these strangling angels, but the best and most effectual petitions are powder and lead, sabres and cannon."

"Peoples of the earth, you have them in your hands; yours is the triumph, if you but earnestly will. If the rulers break their oaths



nen if I or you reclaim our stolen property?"

"The princes of this world are descendants of old Lucifer, and that is why they serve their grandfather so faithfully. These people prefer their horses and dogs to you; the horses get the best service and the dogs are caressed, while you are martyred to death. And now they also want to rob you of your Catholic faith and the heavenly kingdom; you shall experience purgatory for them on earth, and then they also want to have you as a companion in hell. Therefore they try everything to take religion from you; the commandments of God are thrown into the rump chamber of contempt. Now is the time! Write your petitions no longer on paper but on swords, issue the exhortation to the princes, give them short notice. If they wish to guarantee us our ancestral rights, let them drive the robber out of Rome - if they do not, then take up arms!" How, if the local government should be expected to help the infallible to regain his temporal power, because "the descendants of old Lucifer" have no desire to do so? And what if the local authorities did not immediately want to listen to the "paper" petitions of the papists?

Submitted by F. L.

How it once rained a pastorate for a candidate.

Whoever pays attention to the ways of God can often experience that seemingly insignificant encounters, which seem quite adverse and unpleasant to us, lead to our life's fate taking a happy turn according to the counsel of God. The studious Spitzner had to leave the university sooner than he had imagined, because he had run out of the means indispensable for the continuation of his studies. Unsure of what to do now, he thought of going to his brothers, who were already in permanent positions, and asking them if they knew of any advice or help for him! His journey led him through the village of Lauterbach, and here a heavy rain forced him to seek shelter under the shed of the Herrhof there. He had not been standing here long, waiting for more favorable weather, when the servant of the rent officer stepped in front of him and asked him for his name. He gave his name and the servant went to the magistrate's room, but quickly returned with the information that his master asked him to come in, as he would like to talk to him. Against all expectations, Spitzner met a former university friend from Jena in the bailiff, with whom he had lived for some time. His friend compelled him to stay the night, and in the evening brought him to the table of Frau Kammerherrin von Schönberg, who received him so hospitably that he had to promise to renew his visit on his return. It was just the parish of Lauterbach which this woman had to assign, and when he returned she urged him to stay over Sunday and preach a trial sermon. With joy he complied with this unexpected request, his sermon pleased, and he became pastor at Lauterbach. Scarcely a year had passed when the parish of Trebitz near Wittenberg, more important than that one, was taken care of, and without his doing anything, only through the mediation of his patroness, who was also the pastor of Trebitz.

bitz, he now received this larger parish, in which he was active until the end of his life. The reason for this, however, had to be that rain cloud.

Christian
Messenger.

Quite a few good catchphrases that are unfortunately rarely heard.

- 1. morning blessing and evening blessing is day blessing on all ways.
- 2. what Sunday acquires, even before Monday spoils.
- 3. going to church does not make you blessed, but not going to church makes you damned...
- 004 He that careth always for meat careth seldom for God.
- 5. he that serveth not God on Sunday morning serveth the devil in the evening.
- 6. work all things on the working day; on Sunday hear, pray, and sing.
- 7. passing the church and the schoolhouse, the shortest way goes to the penitentiary.
- 8. yielding quenches all war.
- 9. the lenient man makes himself rich, the miser makes himself poor.
- 10 The Lord's Prayer is the poor man's interest.
- 11. to blush once is to pale ten times.
- 12) Poverty and riches are not in the box, but in the mind.
- Thirteen: One drinks as much from small fountains as from large ones.
- 014 The slanderer hath the devil in his mouth, and he that heareth him hath him in his ear.
- 15. children learn to talk in a short time, but some do not learn to be silent for the rest of their lives.

(Sunday messenger.)

Filling Stones.

The invocation of the saints. The well-known Martin Boos once told the following nice anecdote: Once a Catholic priest told a farmer who had been awakened by the Gospel that he should not set aside the veneration and invocation of the saints. Behold, said the priest, when you have business with the magistrate, you first make his wife, his clerk, or his servant your friend; so it is with God. Then the peasant said, but if I am on good terms with the magistrate (he meant to say, if I am on familiar terms with him), I do not first go long to his wife, to his clerk, and to his servant. So it is also with God: because I am good fun with the Son of God, I do not go long to the saints, but immediately to Him myself.

What once happened to a schoolmaster who preached a Lutheran sermon during the service he was conducting. When once Duke George of Saxony raged against Luther's teachings and the confessors of the same in his country, a schoolmaster by the name of Georg Dreßdorf, it was in the year 1526, dared to preach a Protestant sermon in the now Altenburg village of Panitz in the absence of his still papist-minded pastor. This was then reported to the arch-enemy of the Protestant doctrine, Duke Georg. What happens? By the Duke's order, the schoolmaster was immediately transported to Glauchau in Schönburg, where he was tied to a pillar in a public marketplace and, after both ears and a piece of his cheek were cut off, he was expelled from the country in such a mutilated state. May his memory be blessed with us.

Church News.

(Delayed.)

On the 23rd Sunday after Trinity, 1871, Pastor Traugott Körner, having accepted a call from St. Paul's Lutheran congregation at Williamsburg, N. I., with the consent of his former congregation, was solemnly installed in his office by me, assisted by Herm Pastor Chr. Weisel, by order of the Reverend C. Groß. May the Lord make him a blessing to many!

C. I. Otto Hanser.

Address: Rev. IrsuAott Lotzmer,
367 6ranä 8tr., nsar 10tü 8tr.,

Calendar - Matter.

Since several complaints have been made that many names of preachers and teachers were missing from our previous year's calendars, I would like to request all pastors and teachers whose addresses are not in last year's synodal reports to send them to me immediately. This request is made not only to the members of the Missouri Synod, but also to all members of those Synods which belong to the Synodical Conference.

P. 6. I-inäswann, ^.ääison, Du 6o,, 111,

Conferenz - Ads.

The one-day St. Louis Local Conference will meet, God willing, on the first Wednesday in June of this year at Concordia Seminary here. E. D. C. Böse, Secretary.

The one-day monthly pastoral conference for Chicago and surrounding areas meets regularly on the first Tuesday of every month, morning 9Z a.m. with the undersigned. Those living near Chicago.

Brothers are cordially invited to attend. Chicago, May 21, 1872. Chr. Körner. 316 IV. Naxlor 8tr.

The Honorable Pastoral Conference of Northern Illinois will, God willing, hold its next meetings at the residence of Mr. Pastor Heinrich Rohe, at Jolict, Illinois, from the 23rd to the 25th of July this year. Gottl. Traub, Secretary.

The teachers of Cleveland and vicinity will, God willing, hold their next meeting on the 7th and 8th of June in Liverpool, Ohio. They may go as far as Grafton Station, where a wagon will be ready to pick them up. F. M. F. Leutner.

To the message.

The annual conference of the teaching) of St. Louis and vicinity is cancelled this year, owing to removal of the teacher from the place appointed for the purpose. H. E rck.

Correction.

Reports from the "Anzeiger des Westens" (Western Gazette) about our last Synodal negotiations are now making the rounds, in which the undersigned is said to have made statements about our Synod that he never made. The undersigned therefore asks that these reports, which also contain not a few unintentional distortions, not necessarily be believed.

C. F. W. W.

Books - Ad.

Christian and Ernst. A Discussion of the Doctrine of the Odd-Fellows or Strange Brethren on the Basis of the Holy Scriptures. By J. H. Brockmann, Lutheran Pastor. 1872. self-published by the author.

Under this title a book of 118 pages in large octavo has recently been published, which first of all, on pages 1 to 77, in 9 conversations between Christian and Ernst, illuminates the principles with God's Word on which the order of the so-called Odd Fellows or Strange Brethren is built, and proves how a conscientious Christian could not possibly join or remain in such a secret society. This is followed by an "Appendix," in which the Scriptures give an accurate description of this Order drawn from the sources. We have read no book in which the matter of secret societies is better set forth according to God's Word. We can therefore recommend this writing with a clear conscience. It not only shows how a Christian should behave towards the secret societies, but is also suitable to expose their miserable condition to those who are not yet true Christians, and to set them on the right path to blessedness. Since almost all secret societies have one and the same character, this scripture also contains the right judgment about all other secret societies.

Societies. The "Freemasons" are by the way also particularly considered in it. The text can be obtained from the author at the address: 8ev. 3. 8. Lroeüinsim, 8ort tziirsou, ^Vis. or also at the address: iUr. O. Lrumckar, Klilrvaulcev, ^Vis. The price is 50 cents for an unbound, bare stitched, and 65 cents for a bound copy.

W. [Walther]

Be conscience-stricken about lending at interest, that is usury. - A conversation between two Lutherans. **Lending at Interest** Illuminated on the Ground of the Holy Scriptures for the Doctrine and Warning of the Christian People. St. Louis, Mo. 1872.

We can also heartily recommend this 35-page book in large octavo to all Lutherans. It presents the teaching of the Holy Scriptures on usury in an extremely popular, convincing, and at the same time mild, evangelical manner, and solves in an excellent manner the doubts that are raised against it. If God would have this booklet come into the hands of all Lutherans, it would certainly be a great blessing in this usurious world and time. It can be obtained through our general agent, Mr. M. C. Barthel, in St. Louis, Mo. and through Mr. G. Brumder, in Milwaukee, Wis. for 25 cents.

W. [Walther]

Received in the treasury of the Northern District:

On the general building fund, Bon of the Township in Town XI. \$4.45. I. T. Engerer in Frankenlust \$5.00. F. Mueller in Amelith \$5.00.

To the hospital in St. Louis: Through Past. Hattstädt by Mrs. L. Eichbauer 50 Cts. By N. N. \$1.00. Mrs. Kreßbach \$1.00. Teacher Bodemrr at Watertown 50 Cts.

On the mission to the Gentiles: from Rev. Hattstadt's congregation in Monroe \$1,0.30.

For Past. Brunn's institution: Kirchweihfest - Collecte in Frankrnlust \$18.69. 2 gall. Lard. By Rev. L. Lochner of the Sewing Society at Richmond, Ba. to By Past. A. E. Winter \$1.00. By Past. Sprckhardt, Wedding-Coll. at I. provide 12 girls' dresses, 12 petticoats, 12 pairs of underpants, 4 Müllerwciß \$1.86, at Fr. Deck \$2.01. Surplus of synodal writings sold 50 Cts. handkerchiefs, 1 apron. By Emilie Fathauer in Crtte, Ill, as a thank offering By F. K. at Grand Rapids, Mich. \$5.00. By L. Klemm at Saginaw \$1.00. H5.00. Bon Wilhelm Körber in Cape Girardeau G'10.00. By Mr. Strecker in Charfreitags - Coll. at Frankenlust \$14.48. House-Collecte at Confirmation by Rock Island from his children's piggy bank D2.00. By Rev. C. A. Mennicke L. Gvtz \$5.28. By F. K. at Grand Rapids \$5.00.

On the widow's fund: From teacher G. Bartelt \$4.00. Past. Löber \$4.00. P5.00, from his parish P14.63. By Rev. Biltz from an unnamed P2.00, from Past. Hahn \$2.00. Past. Präger \$2.00. teacher Rix \$8.00. teacher Pritzlaff Jungklaus S4.00. From Past. N. N. Cl.IX). By Rev. Querl: on infant baptism \$10.00. from L. Grube in Milwaukee \$4.00. N. N. there \$1.00. wedding coll. at at H. Pantke's in Lyonsville, Ill, collected .15.33, by N. N. there H3.00. By N. C. H. Heckndorf \$6.00. surplus from funds collected at Frankenmuth for those N. by Rev. B. \$2.00, by Past. Harmening bell-bag collecte of the congregation burned down \$41.75. from A. Galsterer there \$2.00. collected at the jubilee at Dissen, Mo., P9.65. By Rev. Roeder of his congregation at Dunton, Ill, wedding feast of Mr. Adam at Plymouth, Wis, \$4.75. Coll. on the baptism of K10.00. by Rev. Sieger by Wittwe Schuster P1.00, Mr. Appel H3.00, H. Steger children at Mr. Rev. Hudtloff \$2.50, by a number of his parishioners \$1.75. by M.00, D. Bohnhardt P1.00. By Rev. Schumann collected at infant baptism Rev. Crull's congregation \$7.00.

For the inner mission: From A. Galsterer in Frankenmuth \$3.00. Through Teacher Büngrer in Chicago from his school children collected P4.65. From Past. Hudtloff, Kirchweih-Coll. \$9.50. By Rev. Crull's congregation in Grand the piggy bank of Martha, Theodor and Adolph Büngrer in Chicago O1.75. Rapids, Mich. \$3.00.

On the Hermannsburg Mission: From the Immanuel Church in Milwaukee from Mrs. Siemers K5.00, from some other members of his congregation \$9.50. From Teacher Haase in Chicago \$1.00. Bon P. Jungck and L.

For poor pupils: For F. Häuser in Fort Wayne Kindtauf-Coll. at Brtz in Sammetinger in Wapakoneta (late) P2.00. Bon Mr. Umbach of Indiana P1.00. Saginaw \$5.00. For Dörfler in Addison from HermannSauer Frauenverein Mr. Harnisch in St. Louis P1.00. Mr. Engel in Fort Wayne P5.00. \$10.00. Kindtauf-Collecte at teacher Winterstein \$4.25, at A. Finge! \$2.10.

For poor students in St. Louis: By the comm. in Grafton, Wis. \$7.35. Aast. Darmstadt, Ind. collected P5.20. By Mrs. Rev. Sauer H6.80. collected at Bauer's parish \$1.43. For Wm. Hattstädt Kindtauf-Coll. at A. Finge! \$1.00. Stoll's wedding by Pastor Schweißer P5.75. by Pastor Böttcher at Fort

On the emigrant mission in Baltimore: From teacher Grube's pupils in Pulaski, Ill, \$15.00. by Mrs. F. through Pastor Wolbrecht H5.00. by Pastor Milwaukee \$1.00. Schäfer at Lanrsville, Ind. collected at Mr. Walter's infant baptism, P2.00.

For the new professorship at Addison: Bon of St. Stephen's congregation thank offering by Walther's wife P2.00. at Milwaukee \$17.25. Teacher Bodemer at Watertown \$1.00. Of some Our warmest thanks to the kind donors on behalf of the orphans! Lutherans at Fremont, Mich. \$2.25. Of the congregation at Frankenmuth A. Leymann, Orphan's Advatrr. \$13.20. Past. Allwardt \$2.00. teacher Friedrich \$5.00. past. Popp's congregation at Oshkosh \$8.12. Past. Spindler's congregation in Grand Havrn \$6.00. Past. I. L. Hahn's congregation at Cold Mater \$7.00, at Hillsdale \$4.00. Bon Past. Partenfrider and his congregation in Bay City \$10.00. Past. G. Markworth's congregation in Wyandotte \$10.42.

To the orphanage near St. Louis: By Pastor Thiele \$4.00. Collected by F. H5.00. By Mrs. Katharine Hrrgemeier as a thank offering for her happy E.'s children in his family \$3.00. Gratitude offering by M. Probst in Monroe delivery P2.00. Mrs. Fr. by Rev. Wolbrecht P5.W. By Mrs. Rev. Seuel as a \$1.00. By Teacher Bodemer in Watertown 50 Cts. Collected at the funeral of thank offering for her happy delivery P5.00. By Mr. Bro. Rohlfing O5.00. By Mrs. Pound in Frankenlust \$3.15. Collected by L. E. \$3.00. Bro. Stiegemeyer in St. Louis M.OO. By N. N. in Past. Sondhaus' parish

On the synodical treasury: From Past. Wesemann \$2.00. Child Run Coll. P1.00. H. Mensel in St. Louis O2.00. Rosine Schmidt there S2.00. From Rev. with R. Mießler in Saginaw \$3.00. From Zions congregation in Maple Works, P. Heid's parish: by C. F. Hagemeyer Hl.IX), G. Lmdeburg P1.00, H. E. Harms Wis. \$5.50. From congregation in Mequon Wrihnachts - Coll. \$3.50. Of Past. P1.00, G. M. Schmidt -D2.00, A. Ch. Bauer's congregation at Tandy Creek \$7.40. Bon of congregation at W. Fischer 25 cts, George Lind 25 cts, Jakob Riesor 25 cts, Elisabeth Prang Frankenmuth \$11.80. Surplus of funds for departed \$75.00. Of Ludw. Reichte 50 cts, N. N. 50 cts, Geo. Tsarks \$2.00, Geo. Pfeiffer D1.00, Ferdinand Zeitz \$2.40. Of A. Galsterer \$5.00. Frequent-Coll. of Trinity Church in Milwaukee P1.00, August Dantzeiser P1.00, Mrs. Selby Jacobs P1.00, Mina Spindler \$34.33. Of Past. Spehr's congregation at Sheboygan for MissouriProfessorship P1.00, John H. Folkers P1.00, Bro. Meyer P2.00. Collected at Mr. Rev. Goembel's baptism of children by Rev. Kern in Chatsworth, Ill, -P2.15. from N. N. by Mr. Rev. Schaller at St. Louis, H5.00. by G. Pritzlaff at Milwaukee, K20.00. collected at Mr. Korff's infant baptism at Evansvillr, Ind. at P5.35. by Past. Nachtigall's Grm. at Watcrloo, Ill, P6.50. Mrs. Christine Buff there K2-00. of the children of Mr. Past. Wille L2.00. I. Horch by Past. Horst \$2.IX), By of I. M. Arnold Sr. \$5.00. Easter coll. at Frankenlust \$14.78. Maundy Thursday coll. for teacher's salary \$12.68. Easter - Coll. at Past. Crull's parish in Grand Rapids, Mich. \$25.00. the same by M. Fladt K5.00. By.

To the emigrant - mission in New Zsork: WeddingColl. in Past. Hattstädt's Gemeinde O5.02. Bon I. Meyer daselbst O2.00, Vom Hermannsauer Jungfrauenverein 1.00.

For burned fellow believers in Wisconsin: By C. Grahl in Fort Wayne H55.50. Bon Past. Sieving's congregation in Egypt, Ill, P13.55. By Past. Bergt of Doberenz in Paitzdorf, Mo., P1.00. by Ch. Grotefend in Carlinville, Ill., P3.00. by Past. Carpenter in Harris County, Texas, -P23.25. by C. Hartmann of Past. Nuoffers township, P2.5O. By Past. Allwardt in Germania, Wis. a.s., -D53.00. By Past. A. Ch. Bauer's congregation on Tandy Creek H4.40. By Past. Allwardt in Germania, Wis. by, -P4.50. By C. Hartmann of Past. Nuoffer's congregation for Michigan \$2.50.

C. Eißfeldt, Kassirer.

Received for **the Lutheran Orphanage near St. Louis** since January 5 of this year: From K. Köster G'5.00. By Past. Flachsbart from his branch in Scotia Jron Works H3.00. By Rev. Brueggemann in Darmstadt, Ind. as a thank offering for happy delivery P4.00. By Rev. Matuschka by Mrs. Wilkes and Mrs. Meyer H6.25. By Past. Weyel and some members of his congregation P5.00. By Rev. Burfeind from his congregation at Clayton, Ill, by K. Furgott and K. Nuppel P2.65. By Mr. Roemer P2.00. Bon Katharine Hubmann in St. Louis 50 Cts. By Past. Sandvoß from Mrs. Elise Wolf \$1.00, from his school children H3.25. By Teacher Falch from John Rohde P2.00. By Past. Graf from his congregation in August," Mon, O2.00. From Mrs. Schmidt 50 Cts. From the Virginians' Association of the Trinity - District in St. Louis \$28.15. By Rev. Sandvoß from his confirmands H5.50. By D. Hrimsoth in Past. Bremer's congregation O10.00. By N.N. O6.00. By Past. Bock from Mrs. Nönsel 1 child's dress, from Mrs. Bauer 1 piece of yarn. From Mr. Kreiche in St. Louis 2 worn cloth skirts. From Chr. Möller and Gottfr. Mertz 35 lbs. of hard soap. From H. Löhr 2 hams. From Gottfried Mertz 3 hams. Bon L. Volkrning 1 half dozen missionary harps. Through Mrs. Past. Brohm from the sewing club of the Concordia - District in St. Louis 1 piece of trouser zeuq. From Mrs. Müller 1 straw sack. From Mrs. Schmidt 1 pair of children's shoes. From Mrs. Chr. Levnhardt in Altenburg 4 Bush. Apple slices. Bon Kasp. Rauscher 1 sack of potatoes, 2 S. of grain, 5 Galt. Vinegar. From Mrs. Weinhold in Frohna 1 box of sausages. Bon Georg Möller 3 doz. Eggs. Mrs. Gottl. Mertz 4 doz. Eggs. Kasp. Rauscher 4 doz. Eggs. Balth. Schäfer 3 doz. Eggs, 1 peck of apple slices. From Mich. Mertz 16 peck of peaches. Mrs. Papendorf 4 dozen eggs, 1 peck of bacon. By Past. Büngrer of N. N. 1 box of tin dishes. Bon H. Löhr 4 doz. Eggs, 2 bush. Grain. Bon Wittwe Gottl. Mertz from the poor box of his parish P2.50. By Rev. Streckfuß from an undisclosed P5.00, from his parish P14.63. By Rev. Biltz from an unnamed P2.00, from from F. Dobbcrphull -P4.05. By Rev. Maack from F. Dauler O1.00. By Teacher Büngrer in Chicago from his school children collected P4.65. From From H. Köhler in Darmstadt, Ill, by Rev. Pennekamp 50 cts. By Rev. Claus from Mrs. Siemers K5.00, from some other members of his congregation K5.00. From Teacher Haase in Chicago \$1.00. Bon P. Jungck and L. Sammetinger in Wapakoneta (late) P2.00. Bon Mr. Umbach of Indiana P1.00. Mr. Engel in Fort Wayne P5.00.

For the Lutheran orphanage near St. Louis

the following additional gifts were received by May 23: Bon N. N. by Past. Schaller in St. Louis P2.00. By Immanuel Guenther - himself O1.00. Mrs. Brauer in Baltimore P1.00. Konrad Mohr in Monroe H5.00. By Mrs. Katharine Hrrgemeier as a thank offering for her happy delivery P2.00. Mrs. Fr. by Rev. Wolbrecht P5.W. By Mrs. Rev. Seuel as a thank offering for her happy delivery P5.00. By Mr. Bro. Rohlfing O5.00. By Bro. Stiegemeyer in St. Louis M.OO. By N. N. in Past. Sondhaus' parish P1.00. H. Mensel in St. Louis O2.00. Rosine Schmidt there S2.00. From Rev. P. Heid's parish: by C. F. Hagemeyer Hl.IX), G. Lmdeburg P1.00, H. E. Harms P1.00, G. M. Schmidt -D2.00, W. Fischer 25 cts, George Lind 25 cts, Jakob Riesor 25 cts, Elisabeth Prang 50 cts, N. N. 50 cts, Geo. Tsarks \$2.00, Geo. Pfeiffer D1.00, Ferdinand Zeitz P1.00, August Dantzeiser P1.00, Mrs. Selby Jacobs P1.00, Mina Spindler P1.00, John H. Folkers P1.00, Bro. Meyer P2.00. Collected at Mr. Rev. Goembel's baptism of children by Rev. Kern in Chatsworth, Ill, -P2.15. from N. N. by Mr. Rev. Schaller at St. Louis, H5.00. by G. Pritzlaff at Milwaukee, K20.00. collected at Mr. Korff's infant baptism at Evansvillr, Ind. at P5.35. by Past. Nachtigall's Grm. at Watcrloo, Ill, P6.50. Mrs. Christine Buff there K2-00. of the children of Mr. Past. Wille L2.00. I. Horch by Past. Horst \$2.IX), By the same by M. Fladt K5.00. By.



Louis Kirkhoff in St. Louis P1.00. Hockzeits-Collecte bei Henn Karl Jüngel und Fräulein Ateiumever 4-7.45. Bon Frau Clara Römbeld 4-9.00. M. Friedrich 4-5.00. From the Singchor des Drei- einigkcits-Distr. in St. Louis -D2.00. Hochzeits-Coll. bei Herr Opperrmain und Fräulein Junge! 4-4.65. Bon Mrs. Ziegler H5.00. C. Bietb in Detroit 4-1.00. From the piggy bank of Karl and August Gebner 4-2.00. Collected by Mr. Teacher Eirich 4-4.50. Don Karl Langbein sr. in Mcmphis, Tenn., 4-5.Oll. F. Hallenbergcr in Marsball, Mo., P3.50. Mrs. Boß 4-5.00. Mrs. Pastor Reißingcr D5.00. Bon to the congregation at RussclSgrove, Ill., 4-6.63. Wed. coll. at I. S. Schneider H3.50. Bon to the school children of Mr. Teacher Fiedler P4.31, from himself \$2.00. Bon to an unnamed person in Chicago -D2.00. From an unnamed person there 70 Cts. From a widow in Past. Wcseloh's parish G'1.00. HochzcitS-CoU. with Mr. Aug. Krüger 4-7.00.

Sincerely thanking the kind givers and God's blessing
...wish me . M. Estel, Treasurer.

Received in the preacher and teacher wittwen and.
Orphans - Cashier:

Bon Past.Kb'stering's congregation, by himself and by his teacher 4-13.00. Half of 2 collects from Past. M. MeyerS congregation at Leavenworth, Kansas, 4-8.25. Collecte of the congregation of Past. Aandvoß at Port Hudson, Mo., .D9.00. coll. of the congregation of the Rev. Biltz at Concordia, Mo., H6.85. Collected at the wedding of Mr. H. Stünkel there 4-6.80. Collecte of the Cross - congregation of the Rev. Biltz in Concordia, Mo., 4-8.00. Gift from Mr. Immanuel Günther in St. Louis -Pl.OO. Bon Herr Past. Döderlein 400.00. to Mr. Rev. G. S. Löber 4-6.00. Bon the Lord: Rev. H. Sauer and teacher Lücke se 4-5.00. From the gentlemen pastors and teachers: W. Bartling, Biedermann, Biltz, Deffuer, M. Eirich, H. Engelbrecht, F. Fa- thauer, L. Geyer, Hain, Holtcrmann, I, F. Koch, I. D. Köhnke, W. Lange, H. E. Michels, E. H. Nagel, F. Nützel, Pröhl, Reinkt, Scholz, C. A. T. Selle, L. Steiubach, Strcckfuß, A. Wagner and Wünsch each -P4.00. Of the gentlemen pastors and teachers: Ch. H. Brase, K. Brauer, Joh. Käppel, F. Möller, E. Riedel, Stephan, L. Better each -P4-3.00. Vou the gentlemen pastors and teachers: Bock, Brügmanu, G. Grüber, Holls, Horn, R. Köhler, MI Meyer, Tb. Micßlcr, Schücpsick each \$2.00. Of the gentlemen teachers: P. Nickel 4-1.50, G. C. Bernthal 4-4.00.

Direct to the General Treasurer, Mr. Pastor Böse, is belatedly, eingangeirr From.Mr.Pa.st.-J..C^HiM.mler.W^L(-oit.. the Messrs. Pastors I. Seidel and C. Lcucl 4'4-00 each, by Rev. I. Martin 4-2.00.

Oskar E. Gotsch, Treasurer of the Western District.
1810 >8<>utli 8G 8t., 8t. Douit-, No.

! In the preacher and teacher Wittwen and Wnisen coffee is received:
Of the gentlemen pastors: Sihler, Jäbkcr, Steinbach, Tramm, H. Crämer, Lmlmanu, Lothmann, Sauer, Strikter, Fleischmann, Wichmaun, Dulitz, Sieger, O. H. Schmidt, Evcrs, König, I. Rupprecht, P. Rupprecht, Lchwau, Knies, Schlesselmann, Rector Schick, Maack, Husmanu, Schäfer, F. Wvncken, A. Detzer, Merz, Jüngel, Zagcl, Wunderlich each 4-4.00. Bo" the gentlemen teachers: Banmgart, O. Schmidt, Kirsch, -Gotsch each H4.00. Past. Schöneberg 45.00. I. -Laltlcr P5.0i>. By H.Hovcr, Collecte, -P8.00. Vou Past. Fritze 4-8.05. Past. E. Böse 4-3.00. By Pastors I. P. Karrcr and Brackhage each 4-2.00. By Teacher Crome and an unnamed person each 4-2.60. I. G. Kunz,
Cassirer of the Middle District.

For poor students received through Rev. H. I. -Lchwensen from an unnamed wife in his congregation as a thank offering 4-5-00C . F. W. Walther.

With heartfelt thanks to God and the benevolent givers, I certify to have received from the worthy Women's Association in Mr. Rev. Trautmann's congregation in Adrian, Mich., \$10.00."
Concordia College at Fort Wayne, Ind. I, Kruger.

Changed addresses:

Ilev. R. Ivoslckon, Issuloir Ulll, Eo., Illl.
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HochEhrwüröen
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The "Lutheran" appears every Mmatc twice for the annual sub" scapiwnrprech'vvn-im-DkÜar'Urid fifty -Lendr -for-dis-a "Swarlizen-lltik" clerks. who have to bear the same vc-raurzubezablen and dar Pc-stgeld.- Zn St. Lvuis each number is sold for ten cents.
Only letters containing information for "da" Blatt are to be sent to the editor, all others, however, which contain business, orders, cancellations, funds, etc., are to be sent to the address: >I. (7. ttarttM, tomer ot 7kt> una Dsl'nvNv Struvt", St. Douis, >lo.- In Germany this 'sheet can be obtained through IustuS Naumann^ Buchhauvsuilg in Leipzig.



Herausgegeben von der Deutschen Evangelischen
Zeitung redigirt von dem Lehrer

Year 28th, St. Louis, Mo. 15th June, 1872, Mo. 18th.

(Sent in by Pastor Guenther.)

Petrus Paulus Vergerius,

or

how a Papal Nuncio and Roman Catholic Bishop came to the
knowledge of the truth and entered the service of the Lord Jesus.

satiated, no more and da" eternal rNen ^Un. Matth. 19, 29.

(Continued.)

3. in the service of the Lord Christ.

Vergerius took refuge in the Grisons, where most of those expelled from Italy by the Inquisition went. He first stayed in the Valtellina and was for a time the pastor in Vico Soprano, a small village between the Valtellina and the Engadine. Here and in the surrounding area he gave many wonderful testimonies of Christ and against the Antichrist, inspired by a great missionary zeal.

We will, however, omit a more detailed description of his stay in Switzerland, and praise the good hand of God upon him, which soon led him out of this region, where the Zwinglian spirit had already gained considerable sway (which, by the way, was already not to his liking), and where so many anti-Trinitarians (deniers of the mystery of the Holy Trinity) were spreading, into a Lutheran country.

Duke Christoph of Würtemberg, who had faithfully served the Lutheran Church, invited him to come to his country. He adorned him with the title of a ducal councillor and left it up to him where in his country he wanted to settle.

Vergerius accepted this offer with thanks and settled in Tübingen in November 1553. He soon felt at home and happy in the Lutheran German country. He was most cordially received. To Duke Christoph, whose confidence he soon won and who himself exerted a beneficial influence on him, he himself wrote in his recantation: "He is especially fond of the pure, true, renewed doctrine of Christ Iesu, our Lord and Saviour, and is very favourable to those who accept such doctrine. Pleasant and beneficial to him was



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

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the contact with the excellent Lutheran theologians J. Brenz and Jac. Andreä. How comfortable he felt in this environment, how grateful he was to God for the grace shown to him, we see from the following mottoes of his recantation: "Many more pious and true Christians hold me dear and valuable as their brother in Christ. . . . It is so far from me that I have ever repented or will repent, or that I consider it as if it should be reproachful and dishonest to me or mine, that I have left the high estate and the bishopric, and now consume my life in this low and base estate, that I rejoice in it from day to day, the longer the more, and boast in Christ, praising and glorifying him that by his unmeasured grace and mercy he has given me his spirit and taken me from this unclean, Godless life, wherein I, wretched and blind, as an instrument and servant of the wretched Satan, deceived the poor souls with false doctrine and worship, and made and ordained me, unworthy, to be his instrument and servant, that I, for my part, and according to the gift which he gave me, might defend his honor, and help to expose and manifest the deceit and falsehood of Antichrist."

As pleased as he was with all the good the Lord had done for him, the Antichrist was all the more inflamed with anger. The pope feared the adversary who had seen so deeply into the secrets of the Roman Curia. As Vergerius had already been exposed to many dangers in the Valtellina, so also in Germany he was not safe from the reenactments of the enemy. When he once stayed in Goeppingen in the house of Dr. Andreä and intended to remain there for some time, the Duke advised him to go to a place where there was less danger. He almost fell here into the hands of three bandits sent against him by Pabst Paul IV. "But they were discovered," he writes, "before they had found a suitable opportunity to kill me. Two of them fled to France, where they remained on the field of battle; the third was captured in the. The third was seized in the territory of the Count of Zollern, and, seeing that his life was forfeit after all, confessed voluntarily, and without being asked, that he had been lying in wait for me for many days with the two aforesaid, either to finish me off, or,

if they had succeeded in getting me alive into their hands, in delivering me to Rome, and that this commission had been given them by His Holiness."

He did not hold a public office in Würtemberg, but lived as a private citizen. His livelihood was provided partly by a scholarship from Tübingen, partly by other gifts from his Duke and other princes, especially Duke Albrecht of Prussia.

Even though he did not hold a public office, but lived as a private citizen, he was not idle, but an extremely faithful, diligent worker in the service of the Lord Christ. His many writings, his participation in the dissemination of the Holy Scriptures, his extensive correspondence and his missionary journeys testify to this.

As far as his writings are concerned, his pamphlets against the papacy are especially noteworthy. What distinguishes them is the satire that frequently occurs in them. *) Our church has brave fighters of the Pabstacy, after Luther especially Chemnitz, Gerhard, and others, but after Luther no one has come close to Vergerius in the use of satire in the fight against the Pabstacy. Our Lord Christ uses various workers of different gifts in his service. While it was not given to Vergerius to expound the doctrines of the faith as Luther, Chemnitz, Gerhard and others did (he probably felt this himself and therefore gladly provided translations of such writings by others), it was nevertheless given to him to a great extent to be a good fighter for the Lord Christ against the antichristian Pabstacy.

In his fight against the papacy, however, he never forgot that he himself had previously served the pope and promoted his kingdom. The thought of this often filled him with deep melancholy. In his recantation, he wrote to his compatriots and former diocesans, among other things: "I want to confess my idolatry, idolatry and error, which I have practiced and committed during the 16 years that I wore the bishop's hat and the mark of the Antichrist with you.

*) Elijah the prophet also mocked the Baal apes. 1 Kings 18, 27.

as I have confessed before God the Lord." "I have also been a spiritual robber and a thief of the cup, for I have denied the cup to the laity, and even a wolf, for I have disturbed the herd by my idolatry, and have confirmed many of them in the false papal religion, and have thus deceived them. Therefore I earnestly, diligently, and cordially beseech such to forgive me this my sin, which I have committed against God and them, for God's sake. And exhort, warn, and beseech them **also** here, that they look not on that which I did and did in the time of my blindness and unbelief, in the time when the heavenly Father had neither circumcised my heart, nor opened the eyes of my understanding, but with me reject **and forsake** all these things as the lying devil's mirror-fighting and deceit, and take hold of, accept, and keep the real truth, which directs us to Christ, the only Saviour."

As a lovely proof of how much he, as a truly penitent, endeavored to make good what he had formerly corrupted, we may also cite this, that he had a writing of Luther's, which he had formerly, as papal nuncio, bought up and burned in great masses, reprinted. It was Luther's tract published in 1537, "How and Why a Christian Concilium Should be Free." Vergerius thus writes in the preface to his new edition, addressed to Aurifaber: "That Saul, that clean negotiator of Pope Paul III, who pompously extolled throughout Germany the Concilium to be held at Mantua, was myself. Therefore this writing was directed against me and my legation, and it did not escape my notice how obstructive it was to me. For, while **I was** negotiating, voices were heard which reminded me very emphatically of the oaths sworn by the bishops to the pope. Anxious for the success of my mission, and carefully tracing the source from which the objections made to me had sprung, I at last discovered that writing which, like a little dog, barked at me and betrayed me. While I observed a guileful silence about the form of the negotiations, this book cried out, as it were: Beware, Germany, of trusting this legate or any other papist; for they have conspired against the apple of your eye, the true Church of God! - Do you want to know, Aurifaber, what happened next? I did what **I had learned in the school of the Popes**, i.e., I had as many copies as I could find bought up and given to the flames, but would even rather have thrown the author himself into the fire, if I could, because he had been too violent for me and seemed to have put the knife to my own throat. So forbidding was I in my hatred of the faith; so fierce a persecutor of Christ's church have I been! there you have the story. You hear that I have made war with this book. - Now, for the sake of it, because I have destroyed so many copies in the fire and defrauded so many pious people of its contents, I must have at least as many reprinted at my own expense and returned to the churches. Such a penance is pleasing to God, and I am obliged to do it."

(To be continued.)

(Submitted.)

Parishioners excluded from the "Bännisch - Halten".

(A paper for the New York Local Conference.)

(Continued.) II.

How is the pastor, as the public representative of the congregation, to act against a banned member?

The two points that remain for us to discuss, namely, 1) how the pastor, as the public representative of the congregation, and 2) how the individual member of the congregation is to behave toward the one who has been banished, cannot, in the nature of the matter, contain anything other than what has already been said about the conduct of the congregation in general, applied to the individual person; only in so far as we shall show, in the duties of the pastor toward the one who has been banished, what is not to be done and what can be done on the part of the public preaching office to the one who has been banished.

As the congregation, so also the pastor is commanded to avoid the banished, so also with the pronouncement of the ban all seeking and admonishing on the part of the pastor has ceased, he no longer has to hold his sin against him; For by despising the punishment and admonition given before the banishment, and by persisting in impenitence, he has publicly declared that he does not want to be punished with God's word, that he does not want to submit to the punishment of the divine word, that he does not want to recognize and confess his sin; he has renounced God with one word, and the precious pearls of the divine word must not be thrown before him.

But not only may the pastor no longer punish and admonish him as before, but he must also avoid all contact with him, and in cases of illness he must not visit him without being asked; in a word, the personal pastoral care which he owed him has ceased; the banished person has spurned his pastoral care, so he must also exercise no further pastoral care over him, except that he commends him to the grace of God. If, however, the banished person should desire the pastor, for instance in serious illness, then the pastor must come to him without delay, for the desire for the preacher is a sign that the conscience of the banished person has awakened, that he is oppressed by his sin, that he seeks forgiveness and desires mercy. But if the banished person is thus, the Holy Spirit has succeeded in his work on such a soul; the sinner has turned to repentance and shall live; yes, God has already absolved him in his secret judgment, pardoned him, and adopted him again as his dear child and heir. God now wants his newborn child to be fed, strengthened and assured of his state of grace; The heavenly Father wants the lost, but now found son to be prepared a feast of joy and to be clothed in a festive garment, and He wants to do this exquisite work through men, through the preacher, and the fact that the sick banished man, who is unable to come to him, desires the preacher is a call from God to him to do the most exquisite work of man, to assure penitent sinners of grace, on the poor soul. If he refused such a visit, he would thereby, as much as he might, press the sting into the heart of the poor, afflicted, and anxious soul: the children of God may not condemn me, the servants of the Lord.

And as they did by his command and according to his word when I was banished, so they do now; God has rejected me, there is no mercy for me. Such a poor soul, then, would be misled in his young and weak faith, and thus be vexed, and, if God did not in mercy make an accord, would go to hell in despair. - But cursed is the preacher who loads such guilt on his conscience; God will pass an unmerciful judgment on him when he demands the blood of the soul he has murdered from his hands and he knows nothing to answer. To him applies what is written Luc. 17, 1. and Match. 18, 7. "But woe to him by whom vexations come." "But whosoever shall offend the least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the sea, where it is deepest." If the pastor comes to the sick prisoner who desires him, he must first ascertain the state of his soul, comfort him according to his condition, or inform him that, unless the sick person repents of his sin and does penance, he has no business to be with him; but this should be connected with a serious call to repentance. It is a different matter if the banished person is healthy and able to seek out the preacher himself, but nevertheless desires his visit. Such a request is not to be rejected outright, but it is to be assumed that if the repentance of the banished person were sincere and thorough, it would also drive him to visit the pastor himself; Therefore, under certain circumstances, such a person may be told that the only thing the preacher has to look for in him is a confession of his sin; if he feels sincere repentance, he should not shy away from the way, and yet believe that his repentance will not only cause joy among all God's children on earth, but also joy among the angels of heaven. But in such a case the wisdom of the individual preacher must decide according to the circumstances.

But it can also happen that the preacher meets the banished person by chance, and then the question arises: How should he behave in this case? He will probably do the right thing if he asks the banished person in friendly words whether he has recognized his sin and whether he is sorry for it, and presents to him the heartache he is causing his brethren and the harm he is causing himself. Depending on the attitude of the prisoner, the behavior of the preacher will also have to be directed. (I suppose that in such a case, since he is compelled by circumstances to speak to the banished person at all, or even to be together with him for a time, the preacher may address him in this way, because such a meeting may well be regarded as a sign from God to strike such a heart with a stroke of mercy).

Since the prisoner has the right to attend the public sermon, and by such attendance, at least in this part, places himself under the pastoral care of the preacher, but the latter knows how things stand with this soul, the preacher has the sacred duty to work on such a soul to the best of his ability by preaching. This he will do, however, if he not only punishes with earnestness, but above all emphasizes with hearty, emphatic words the grace and mercy of God toward penitent sinners, remembering the words of God Rom. 2, 4: "Do you not know that the goodness of God leads you to repentance?"



when he faithfully testifies that all, even the greatest sinners and despisers, have a Saviour in Christ who has borne their sins and redeemed their guilt, and that whoever repents and believes will receive forgiveness of sins, life and salvation. Thus it is shown to the sinner again and again that the severity applied to him is not the severity of the enemy, but the severity of love, as well as that there is still salvation for him and that he can still be saved, if he only recognizes his sin and repents, and finally also that this is the only way to save his soul from eternal damnation; as it is written Jeremiah 3:12, 13. 3:12, 13: "Return, thou apostate Israel, saith the LORD; and I will not hide my face from you. For I am merciful, saith the LORD, and will not be angry for ever. Only know thine iniquity, that thou hast sinned against the LORD thy God."

The apostle John says of all the manifest enemies of God, so also of the banished, 2 John 10.11., "Neither salute him. For he that saluteth him maketh himself partaker of his evil works." So even a preacher of the gospel may not greet such a one. In most cases, indeed, it will be the case that, when, for example, he meets the preacher in the street, he will not even look at him, much less greet him; nevertheless, there are cases in which the latter happens. Now it is evidently not the apostle's meaning that such a banished person should be denied the civil greeting; he speaks rather of the Christian brotherly greeting; so that in this case the preacher is not forbidden to "offer the time" to the banished person, as one is wont to say. In the name of the Lord, however, he may greet him sufficiently, for to wish such a man, who has avowedly renounced God, who wants to know nothing of Him, "The Lord be with thee," "God greet thee," and the like, cannot be done without sinning against the second commandment.

Now, if a man who has been banished dies, as far as men can see, in his impenitence, the hope that he is blessedly departed is cut off from all those who are left behind. They can say no more of him than what the first Christians said of Judas, "He went to his place." Acts 1:25. 1, 25. Nor may the preacher bury such a one under any circumstances. For the Christian burial is a solemn expression of the hope of the bereaved brethren that the soul of the departed brother may be blessed, and that his body also may await a happy and blessed resurrection to life in the quiet of the chamber of sleep sanctified by Christ. Therefore they solemnly bring the body into the grave, to which such glorious things are in store, and bear witness in the funeral oration that the deceased was saved by these and those marks and fruits of faith which he showed in life. For this very reason, those who are left behind should not mourn, but rejoice that the deceased has now overcome and entered the resting place of the children of God; and finally, they also lay his mortal shell in the womb of the earth as a little seed for the harvest of the resurrection, expressing this hope in prayer and asking God that He may give the body a gentle rest in the grave and a joyful resurrection. - But it is evident of one who was banished, who passed away in his impenitence, that he had no faith;

To give such a man a Christian burial is to blaspheme the name of the Lord. To place him and his church in the service of the devil and his synagogue, to deliver up his prey to the devil in the name of Jesus Christ. But "what enjoyment hath righteousness with iniquity?

what fellowship hath light with darkness? How does Christ agree with Belial? or what part has the believer with the unbeliever? What likeness hath the temple of God with idols?" 2 Car. 6:14-16. how much less may a Christian preacher, a minister of the church, place himself, his ministry, the church, in the service of the devil?

A banished person is also one who has just declared before the whole church by his persistent impenitence that he has renounced God and his word, does not want to be in his church, does not want riches? They obviously cannot be spent for a piece of the holy to have any part in Word and Sacrament and their promises, "inheritance of Peter," for what Peter himself did not have, he could therefore does not want to become blessed, but wants to be and not bequeath, either to his true or to his supposed successors. remain the child and heir of the devil. He has therefore renounced and forbidden himself any service which the church can render him through its ministers and members, and has remained in such a state until death. And should the body of such a one be solemnly buried, consecrated, and blessed by the church through its ministers in the name of Jesus Christ? God be for that! Every faithful preacher should be on his guard against such an abominable abuse of his office! - That the excuse is often given that the corpse is not to be blessed, but may be buried, is an excuse which conceals a miserable fear of man or gross ignorance; For not only the so-called blessing of the corpse, but the whole funeral ceremony is performed in the name of the church by the servants of the same; thus, in spite of the omission of the blessing of the corpse, the church is placed in the service of the devil, and the bride of Christ is degraded to the handmaiden of a servant of Satan. But is this not contrary to the honor of God and the Bride of Christ, contrary to all seriousness of Christian church discipline? - It is true that it is said that such are buried as were in their lives manifestly worldly men, who cared little or nothing for the church, and so forth. Now this is not the place to discuss this point; but a distinction must be made, however, between these and the baptized. Of the former Christians may have little hope of being saved; of the latter they have none at all. The former were not declared before all the world, manifest enemies of God; but the latter. The former, therefore, a Christian preacher may well bury under certain circumstances; but those of whom it is evident before all the world that they have gone without all marks of repentance, as: He may not, under any circumstances, bury those who have been banished, those who have committed suicide, those who have drunkenly drifted away, and the like. It is also a lame excuse that one can bear witness against them in the funeral oration. The testimony which a Christian preacher must bear against such is: "Avoid them," 2 Tim. 3:5, Tit. 3:13, "Have nothing to do with them," 1 Cor. 5:11. All other so-called testimony contrary to this is self-chosen, and therefore not pleasing to God, but an abomination before Him. - What trouble will a preacher give his congregation if he preaches to them from God's word to avoid the banished with all diligence and earnestness, but honors them himself with a Christian burial even in death!

(Conclusion follows.)

Where do the Catholics all get the money to build so many and magnificent churches and erect their magnificent institutions?

Who is not astonished at the colossal purse which the "poor" successor of St. Peter has at his disposal? For wherever one looks, the institutions of Rome, its monasteries, schools, churches, hospitals, and orphanages, shine in splendid splendor, like splendid monuments of the inexhaustible wealth of gold and silver, of which

Peter once had to say, "Gold and silver I have not," but his successor can say, "The more I have of them." But whence come all these riches? They obviously cannot be spent for a piece of the holy to have any part in Word and Sacrament and their promises, "inheritance of Peter," for what Peter himself did not have, he could therefore does not want to become blessed, but wants to be and not bequeath, either to his true or to his supposed successors. Now, the Catholic Church has many a beautiful source of income, some of them always flowing main sources, others incidental secondary sources. Among the latter, which are becoming more and more important, especially in America, we include the speculations which the Catholic bishops not infrequently engage in with land and other property, as well as the colossal donations of money which they have given to their institutions under false pretenses through unscrupulous legislatures and so forth. But the chief sources are those which the false doctrines of the papacy always keep open to them. A church which teaches that good works make one righteous and blessed in the sight of God, and that even by mere gifts of money to the church, whether in life or in death, one can earn the merit of truly good works, can certainly count on the fact that both conscientious and conscienceless souls will possibly throw a great deal of money into the church's treasury. Some do it simply out of a shamefully seduced, erroneous conscience; others do it in order to cover up their otherwise vicious lives by the merit of such a gift of money, and to buy a license for their wanton vices. And what masses of money may not in this way accrue to the Catholic Church as supposed amends and atonements for sins and crimes committed! What riches the papal indulgences and St. Peter's pence have brought! How many souls, ensnared in blindness by false doctrine, may, if they wish to enter a monastery as "poor" monks or nuns, first hand over their possessions to the Church! How many rich people may still, on their deathbed, wish to acquire a righteous and beatific merit by means of a rich donation of money to the church and its institutions, and on this supposed merit, lied to them by wretched priests, build the consolation of their troubled conscience and the hope of blessedness! O of the millions of the doubly deceived, who offer up their earthly possessions in order to buy a false, deceitful hope of heaven! And then there is purgatory and the sacrifice of the Mass, that inexhaustible, ever-bubbling source of innumerable contributions to the coffers of the church; for he who thinks he must believe in purgatory and in the redeeming power of the sacrifice of the Mass will not like to have as many Masses as possible said for himself and his dear ones out of his wealth or his poverty, so that the torment of purgatory may be shortened for them as much as possible and the alleged process of purification, on the other hand, hastened. One can easily imagine the immense amount of

of money this papal superstition in purgatory may draw from thence monastery for the pile of money, but if it is raffled off as an pockets of the rich as well as the poor, and what immeasurable earthly addition to the holy share of the 2 high masses, it must bring riches therefore this shameful, cursed error and superstition in considerably more).

penetrates into the pope.

So the papal church builds its churches, schools, orphanages, Moreover, the clever clerics know how to combine other advantages and monasteries, or pays the debts that still weigh on them. How with their fairs, and to unite with the hope of a sure profit in heaven very different is the religion of Christ, as the New Testament sets it also the attraction of a prospect of a sure profit on earth. We have forth to us most clearly, from the religion of the pope, his supposed before us a number of the "Catholic People's Newspaper" (Baltimore, governor! Christ says, "To the poor the gospel is preached," and, Md.), in which, in addition to a large number of advertisements for "He that believeth and is baptized shall be saved." With Christ, then, wine and lager beer saloons, there is also a whole series of such the poor have at least as much in the gospel as the rich, and can advertisements, which give us a glimpse into the financial relations just as easily partake of the treasure, namely, by faith, which of the papal kingdom of heaven, and show us quite clearly what an appropriates to itself the merit of Christ. With the pope, however, exceedingly lucrative business the "all-holy church" knows how to one must always wish to be quite rich, that from his riches he may conduct with its false and forged purgatory. Here are some excerpts be able to say many masses, pray rosaries, and have other things from the advertisements, printed in black and white. So under No. 1. done for him, in order that he may one day obtain a comfortable, it says: "A 50-year Mass Foundation in honor of the Sorrowful Mother unhindered entrance into the kingdom of heaven. Christ does of God Mary was established with the permission of the Most indeed say that it is difficult for the rich to enter the kingdom of Reverend Archbishop Purcell at St. Bonaventure's Church in heaven; but it is precisely the rich who must be able to enter the Fairmount, O., in such manner that from the first of July-1871, for 50 kingdom of heaven with the greatest ease and speed, since they years, a Mass in honor of Mary, the Sorrowful Mother of God, shall can have so many good works done for them with their beautiful be said every 1st and last Friday of each month for all the living and money, and can buy off other people's holy merits with their precious deceased, of whom or whom once a dollar each, or 5 dollars for an coin. O how many millions of heavy money may the shameful fable entire family, has been offered for the payment of the still of purgatory and the sacrifice of the mass have earned for the pope considerable debt of the recently erected St. Bonav. Church and his bishops; for Christ knows only of two roads to go to, and of School. Church and School has been sacrificed" and so on. (These two ways that lead thither, namely, of the narrow way that leads to are very advantageous conditions for families with many children!) -life, and the broad way that leads to damnation. Of a middle way No. 2: "With the permission of a holy mass has been founded in between the two, which leads to purgatory, Christ knows nothing, Neu-Hierlingen. With the permission of a holy mass has been neither do his apostles and prophets, nor does the whole of founded in Neu-Hierlingen, in such a way that on every Friday of Scripture.

every week from December 1, 1871 to December 1, 1881 a sung And when our "good Catholics" come to the door of heaven with holy mass will be held for all those who have contributed 2 dollars for their Mass receipts, rosary certificates, indulgences, etc., when they the good of the church." (The sung Masses are supposed to have a knock softly and ask St. Peter for a gracious admittance, what can more powerful effect than those that are merely spoken and thus he answer them but what he has already said to Simon the Sorcerer: save souls more quickly and promptly). - No. 3. asks "our fellow" That thou be damned with thy money, that thou thinkest that God's citizens" to contribute to a new building of an orphanage and then gift is obtained by money! Thou shalt have neither part nor fit," etc.? makes the following promise: "Out of gratitude to those who (Acts 8:20.) And what a beautiful successor of Peter is the pope to contribute a dollar for this purpose, we commit ourselves to pray theme, who, "for the sake of shameful gain," wants to sell to poor rosary every day with our orphans for our benefactors. The names sinners the grace of God and the salvation of their souls! For he who of the benefactors will be entered in a book specially designed for does not have mass diligently said at the pope's may see for himself this purpose and they will receive a printed certificate made for this how long he can endure in purgatory; but he who comes with full purpose". (Probably this certificate is to be shown once at the hands and pays well, for him the pope can already find help, he only Himmelsthür as a kind of recommending admission card). - No. 4 flits through purgatory. In short, by the pope's religion it is said, "He contains the following request: "Since the undersigned is very that hath money is soon advised; and he that hath none must roast anxious to expand his monastery and cannot find help anywhere, he so much longer." Come, therefore, good "faithful," hasten to the turns with full confidence to the mercy and love of the faithful with the priest with your money-bags, and save your souls from the evil request for help under the following conditions: For all who send him purgatory (whereby, of course, you are doubly cheated, for money Five Dollars within a year, two High Masses will be held annually, as and for the soul), and help the "poor" pope and his bishops and long as the monastery stands, one on the 19th of March, the other priests to build many and splendid monasteries, churches, schools, on the 2nd of November. In addition, each contains a lot on the and other institutions, and thereby to lead a splendid life of following property in the State of Minnesota: 160 acres in Anoko Co, prosperity (by which, of course, they will also bring themselves into 160 acres in Stearns Co, 4 times 80 acres in Stearns Co, 1 house the abyss of hell)! -S.

and lot in the City of Shakopee, 5 acres near Shakopee, 16 lots in St. Joseph, Stearns Co, 12 lots in Richmond, Stearns Co." and so on. (One would think that if all that property were simply sold, there would have to be quite a



Report of the Castle Garden Missions Committee *).

The Emigrant Missions Committee of New York takes the liberty of submitting the following information to a venerable Synod concerning its activities to date: The report submitted to the venerable Synod at Fort Wayne in 1869 covered the period from February 1869 to December of the same year; since then, as we confess with heartfelt thanks to God, our work has spread and increased against all expectation and has been accompanied by rich blessings. The work of the missionary is a spiritual as well as a physical one. Although, according to the given circumstances, the physical help that the missionary renders to the emigrants constitutes the greater part of his work, his spiritual activity is by no means to be deprecated. This consists of distributing tracts, warning and advising the emigrants, and possibly pointing them out to our congregations. Especially this part of the work has been an exceedingly blessed one, since the number of those who have come to our congregations through the service of the missionary and have joined them is a significant one, indeed some of our congregations consist largely of such. - Unfortunately, we still lament the lack of a suitable location for holding Sunday services for the emigrants.

From year to year, the more our work became known in Germany, the more the number of those who had already been referred to our missionary from the other side increased, and consequently also the number of those who, informed of our work by their communications on board the ship, turned voluntarily to the missionary. It would be very desirable if we could find people, for example among the employees of the ships, who already drew the attention of the emigrants to our missionary during the voyage and referred them to him, thus serving as agents to a certain extent. - Because of the greater number of emigrants who turned to him, as well as the ever-increasing number of orders and transports of persons, through which the missionary was also called upon by our congregations at home, the work of the missionary increased to such an extent that it had long been necessary to provide him with an assistant. For some time Mr. Catenhusen performed this service, but since his departure for our seminary in St. Louis, a young man had to be employed, who, however, can do little more than look after the office and take care of smaller errands; the great burden still lies on the missionary alone. As this already exceeds the strength of one man, and is likely to increase steadily, the Committee takes the liberty of submitting to a venerable Synod the expediency, in the not distant future, of employing a suitable assistant.

We also established various connections with Europe, e.g. with the city missionary in Antwerp, Mr. Voßkamp, through whose mediation many emigrants were assigned to us and who received tracts and calendars from us for distribution to the emigrants in Antwerp. Many pastors in Germany also refer emigrants from their congregations to us and have entered into correspondence with us. Especially Pastors Nicolausen in Fischerhuten and Ruperti in Bremerhafen have rendered essential services to our cause, in that the former in particular, in conjunction with other Lutheran pastors in Germany, has had an address card printed, which contains the addresses of our

*) This report was delivered to the Synod, by whose order it appears here.



Missionary in New York, as well as those of the pastors of our Synod and of Synods connected with us, who reside in the capitals of our country, and has sent the same to many pastors of Germany for distribution to emigrants.

Since the brothers in Germany showed such a keen interest in our work, we suggested that they hire an agent in Bremen and asked whether the aforementioned Mr. Voßkamp would be a suitable man. After a short correspondence, we made the gentlemen in Germany the further proposal to let the agent to be hired act for a while as a helper to our missionary, so that he would become familiar with the local conditions and could better serve the emigrants through the experience he had thus gained. For our part, we made an effort to keep the agent here as long as possible, but only under the condition that he work as our agent and neither now nor later enter into contact with other church bodies, nor act as their agent. To this proposal of ours we now daily await an answer from Germany.

Your committee also intended to have an accurate mission map of the United States made, on which, in addition to the capitals, only those places would be indicated where congregations of our synods or synods connected with us are located. This map was to be accompanied by an exact address list of the pastors together with a list of the railroad connections of the individual places with the main lines of the country. However, in spite of a request in the "Lutheraner", the number of addresses sent in was so small that the plan had to be dropped, to our great regret.

In order to acquaint our congregations with the nature and purpose of our work, to convince them of its necessity, and to call for strong support, the secretary of the committee undertook a missionary journey to northern New York and Michigan in the winter of 1871. Unfortunately, he was called back home by the telegraph after only a short time, by which interruption the purpose of the trip was largely missed; nevertheless, about twenty congregations were visited and addresses were given to them.

A venerable Synod will see from these brief communications how important and beneficial our emigrant mission is and how, by God's grace, it has spread far and wide in a short time. Even now it would be desirable, and in the near future it will perhaps be necessary, to have agents not only in the port cities, but also in those larger inland cities through which the stream of immigration mainly passes, such as Chicago, Detroit, Cleveland, etc., who will assist the immigrants with advice and help and protect them from harm, especially since the army of emigrant-ruiners and landlords is also numerous in inland cities which are the terminus of large eastern railroads.

In order to give the venerable Synod an overview of the work of the missionary, we leave here a short business report of the same:

At baarem Gelbe went through the hands of the missionary	819,478.	23
Of this amount, the following were intended for emigrants votes.....	\$48.7!9.	69
For the missionary cash register	P658.	51

The missionary received and transported 2309 persons on behalf of their relatives in New York. The number of those who voluntarily addressed the missionary or whom he

visited himself, cannot be stated exactly, but amounts to many and I pointed out to our festive assembly how much cause we had hundreds.

Letters received by the missionary a. from America 2088 b. from of truly faithful fellow Lutherans left in Germany, we were united with Europe 171, together 2259. The number of letters written by him is thousands of brothers and sisters in the faith over in America. In my about 2000.

One of the missionary's most blessed activities, both physically which the view of the Lutheran Church in North America, especially and spiritually, was that he was able, through funds in the hands of the 25th anniversary of the Missouri Synod, shows us. In the first the emigrant committee or the missionary himself, to make part, I showed these leadings partly in the outward, so wonderful advances to needy emigrants for the continuation of their journey. growth of the Lutheran Church in North America, especially of the Through such temporary advances, hundreds of poor emigrants Missouri Synod, partly and even more in its purity and unity of faith were helped out of immediate need. and doctrine. In the second part, I showed what strength of faith also

Several hundred people have also received work through the comes from this for us in Germany, not only by looking at the missionary's mediation. The number of the very poor who have glorious deeds of God in North America in general, but also been helped with money, food and shelter cannot be given, but it is especially by seeing how the Lord always keeps the promises He has made to His Church, how, in spite of the collapse of the Church in Germany and the doctrinal confusion that is rampant here, He still has, builds, and maintains a Church in our day that stands and perseveres in true unity of faith. Yes, for this the Lord be highly praised in eternity. - We are eagerly awaiting the reports from St. Louis so that we can relive your celebration with you in spirit. - To the foregoing I must now immediately add some sad news. I already wrote to you in my last letter about my illness this winter, which was the main reason for my not being able to come to America. Joy and excitement made me preach loudly and cheerfully at our mission festival, but then, the following week, I collapsed. A feeling of weakness made it impossible for me to go to church the very next Sunday. On May 6 I went to Bad Ems, which was near us, to consult a skilled physician. After a careful examination he declared that "I was very ill, my chest was deeply damaged, my skin withered and died, my blood circulation was weak and disturbed, and apart from the use of the baths at Ems and Nassau I absolutely needed complete rest, otherwise someone else would retire me within a year. - This is the medical report. I am sharing it with you not for the sake of my little person, who would like to go in peace, but for the sake of our institution here, whose continued existence is important for your synod. It may well be, as I have already written to you, that the ecclesiastical storms threatening us in Germany will also deeply shake our institution. But one thing is absolutely certain to me: we must not close our doors until the Lord closes them to us, we must not despair pusillanimously before the time, but must faithfully and firmly stand our ground and carry on our work, waiting for the things that are to come. It has been a great strengthening of my faith that in the last few weeks the number of applications for new pupils for the coming new year of the institution has again increased to 16-18, while I may send you 16 this year. Thus the blessing of the Lord has not yet departed from our institution here; it would therefore be a sin and a disgrace if we were to give way and become dull. Let that be far off. I am ready, under God's gracious help, to put what remains of my strength to the last drop into the work of the Lord, which he has given me to do here, and I hope at least to be strengthened again to such an extent that I will not be completely unable to do my work.

It remains for a venerable Synod to receive the Cassa- Report of the Cassier of the Castle Garden Mission, Mr. I. Birkner, as follows:

Revenue.			
1867 December	811	.00	
1868 January to		September	
80.15			
1869 February to		December	
1335.83			
1870 January to		December	
1393.63			
1871 January to December	150474		
Sum 84325 .....			.35
Musgabes.			
Rent for office expenses and namely to- Salair Office and assistants			
1869 O 1232 .....	.658	916.63	8225.00 8 91.00
1870 1406	931t >00.	00300.	00106.95
1871 1451	401000.	00180.	00271.40
Summa: 84090	9882916.	638705.	008469.35
Balance in Cassa on Januarv 1. 1872	8234.37.		

Finally, your Committee takes the liberty of presenting the following wishes to a venerable Synod:

(1) That the venerable Synod give the Committee the right to supplement itself as the case may be, so that the number of members of the Committee may always remain full. Appointments made in this way could be valid until the meeting of the next Synod, to which they would be submitted for confirmation or rejection.

2) Does your committee think it desirable to increase the salary of the missionary by \$200, so that it will not be \$1000.00, as at present, but \$1200.00.

The Committee hereby takes the liberty of submitting its wishes to the venerable Synod, and is prepared to explain and justify them orally.

New York, April 9, 1872.

F. W. Föhlinger, President.
I. E. Gottlieb, secretary.
I. Birkner, Cassirer.

G. C. Holls. Jacob Morch.
I. H. Bergmann. S. Keyl.

To the ecclesiastical chronicle.

Our dear Pastor Brunn writes to us on 14 May, among other things, the following: "Your jubilee celebration will now be over. We have celebrated it here in the most intimate spiritual fellowship and in praise of God. After we celebrated the 26th of April in our missionary institution with a smaller domestic celebration, we held our annual mission festival on the 28th of April, with which we united the commemoration of the jubilee celebration of your synod. Lively and joyful we commemorated the great crowd of our brothers in America who gathered in St. Louis in those days.

to sit idle. But I will absolutely have to have an assistant in the preaching office as well as in the institution. So you will now have to seriously prepare to send me one from America. I look around in vain in Germany for a young man who would be suitable for here. God could send one, but he has not yet done so. In Bavaria, a circle of students agreed with us in teaching, but they are already all in office and will not want to spend it to accept an assistant's position here. I can offer no prospect to an assistant to become a pastor except in America. A young man, a candidate of theology, who would become my assistant, would have to be determined to go to America in a few years. Here in Germany, this will only happen to candidates in individual, special, God-sent cases. If such a case should arise, I would inform you immediately; but we cannot wait for it, but I will have to ask you - since I cannot postpone the matter any longer - to send me an assistant from America, whom I can expect here by the end of July or beginning of August. - I can only excuse the fact that I have to place this whole burden on your shoulders without further ado by the fact that I consider it to be a matter for the local institution. - Pastor Brunn has already been informed that the Synod has selected the student Mr. C. A. M. Eikmeier from Lemgo who will take his Candidate's Examination at the end of this month as his assistant and will send him him.

W. [Walther]

Gymnastics Federation. When young people who belong to the church are warned against joining one of the public gymnastics clubs, one often hears the excuse that the gymnastics clubs are not concerned with religion, but only with physical training. The latter, however, is certainly nothing sinful and indecent to the Christian, but rather an intermediate thing, indeed something good and useful for every man. Now it cannot be denied that gymnastic exercises are not to be blamed, but rather are to be highly recommended to the youth; unfortunately, however, the public gymnastic clubs now almost everywhere do not by any means pursue only the purpose of physical training. On the contrary, the very leaders of these clubs are planning to turn them into army clusters with which they intend to drive Christianity and all religion out of the world. Recently, the following platform was adopted in Louisville by the meeting of the North American Gymnastics Federation: "The North American Gymnastics Federation, by uniting all associations standing on the following platform, aims to support them in their efforts to educate their members to become people of strong body and free spirit, and it is its special task to bring the radical reform efforts in the social, political and religious fields to the correct understanding of its members and to initiate their realization by all means at its disposal. This association is to be a nursery for all those ideas which arise from a natural and therefore reasonable world view." - To associate with unbelieving young people on such a platform should not horrify every Christian youth? .

W. [Walther]

Judicial decision in matter of church property. The supreme court of the United States, the Supreme Court of the Confederation, has recently held, in the case of a dispute concerning the church property

If a building is administered for religious purposes, the courts shall see that it is not alienated from that purpose, and the courts shall therefore examine and decide which of the two parties in dispute is the true representative of the faith or religion in question. If, however, no creed is mentioned in the title, and it is merely said that it is devoted to the religious practices of an ecclesiastical organization or congregation, the courts shall inquire which applicant represents the true ecclesiastical organization in question, or is the lawful successor. An independent congregation naturally governs itself, and there the decision and investigation is easy. - If, however, the congregation in question belongs to a larger ecclesiastical organization or denomination, the Court should make inquiry of the highest ecclesiastical authority in the church in question, and regard its decision as binding and final." This decision is of such great importance because it is now known how the highest court will finally decide when a case concerning church property is brought before it, and because the lower courts are therefore already guided by it as by a law. That the decision of the "highest ecclesiastical authority of the church in question" should be regarded by the civil court as binding and final is a severe blow to the freedom of the congregations. For if the so-called highest ecclesiastical authority is unfaithful to the confession of the church, it will naturally declare those to be the rightful owners of church property who have departed from the faith of the church with it and hold it. Congregations will therefore do well to declare in their constitutions that they recognize no one as their supreme "ecclesiastical authority" with final authority in matters of faith. If such a law had existed at the time of the Reformation, those who protested against the innovations introduced would have lost all their church property, and this would have been awarded by the pope, as the highest church authority recognized at that time, to his creatures, the papists.

W. [Walther]

Lutherans in Armenia. Recently the newspapers reported that on Sunday, January 28, a terrible earthquake struck Shemakha in Armenia (West Asia), a church collapsed, and a large number of men were buried under its ruins. From the Allgemeine Leipziger Lutherische Kirchenzeitung we learn that this church was a Lutheran one. It was founded 30 years ago by an Armenian named Sarkis, who had been trained as a Lutheran missionary in Estonia. Pastor of the congregation, which consists of 500 souls, was since July 1869 Israel Beck Doluchanzanz, who studied theology in Dorpat. About the misfortune that befell this congregation, the aforementioned newspaper writes the following: "The whole congregation was solemnly assembled in the prayer hall as usual at 10 o'clock in the morning and opened the service with a song. Suddenly the building tottered, the mighty walls crumbled, the roof and the great beams collapsed and buried all the men. Only the women's hall remained standing, for according to Oriental custom they are in a special section, and thus women and children were saved. The weeping and crying for their own was heart-rending, and from all sides the names of the buried were called in vain by the wailing orphans and widows, for they did not hear them. At last, after five long

Within a few hours, with the help of 40 soldiers provided by the district chief, who was present at the time, and the Armenians standing by in cold blood, it was possible to dig out all of them. Twenty men were dead, but the rest were all wounded to a greater or lesser extent, so that many of them are still lying seriously ill. Those who were rescued told us that all of those who were buried had spent the time they were lying under the pile of stones and under the beams, and where they had no hope of being rescued, in full surrender and loud prayer, and testified that the victims had fallen blissfully asleep in the Lord. They were for the most part fathers of families and poor artisans, and by their diligence, skill, and integrity, they were able to save themselves. They were for the most part family fathers and poor craftsmen, and through their diligence, skill and integrity, as well as through their living faith and Christian walk, they were a firm support for the newly formed church. When they were carried to the graveyard and the long row of coffins and open graves were presented to the eyes, everyone's heart broke and the whole congregation cried aloud in pain: "How many children became orphans in that half minute, how many women became widows and how many families were left homeless; the rich became poor and the poor even more miserable and abandoned than before. Night came at last, but there was still no end to the weeping and wailing; for the cold rose to 10 degrees. The poor people, deprived of their homes, remained in the streets and warmed their limbs, trembling with fear and cold, by the fire they had lit from the "shattered remains" of their houses. Thus they spent the first few days, during which the earthquake repeated itself several times, albeit more weakly. The snow and the cold, however, soon drove them back into their crumbling walls, where they waited in mortal danger and fear of death for the further orders of the authorities. However, this immense hardship is even increased by the poverty that has already prevailed since the summer, and the somewhat well-off in the community are themselves in need of help at present, for trade and commerce are faltering. Most of the inhabitants of Schemacha have dispersed and many parts of the town are already empty. If, therefore, the community is not supported, it cannot possibly remain in existence, but will be forced to disperse and scatter in order to seek its daily bread elsewhere. But then the labor of so many years would be lost, and that would be an unspeakable pity to people who hear the Word of God with such great zeal and such warm love. The one thought which, in order to prevent dispersion and dissolution, governs the congregation, is therefore this: To leave Shemacha together and to move to Petrofsky. For in recent years Shemakha has been struck by strong earthquakes so frequently that some members of the community have already built houses three or four times in their lives, and yet now find themselves homeless. And with what heart and with what peace of mind could they dwell in such a sad city, where they are not safe for a moment of their lives and their belongings? Many members of the community, however, cannot stay in Shemakha even with the best will in the world, because they cannot support themselves and their families in any way in the ruined city; the families with some means, on the other hand, have invested their money in goods which are now more or less damaged and therefore cannot be sold. The community itself, however, had put together the last of its money, 6000 R., to build a prayer and school house, and this is now also, although not yet completed, exposed to the earthquake. To me

With great pain, therefore, she has now announced to her pastor and her teachers that she can no longer maintain them, and as much as they would like to stay and serve the poor for free, unfortunately, in the shattered city, from which everyone who can, pushes out, there is not a single way open to earn a living, and to exist without a salary is not possible. Who, then, could shut up his heart in the face of such misery? It is not only a matter of providing a speedy remedy for the bitterest physical need, but also of helping to the best of one's ability so that a plantation of the Lord may continue to exist for the glory of his name. May the Lord therefore open the hearts of his fellow believers and let charitable gifts flow to the congregation. All, however, who are moved by compassionate love and want to help, are asked to send them to the editor." We, too, are ready to receive every mite for this congregation and to let it reach the editorial office of the Allgemeine Lutherische Kirchenzeitung.

W.

[Walther]

Berlin. The metropolis (capital) of the new German Empire, writes the "Köln. Volksztg.", is indeed a very pious city, admittedly only in the sense of that hero of Spindler's novel, who chases after his father, that he was a quite pious man, because he had always and always inculcated in him to avoid the church and to go all the more diligently to the tavern. The times when the high officials led by example in the church and went to church every Sunday with a hymnal under their arm, accompanied by their own, are gone, thanks to the current of the times. The fear of God has been replaced by enlightenment, and it is no longer good manners to set foot in church. That is why on the last Day of Atonement, April 24, the churches were once again empty, while the taverns were filled from the early morning. Already year and day ago it was statistically proven that of the Protestant population of Berlin only two percent attended the churches.

Spain. The ultramontane newspaper "El Tiempo" recently reported that the last Protestant chapel in Madrid had now also been closed. However, a letter from Colonel George Fitch of Madrid, published in English papers, denies this assertion altogether. According to this, there are in the capital no less than seven Spanish Protestant churches and prayer halls, in which divine service is held in all its forms. Admittedly, one (by no means the last) of these seven chapels has recently been closed; but this closure was only in order to build a large Spanish Protestant church on the same site, for which purpose one of the largest Madrid congregations had purchased the property. In the meantime, the former attendants of the chapel destined for rebuilding have established a prayer hall elsewhere. The Spanish Protestant congregations in Madrid now number over 2000 members and are said to be growing steadily; they also have several schools of their own.

Protestants in Turkey. Agop Effendi, the head of the native Protestant congregation, has published, as the result of a recent tour of inspection, that the church numbers over 23,000 members of 12 different nationalities, spread over all parts of the empire. Most of these (19000) are connected with the mission of the American Board. The parochial schools are taught by

5600 pupils attended. There are 250 churches, to the upkeep of which the parishioners contribute 12 per cent of their income.

Saxony. The Evangelische Kirchen-Chronik writes: "The number of Lutherans who left the regional church is given as about 100. One of the most alarming points of its constitution is that the individual congregation is both plaintiff and judge of its pastor; it may dismiss him from his office. (We can hardly believe that this provision would have been included in the statute if it had not been hoped to put an end to such a state of emergency later, when a synodal union of several congregations can take place. Otherwise this point would be a hardly comprehensible concession to the church-ruining spirit of the times)." - We, on the other hand, must declare that we "can hardly believe" how a German Christian scholar of the Lutheran confession could take offense at the fact that an independently existing congregation reserves to itself the right to admonish its preacher, who may become sluggish or otherwise be lacking (Col. 4:17.), or even, if he becomes a false prophet, to flee and shun him, that is, "to dismiss him from his office." Has not the writer read Luther's Scripture: "Reason and cause from Scripture, that a Christian assembly or congregation has right and power to judge all doctrine, and to appoint, establish, and dismiss teachers"? Surely a truly Christian congregation will not

The church can easily remove a preacher from his office alone, without the help of other righteous church servants, but the right to do so must remain with her, so that she is not bound to men in matters of conscience and her blessedness. W. [Walther]

Hanover. As reported in the Indiana State Paper of May 29, the assistant preacher at the Garden Church at Hanover, Pastor von Lüpke, had reported the receipt of a gift from King George for the building of the church, calling the same "our king." The consequence of this was the initiation of disciplinary proceedings and his transfer to a small village.

A "Masonic Baptism" is described in the All; Messenger of Peace as follows: "The Ceremony of Masonic Baptism was performed last Tuesday in the Masonic Temple at Washington, by Albert Pike, Esq. and other prominent men of Scottish Ritual, on two children of Dr. Joseph W. Nairn and Mr. E. B. McGrotty. Dr. Nairn's child was borne on a cushion covered with blue silk, and the ceremony made more solemn by lighted candles, incense, and formulae and paraphernalia of the higher degrees of the order, and a large congregation was present. After prayer and song, the godparents and baptismal witnesses were introduced with the children. Water, oil and salt were used in the baptism; the left hands of the children were dipped in fragrant water as a sign of consecration to the service of virtue and virtue; a triangle (delta) was drawn on the forehead of the children with the index finger dipped in oil, as a symbol of the wisdom, power and love of God; and salt was put in the mouth of the children as a seal of the Arabic vow, which sanctifies an enemy with whom one eats salt. At last the children were wrapped in aprons of lambskin, and studded with masonic jewels, and the baptism was complete."

Church News.

Rev. G. Grüber, formerly of Warsaw, Ill, having received and accepted a regular appointment from the two Lutheran congregations in Harrison Township, Van Wert County, Ohio, the same was solemnly installed in the midst of his congregation on Trinity Sunday, by order of the venerable Presidency of the Middle District of our Synod, by the undersigned, assisted by the Rev. Nuvprecht.

May the Lord be his mouth and wisdom!

G. M. Schumm.

On Sunday Rogate, May 5, Rev. Snccop, having been peacefully dismissed from his former congregation in Wallace, Perth County, Ontario, was installed by me in his new congregation, the first German Lutheran congregation of St. John's in Ellice, according to the precepts of our Agenda.

May the Lord our God also crown this work of His servant with rich blessings! W. Linsenman.

Address: Uov. 8th 8uooop, KcMrinAvills, Dortü Co, Ontario.

Mr.'Rev. C. F. Keller, of Abnepee, Kewaunee Co. Wis. having accepted the call of the congregation at Meqnon River, Ozaukee Co. Wis. by order of the venerable Presidency of the Northern District, the same was installed in office by the undersigned in the midst of his new congregation on the 12th of May, being Sunday Exaudi.

May the Lord richly bless shepherd and flock with His pure Word and keep them in heartfelt love and harmony with His Ebre! F. Schumann.

Address: Uvv. 0. IC Xollor.

Düion^villtz.

< >., VVi"

Church consecration.

With praise and thanksgiving against God, the undersigned also can at last report to the dear readers of the "Lutheran" the dedication of a house of worship in one of his congregations. Already last fall my congregation paced Logan, Dodgc County, Nebraska, to begin the construction of the church, and the building was so far completed towards Christmas that we were able to move into it with our church services. Because of the rough weather at that time, however, a consecration of the same was not to be thought of. This celebration was then made up for on the holy feast of Pentecost. The brother of the undersigned, Pastor A. W. Frese, who had been invited together with his congregations and had also appeared with a part of his congregation members, preached a sermon on the first day of the festival about the Gospel of Pentecost, in which he answered the question: "How do we consecrate our churches properly? 1) if the Word of God is taught among us purely and loudly; 2) if we also live holy as the children of God according to it. In the afternoon the undersigned preached from 1 John 4:1-3 on the touchstone by which the testimony of the Holy Spirit, which is to resound in our newly built church, is discerned, and showed: 1) why we must have such a touchstone; 2) what this touchstone is; and 3) how we use it rightly. On the morning of the second feast day my brother preached on the basis of the Gospel of that day about the causes of our salvation; and in the afternoon finally the undersigned preached from the newly built graveyard for members of our congregation from Joh. 5, 28. 29. about the resurrection of the dead. - Our church, a frame building, is 26 feet wide and 40 feet long. May God keep His word and testimony in it. Let it be received, not as the word of man, but as the word of God. May He perform the same for which He has given it to us. Amen.

Logan, Dodgc Co, Ncbr, May 29, 1872.

E. D. Frese.

Groundbreaking.

The good "Lutberaner" will certainly also report on the laying of a foundation stone, namely, when such a foundation stone was laid under very special, extraordinary circumstances and when it greatly pleases almost all of its dear readers. This was probably the case on Trinity Sunday, May 26, in the afternoon in Lbicago. For there, by the grace of God, occurred the solemn laying of the cornerstone of the new church of the cvang. Lutheran congregation of St. Paul, which is mother to the rest of the Lutheran congregations in that city, in the midst of which also, 2b Jabrett ago, our synod held its first sessions. - Several thousands took part in the solemn act. On the same building site, where on October 9 of last year, that unforgettable day of terrible divine visitation, the old beautiful church fell to ashes, the new building of the same size is being erected. This was done by the Lord, who also awakened that nagging love of the brethren. Immediately after the terrible fire saw

it looks to the eyes of men as if it is also over with the congregation and its church forever. Therefore, praise be to God, who also here "calls to that which is not, that it may be". Of Him it is written, "He will surely afflict, and have mercy again according to His great kindness." May the church know and pray with David: "Thou hast turned my lamentation into a dance; thou hast stripped me of my sackcloth, and girded me with gladness; that my glory may sing unto thee, and not be still. O Lord my God, I will give thee thanks for ever." Ps. 30. Yes, let every reader with a humble and joyful heart give sincere thanks to the faithful God, together with a believing petition: O Lord, let it prosper! Amen. -

At the request of the undersigned delivered the speech and wrote these lines.

A. Wagner.

The Evangelical Lutheran "Synodal Conference of North America" assembles, beloved

of God, on...

Wednesday the 10th of July A. D. 1872

At 9 o'clock in the morning at Milwaukee, Wis. in the Sanct Johannis church of the Rev. J. Bading. Duration: 6 days at the most.

Those of the honored members of the Synod who, either by resolution or otherwise, have to submit certain works, treatises, theses, drafts of doctrines 2c. to the "Synodal Conference", are requested to send them to the Reverend President, Professor C. F. W. Walther, by July 1 at the latest.

At the same time, all those who intend to attend the "Synodal Conference" be they delegates or guests, are urgently requested to notify Sr. Honourable, Pastor loci J. Bading, by letter by July 1 at the latest.

Birmingham, Pa, June 3, 1872.

F. A. Herzberger, Secr.

Notice.

In No. 16 of the "Lutheran", dated May 13, I announced on behalf of the general presiding authority that Rector G. Schick had withdrawn his resignation and declared that he wished to remain in office. For this reason, I had believed that I would have to postpone the announcement of the list of candidates for the vacant rectorate made by the electoral college, in order to give the relevant supervisory authority time to decide whether it wished to accept the withdrawal of said resignation and thus the vacancy of the rectorate in Fort Wayne was lifted. Run, however, the Board of Supervisors did not accept the withdrawal of said resignation, thereby declaring that the vacancy of the Rectorate still exists. Accordingly, the list of candidates for the vacant rectorate, made by the electoral college on May 8 of this year, is hereby made up. The following candidates have been nominated

- 1. Mr. Pastor A. Crull and
- 2. Mr. Pastor H. W. Diederich.

The teaching staff, as well as each synodal congregation, has the right to co-present a certain person as a candidate for the vacant teaching position.

At the same time it is announced that the Lutheran Zion congregation in Carlinville, Ills. has nominated Mr. Adolph Geyer as a candidate for the vacant conrectorate at the high school in Fort Wayne.

St. Louis, June 11, 1872.

Theodor I. Brohm, d. Z. Secretary of the Electoral College.

Conferenz - Ads.

The Iowa Specialconference will, God willing, hold its next meetings from the 9th to the Uth of July, at the residence of Rev. Ph. Studt, in Luzerne, Benton Countv.

L. Traub.

The Effingham Specialconference will meet, God willing, at the church of the Rev. W. Schlechte, in Prairie Township, Shelby County, Ill, on the second and third day of July.

I. H.

The Peoria-Rock Island Pastoral Conference will meet, God willing, at Peoria, on the 30th of July last, at the residence of Rev. J. I. Kern, secretary.

The honorable Pastoral Conference of Northern - Illinois will, God willing, hold its next meetings at the home of Mr. Pastor Heinrich Rohe at Joliet, Illinois, from the 23rd to the 25th of July this year.

Gottl. Traub, Secretary.

The Cincinnati Pastoral and Teachers' Conference will, God willing, hold its meetings from the 25th to the 29th of July inoInL. at the residence of Rev. Runkel in Aurora, Ind.

H. Mica.

The Middle Illinois Specialconference of the Illinois and Missouri Synod will assemble, God willing, at the home of Rev. A. H. Burkhardt, in Springfield, from the 9th to the Uth of July.

The subject of the discussion will be: Theses on the doctrine of baptism.

H. Meyer.

Receipt and thanks.

On behalf of my congregation, I acknowledge receipt of the following gifts for the rebuilding of our burned church:

By the congregation of the Rev. Tramm in Vincennes, Ind., \$114.50. By Past. Steege at Dundee, Ill, \$5.00. By members of the congregation of the Rev. Große in Chicago, \$115.25. By the Young Men's Association of the same congregation, \$42.05. By A. Meyer of the congregation of the Rev. Brügmann in Rodenberg, Ill, \$30.00. By H. Katz i" Past. Nuoffers parish at Crete, Ill., \$1.00. By Past. Brüggemann: of the Immanuel's - Gem. of the Past. Weyel in Darmstadt, Ind., \$5.25, by N. N. \$1.00.

By Past. King in Cincinnati, O., \$5.00. By Past. Reisinger's congregation at Pekin, Ill, \$31.00. by Past. Endres' Gem. at Boon, Iowa, ^11.00. By C. F. Arndt of St. Stephen's parish at Horicon, Wis. \$5.35. By Teacher Fathauer of Past. Nuoffers Gem. near Crete, Ill, \$22.00. By Past. Francke'S Gem. at Addison, Ill, \$89.50. by Past. Reinsch's Gem. at Milwaukee, Wis. of, \$70.00. Past. Seifert's Gem. at Clayton Centre, Iowa of, \$18.00. Past. Koch's congregation in Humberstone, Canada, \$5.00. Past. Sußner's Gem. in Richland Centre, Wis. \$3.50. By Cassirer I. Birkner in New York \$107.50. By Cassirer E. Roschke in St. Louis \$39.25. By C. Temps in Chicago \$3.00. By Past. Große there by I. Tegge \$10.00. By Past. Döderlein in Chicago for sermons of repentance sold \$12.50. By Past. Schroeder in Philadelphia, Pa. \$1.00. By Past. Liese in Quincy, Ill, \$6.00. By Rev. Husmann's congregation in East Cleveland, O., \$17.00. By Past. Frincke in Baltimore by Mrs. Sander \$2.00. By Past. Engelder's congregation in Pittsburgh \$9.50. By Past. Wams in Holland, Ind. by members of his congregation \$7.25, by Past. Bauermeister's congregation in Stendal, Ind. \$15.75. by W.Kolb in' Niles, Ill. \$38.00. by Past. Ernst at Elmira, Canada, \$4.40. By Past. Holtermann at Effingham, Ill, \$7.00. By Past. Trautmann's comm. at Adrian, Mich, \$100.00. by Past. Engelbert's parish at Racine, Wis. by, \$42.75. By Past. Wehrs in Lake Zurich by Ch. Klipp \$5.00, L. Fischer \$3.00. By Past. Schürmann's comm. in Homestead, Iowa, \$20.00. by Past. Burfeind's comm. in El Paso, Ill, \$5.80. Past. Harmening's congregation at Sudheim, Mo. of, \$5.00. Of Rev. Wambsganß's upper Immanuel's Gem. in Mayville, Wis. of, \$12.00. Past. Speckhard's comm. in Sebewaing. Mich. of, \$42.05 (by M. Gremel \$10.00, C. Bach, G. Beck each \$5.00, I. Müllerweiß \$3.00, G. Auch \$2.50, F. Schilling, I. Grünbeck, I. Spriß, E. Winter, F. Deeg each \$2.00, H. Kumisch \$1.50, A. Haag, N. N., G. Eibisch, A. Jrion each \$1.00, I. Beck 50 cts, I. Mammel 40 cts, W. Bukhard 15 cts). By Past. Meyer at Leavenworth, Kansas, \$16.50 (by H. "Schott \$5.00, P. Schott \$3.00, M.L. Schattner, A. Beller each \$2.00, M. Dietrich, W.Weber*F. W.Scheer, K. Dietrich each \$1.00, E. Kraft 50 Cts.). By Past. Nützel in West Ely, Mo. \$5.00. by F. Niemann through Past. Runkel in Aurora, Ind, \$1.00. By Past. Früchtenicht in Ottawa, Ill, \$7.00. By Past. Muller at Johnsburg, Pa, \$25.00. By M. Jahnke through Past. List at Adell, Wis. by, \$1.00. By Past. Wagner at Chicago, Ill. \$4.50. By C. Germann at Van Wert, O., \$1.00.

May the faithful God bless all givers with temporal and eternal blessings!

At the same time I would like to inform all our benefactors that our church building has been started and the walls of the ground floor have already been built.

May God, who has done so much for us in asking and understanding, also help us to be able to complete this church building happily!

Chicago, Ill, May 29, 1872.

H. Miracles.
No. 100 Luron 8t.

Received in the Western District treasury:

On the Synod treasury: Received by Mr. Tenz \$1.00, found in the meeting hall during Synod. From Rev. Freder- kings congregation at Prairietown, Ill, \$6.40. From Trinity Distr. at St. Louis \$12.65. Immanuel's Distr. there \$14.05. From Past. Pröhl's Gem. in Prairie City, Bates Co. mo. \$4.00. teacher Nagel in Chicago \$1.00. past. Ficks Gem. in Collinsville, Ill, \$29.12. Past. Traub's Gem. in Crete, Ill, \$13.40. Past. Rauschert's comm. in Dalton, Ill:, \$15.00. Past. Schmidt's comm. at Schaumburg, Ill:, \$24.87. Past. Roeders Gem. at Dunton, Ill:, \$10.29. Past. Feiertags Gem. in Aurora, Ill, \$23.00. Past. Harmening's Gem. in Dissen, Mo., \$5.50. its branch in Sudhaim, Mo., \$5.45. Past. Roeder in Dunton, Ill. \$2.00. Past. H. Sieving at Egypt, Ill. \$2.00. Past. Früchtenicht in Ottawa, Ill., \$4.00. teacher Koch in Des Plaines, Ill., \$2.00. confirmation festival collecte in Past. Steege's Gem. in Dundee, Ill, \$18.00. Past. Schliepsiek's congregation at Frankenkirch, Ill. \$5.40. Past. Stephen's Gem. in Ehester, Ill., \$8.25. Found in the offering pool of Trinity Church in St. Louis \$5.00 in gold. From teacher Köhnke in New Orleans \$2.00. Past. Frederking's congreg. in Prairietown, Ill, \$7.10. From Past. Beck's congregation in St. Louis \$9.00. Past. Heinemann's Gem.'in New Gehlenbeck, Ill. \$13.50. Past. Nützel's Gem. in West Ely, Mo., \$8.00, by himself \$1.00. Past. Grupe's Gem. in Champaign, Ill, \$7.50. Past. Bock's Gem. in Jefferson County, Mo. by himself, \$1.20. By Past. Kleist's in Washington, Mo., \$5.45. By Past. Sond- haus' Gem. in Jefferson County, Mo., \$8.00. Past. Wagner's gem. in Chicago, \$40.00. Past. Pröhl's Gem. in Bates County, Mo., \$4.20. Past. Große's Gem. in Chicago \$41.00. Rev. Doederlein's Gem. there \$22.15. Rev. Wunders Gem. there \$22.30. Past. Vetter's Gem. in Cole County, Mo. \$5.25. of N.N. by Past. Cousin \$1.00. Past. Francke'S Gem. in Addison, Ill, \$54.70. teacher Bartling there \$2.00. Gem. in York Centre, Ill, \$20.40. Past. Bergen's congregation at Jacksonville, Ill. \$9.70. Two collections from Past. Pennekamp's congregation at Darm

City, Ill, 827.81). From^Past. A. Lehmann's St. Pauls grA^W St. Louis county, Mo., 818.00. From Past. E. Lehmann's Gem. in New Wells, Mo., 89.55. Past. Grupe's Gem. at Eisleben, Scott Co. on, Mo., 86.00. two collects of the Gem. of the Past. Hahn in staunton, Ill, 818.70. Of Past. Matuschka's Gem. in New Melle, Mo., 812.50. Past. Schwensen's Gem. in New Bielefeld, Mo., 817.25. by Rev. Baumgart of the Gem. in Clark Fork, Cooper Co. mo, 810.00. "

To the College - Maintenance - Fund: From the "Trinity" Diftr. in St. Louis, 811.00. From the Immanuels Distr. theM, 811.00. Communion Coll. of the congreg. of the Rev. Riedel in Home- wood, Ill, 829.50.

For the innerMission: From^ Trinity's District in "t. Louis 82.15. Of the Immanuels Distr. there 81.61. Of^ Mr. Richter's children at Homewood, Ill., 83.00. "ConfessionaW of the congreg. of the Past. Steege at Dundee, Ill., 87.60. By M? Kleist at Washington, Mo., 83.30. By Past. Matuschka's Gern, in New Melle, Mo., 86.50. Past. Stiegemever's Gem. in Iowa, 87.00.

To the Synod al Missionary Fund: from Mr. Richt" Kindrrn at Homewood, Ill, 83.00.

To the general building fund: by Mr.Past,Fick in CollinsM, Ill, 82.00. By Past. Wille's Gem. in California, Mo., 811.25.

On the emigrant mission in New York: by Past. RauschertS Gem. in Dalton, Ill, 85.00. G. Kvpplinger by Past. schliepsiek in Dwight, Ill, 86.00. Past. Beck in st. Louis 81.00.

For Past. Brunn's Institution: by Past. Feustel's parish at Effingham, Ill, 88.00. Hocbzeits coll. with Mr. C. Gülle- mann in Carlinville, Ill, 820.00. From M. S. in St. Louis 82.50. Past. Beck there 82.00. From G. Hesch's children in Quincy, Ill. 1 thaler courant (German cash note). From Schierhorse in Chicago 85.00.

For poor students: From M. S. in St. Louis, 82.50. By Past. F. Nütze! at West Ely, Mo. 81.50.

ForPast. Toewe's congregation in Leland, Mich.: By Past. Wagner by Ch. Schreiber 81-00, by M.P. and A. W.", 82.00.

For the seminar in Addison: Kindtaus-Collecte at W. Müller by Past. Wagner in Chicago 8'4.60.

For poor seminarians in Addison: from the Women's Association of the congregation of the Rev. Wagner in Chicago 812.50.

E. Roschke, Kassirer.

Since- November 1, 1871- I have received-

1. for poor students:

By Past. Multanowski 85.00; by Wittwe Weiß 84.00; Lehrer Ehmann's school children 81.00; teacher Arndt 83.00; by Mr. Grahl for Gross 8'1.45; by H. Lüers 85.00; teacher Gram for D. 84.50; Kornhorst 85.00; by the Cleveland Young Men's Association 810.00; by teacher I. Brase 810.00; by Fickenscher 85.00; by Rev. H. Wvneken at the double wedding of F. H. and). F. C. collected 814.20; from C. Griesse 83.00; from the congregation at Aurora 8'25.80; from the congregation at Trete 818.50 & 826.10; from the Woman's Club at Past. Ch. Körner's parish in Chicago 812.05; by Mrs. Schmidt of the Woman's Club at St. Charles 810.00; by Teacher Guenther 813.00; Past. LoßnerS Gemeindr 810.00; H. Rosenwinkel 82.00; onl. C. SeegerS child baptism", collections 84.65; by Past. Pallmer's congregation in Teras 828.08; by Past. steege thank offering 83.00, on I. Ahrens' infant baptism collected 84.70; by Past. Bergen for Z. 815.00; by Rev. Stürken from the Women's and Virgins' Association in his parish 810.00, by N.N. 83.00; by Rev. H.Fischer 81.00; by Rev. Sprengeler 8'23.00; by Rev. Martin collected from Kück's wedding 86.25; by Rev. Körner for O. 810.00; by I. Mohr 85.00; by Kassirer Grahl 815.00 and 816.00; by Kassirer Roschke 86.60; by Lehrer Falch 83.50; by Herr Heimsch 810.00; by Lehrer Bartling 82.00; by Lehrer Steinmeier on Nagel's wedding collected 812.00; by Lehrer Just 83.00; Lehm Emrich 85.00; Past. Nütze! sen. 81.00; by Past. Schäfers Gem. 85.00; by Past. Link 85.20 and 84.00; by Kassirer Roschke 820.00. From the Women's Association in Milwaukee a box full of "shirts," and so on.

2. for the budget:

From C. Griesse 82.00; by Kassirer Grahl 893.32; from the parish in Prvviso 836.20.

3. for musical instruments:

By teacher Pott 85.00; by Kassirer Grahl 814.00; by Past. Sallmann's congregation 85.00; teacher Wisbeck 87.25; teacher Bo- demer 81.00; by Rev. I. Große in Christenlehren collected 810.00.

Addison, Ill, June 5, 1872. i. C. W. Lindemann.

By Mr. Pastor E. G. C. Markworth: 81.41, collected on Hem WaldewieS' child baptism, 81.75, collected on Mr. Götsch's wedding, and 81.70, collected on Mr. Fischer's wedding -; further to have received from the congregation of Mr. Pastor I. Karrer 8'2.50 and from ber congregation of Mr. Pastor Jske 85.56, certifies with hearty tank

Concordia College at St. Louis, Mo. L. Schilling.

To have received 85.00 from the worthy Women's Association of the North Prairie District near St. Charles, certifies with heartfelt thanksLudw. Huber.

The "Lutheran" is published twice every month for the annual lud- scriptionr price of one dollar and fifty cents for the out-of-town sub- scriber, who **have to** pay the same oorzubezadlen and bear the postage.- In St. Louis each number is sold for ten cents.

Only letters containing information for the paper are to be sent to **the** editor, all others, however, which contain business, orders, cancellations, etc., are to be sent under the address: K. S. strurlUe-l, Oomei- ot 7tdaaa l-nluxette 8lr "ets. Money "c. contain, under the Acreffe: K. S. strurlUe-l, Oomei- ot 7tdaaa l-nluxette 8lr "ets, 8 t. l-ouls, LLo., to be sent here. - Zn Germany this sheet can be obtained through **Zustus Naumann's Buchhandlung** in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio, et al. St.



Herausgegeben von der Deutschen Evangelisch-
 Zeitweilig redigirt von dem Lehrer: G.

Volume 28th, St. Louis, Mo. July 1, 1872, No. 19.

Leonhard Kayser.

(d. August 16, 1527.)

Among the martyrs who fell for the sake of the Gospel at the time of the Reformation in Bavaria was. Leonhard Kayser, whose name sounded at that time in the mouth of all Germans, whose piety, patience of suffering and joy of death his contemporaries cannot praise enough.

He was from Raab, a market town about four miles from Passau, of a respectable and upright family. Already in his early youth he had had the opportunity to include the writings of Luther in his studies. Nothing else is known of his boyhood and youth. We only know that he became parish vicar at Waizen-Kirchen, led an honorable and chaste life as such, and was held in high esteem by everyone as a pious priest. For seven years he had worked with blessing in his parish, and, enlightened by the grace of God, had preached the truth of the Gospel to his confessors. Then he was accused by his own pastor, Canon Berger, who had become especially aware and unwilling of him by the mighty decrease of the parish income, at the Bishop of Passau because of deviant views in religious matters. The bishop immediately had him arrested, but after a three-day imprisonment and after he had made a promise, enforced by threats, not to concern himself any further with Protestant doctrine and to renounce all propagation of it by word and deed, he was reinstated to his vicariate. But this could not possibly calm the mind of the excellent man. In this case, the peace of his conscience was important, his inner peace, his eternal bliss. And hardly half a year had passed since then, full of quarrels with himself and full of the bitterest struggles of the soul, when Kayser voluntarily resigned his office at Waizenkirchen and went to Wittenberg.

What he had long desired was fulfilled. He saw the men who courageously and openly took a stand against the Pope's tyranny and power. He saw the godly fighters and champions of truth and freedom in Christ Jesus and of the



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Juli 1872.

No. 19.

He attended Luther's and Melanchthon's lectures with burning zeal and untiring diligence. He attended Luther's and Melanchthon's lectures with burning zeal and untiring diligence, even enjoying their close, for him unspeakably wonderful company. Inflamed by their joy of faith, he penetrated deeper and deeper into the evangelical doctrine, while at the same time constantly researching the scriptures of the Old and New Testaments to see if it was so.

About two years had passed happily and quickly, when one day he received a letter from his brothers in Bavaria, urging him to hurry home as soon as possible, because their terminally ill father wished to see him once more. On the wings of filial love, and unconcerned about all the dangers he was likely to encounter, Leonhard traveled to Raab, and arrived there without being recognized. Already on the point of returning to Wittenberg after his father's death, which soon occurred, he suddenly became alarmingly unwell, which forced him to remain in his father's house for a longer time. Now it happened that his presence in Raab soon became known to many, and also came to the ears of the priest of the place. This man was not slow to report him to Passau, to declare him a secret propagator of Lutheran doctrine, and to request his arrest. The order to do so actually reached the local authorities in Raab before Kayser had fully recovered, and after being imprisoned for several days in his birthplace, he was taken to the district court in Schärding on March 10, 1527, and from there, on the following day, to Passau, where he was imprisoned in a dark, dull dungeon in the mountain fortress of Oberhaus.

For ten long weeks he saw no one but his keeper. Only around Pentecost did he finally seem to be remembered again. The doors of his prison opened, and he was led out of the desolate darkness into the bright, almost blinding, friendly light of day. Of course, this was not the kindness of refreshment or relief for our Leonhard; rather, a long, torturous interrogation was to begin, in which he would have to answer the often captious questions of the prisoners.

The examiners were the official Dr. Rammelsbach, the canons Dr. Rosin and Dr. Fröhle, and others. The examiners were the official Dr. Rammelsbach, the canons Dr. Rosin and Dr. Frösche, and others.

As much as the earlier illness and the following particularly severe imprisonment had weakened him physically and taken him away, he nevertheless answered with a fire that carried away the unprejudiced and with a wisdom that even his enemies could not deny their silent admiration. He frankly confessed that, according to his conviction, only faith could acquire righteousness before God, but not those works of monastic holiness in which so much confidence was placed. These, he said, were as far different from the true Christian faith as heaven is from earth, and angels from devils. In general, all works without distinction, even the best, could never be considered as a satisfaction or payment of our sin debt before God, but only as a sign of thanksgiving of those who were redeemed by Christ's blood and death. Furthermore, he openly declared that he could not convince himself from the divine word that the Mass was a sacrifice for the living, or even for the dead, since Christ had sacrificed himself on the cross for us once and for all. To the question about confession, Kayser answered: "There are three kinds of confession. The first, of faith, which is daily necessary, Ps. 32:5: "I said, I will confess my transgressions unto the Lord." 2c. 2c. The other, of love, and if I have offended my neighbour, I will be reconciled to him, of which Matt. 5:23, 24, and 18:18. The third, of counsel, and not to despise: for where I know God's promise to be fetched, I ought not to despise it, but to complain of my affliction, and there to receive God's word, and there to rejoice in my cause, and to believe that I shall be helped." In the same evangelical spirit Kayser answered the questions about the last rites, about confirmation, ordination, baptism, matrimony, and priestly marriage. About free will he says: "Man has a free will to some extent to create external things, but in things to do God's will, or to let that which is contrary to God's will be found, we still have no free will. God gives me much, but I am a man.

Such a man, and leave his commandment. Nor do I find it in all my strength, nor in myself, that I can do or forbear what he commands. There is a great difference between owing and having: I owe much, and have not. Lord, give that thou givest, and create what thou wilt!" Concerning purgatory, he said that there was nothing about it in the Scriptures, and that it was foolish to think that the all-wise God would divide human sins into pieces and remit one part of them in this world and the other in the next. The faith and hope of men end with their death. When asked about the invocation of the saints, he answered that God alone is to be invoked, worshipped, and honored; that we have no other mediator than Jesus Christ, **who WAS** given to us by God as a unique mediator. 4:15: "For we have not an high priest, which cannot have compassion on our infirmities;" and 1 John 2:1, 2: "Whether any man sin, we have an advocate with the Father, Jesus Christ, who is righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. In the saints only the great power of God was seen, and the unspeakable grace wherewith he had pardoned them, so that in faith they could have overcome the world; wherefore God in the saints, and not the saints themselves, were to be praised and glorified. - In like manner he answered all the questions put to him, combining with true modesty and humility that frankness and steadfastness which befit all who know the word of their Saviour: "Fear not them which kill the body, but may not kill the soul. But rather fear him that may destroy both soul and body into hell!" (Matth. 10, 28.)

In vain, however, his judges, and finally also the bishop Ernst Wilhelm himself, who was personally present at the whole trial, tried to make him turn away from these genuinely evangelical and therefore Christian convictions. To them, these were nothing other than wicked heresies, just as they generally regarded our Emperor as a man who had gone far astray and had completely strayed from the path of salvation. The latter, however, always referred only to the strong, living, double-edged word of God; he made the firm statement that in matters of his salvation he alone could be guided by it, and asked that one might send to Nuremberg, Ulm, or Augsburg, at his or his friends' expense, to further investigate his alleged crime. If he were found to be in the wrong there as well, he would submit to the fate imposed on him without grumbling. If, however, his cause were found to be just, he should not be tortured any further. Since he was not to be won over, he was led back to his dreadful dungeon and given up anew to a terrible loneliness. The request he had made at the end of his interrogation was not granted. Now his relatives and friends also made every effort for him by frequent supplications. They also induced some lords to plead for the prisoner, namely the lords of Traun, the counts of Schaumburg, the count of Schwarzburg, the margrave Casimir, the margrave of Stahremberg, and many others of the Abel. The Duke John of Saxony also sent a letter to the bishop. But to all these letters of entreaty no answer was given. Not

This was the only thing the relatives could obtain with all their entreaties and offers, that the prisoner's crime might be sent to them in writing, or that they themselves might have permission to go to him, in order the better to convict him of his wrongdoing. The heart of the prince was as hard as stone; but the patience of the captive emperor was no less firm, his faith unshakable.

A beautiful testimony to this is a letter to Magister Stiefel, to whom he also communicated his defense in writing on this occasion. This letter, which gives a deep insight into Kayser's wonderful, enlightened and steadfast mind, begins as follows: "Grace and peace from God our Father and the Lord Jesus Christ! Rejoice with me, my most beloved brother in Christ, that the eternal, almighty God, the Father of mercy and God of all comfort, has esteemed me, his unworthy servant and great sinner, worthy of the blessed calling, that I should confess his holy, sweet, and blessed name before the wicked world. Blessed be he for ever and ever. Amen! The same God and Father of our Lord JESUS Christ, who began the work in me, carry it out, strengthen and direct my heart, all my senses, and what I intend to do, in the way of salvation; govern also my lips, mouth, and tongue, according to the good pleasure of his Father's will, that they may speak his praise and his glory as long as I can move them, that through me, his weak and unfit vessel, his holy, pure, and holy gospel, which I have heard so often and so long, be not blasphemed nor blasphemed, ah! Would to God, with fruit, and to the glory and honor of his holy name!"

However, his heart might become sultry in his prison, when flesh and blood presented him with the future. Sometimes, in the darkness of his prison, heavy temptations approached him. In the East, his interior was as gloomy and desolate as his surroundings. But such fears never lasted long; he always found true comfort and peace in his heart again after the hard struggle. "Dear N.," he writes to a friend, "you know my accident, because of the old Adam, who is tormented in hell, and is very disgusted with him, and often rises up in impatience to murmur against God, as if great wrong were done him: yet the spirit is present (though weak), and comforts him again. O how poor and feeble he is, I complain to God and to thee; my dear N., pray God for me, that he may be strengthened." And further on, "I have well resolved with myself, as Paul saith, Rom. 8:28, "that neither death nor life, neither angel nor might, shall turn me away from the love of God, and his holy word." Now there are twelve hours in the day; neither is it in any man's willing or running, but in God's mercy, as he saith, Cap. 9. Therefore it is pure grace if I continue, and not at all in my doing: whether a man stand or fall, he stand or fall by God." But it is said again in the following, "I will let it happen that thou strive, and turn diligence on my account; but I will, nevertheless, before all things, put my cause in God's hands, who hath cast me into the hole, though old Adam often striveth against it, and saith, thou wouldst have gone idle in this misfortune; thou hast been warned often enough, thou shouldest beware 2c. 2c. But because Christ Match. 10, 29. saith, ""Do not two sparrows chew for a penny? And the hairs of your head are all numbered, and none falls from your head without your Father's will": so

Adam must keep still here and speak: Let it be God's will, Isa. 2. Let it only be as the merciful God wills, that he (the bishop) wills and sees, or else he will have nothing to do with me. Since everything is in his power, let us entrust the matter to him and command it; let us desire and ask of him that his holy name not be profaned by me, but that his will, and not mine, be done in me. Nevertheless let us not omit good means and counsel, considered with God's will, but let us cultivate the same, and yet leave to God the prospering and the glory." -

Through their unspeakable efforts, Kayser's friends had finally obtained that on the day before July 11, on which the day of justice in his case was to be, they were allowed to visit the prisoner in his dark dwelling. Therefore, on the designated day, his three brothers-in-law, Friedrich Baumeister, Hans Reichenberger, and Hans Schmidt, his cousin Erasmus Kayser, and his brother Thomas Kayser, accompanied by his now appointed procurator, Magister Vincenz, went to him to see the dear patient again after such a long separation, to comfort him, and especially to discuss with him the appropriate measures for his rescue. But even this small privilege was not a little spoiled for them by the fact that they were only allowed to see and speak to the martyr, whom they found in the most pitiable circumstances, in the presence of the Abbot of Allersbach and Dr. Eck, the latter of whom, to make matters worse, gave a long speech in which he praised the special mercy of the Duke, who had not only allowed the criminal a lawyer, but had also prudently granted the present interview. Since Leonhard's relatives and family saw how little they could achieve with the prisoner in this way, they urged Dr. Eck to provide them with the articles containing the reasons for such sad imprisonment. Eck fiercely and at length refused to respond to this. At last he allowed himself to be softened by their unanimous entreaty, and read out one and twenty concise propositions, allegedly deviating from the faith of the orthodox church, the assertion of which was blamed on the prisoner. They were as follows:

- 001 Faith alone justifieth before God, without works.
2. he holds only two sacraments, baptism, the body and blood of Christ.
3. the mass is not a sacrifice, useless to the living and the dead.
4. He has not said mass in two years.
5. he took the sacrament at Wittenberg in both forms.
6. the gospel is not properly preached in the German land.
7. penance not a sacrament.
- (8) The Scriptures are not sufficient for him concerning the 5 sacraments.
9. auricular confession not commanded, only a council.
10. Christ alone is the satisfaction for sin.
11. marriage is not a sacrament.
12. vowing chastity does not bind.
13. kinship, i.e. the degrees of relationship in regard to marriage, is to be kept according to the Scriptures.
14. no cause to divorce, for adultery's sake.
15. the confirmation and oelung not sacrament.



16. he has not scripture from purgatory.
- (17) Good works here do not help the dead there.
- Eighteen: All days are equal before God.
19. the dead saints not intercessors.
20. Through Christ the Christians are free.
21. man has no free will in divine matters.

Kayser listened to these sentences with a wistful expression and said that he still had a lot to remember about the articles he had just heard, that he did not know how the whole thing hung together, and that he therefore asked for a copy of the points of complaint in order to be able to improve what he might have said hastily in his statements. This request was also supported by his relatives to the best of their ability, in that they also added the wish for their part to also receive a copy of it, so that they would be in a position to seek advice from reasonable people. They also asked, above all, since the matter was obviously of great importance, that the court day already scheduled for tomorrow be postponed for another month, and therefore that the procurator be granted safe conduct home again for the time being; they would gladly bear all and any costs for this without the slightest inconvenience to the bishop's treasury. But Eck and the Prelate of Allersbach were even less willing to do this than they had been to the earlier requests; they had no authority to do so. And the bishop himself, to whom the brave men then turned directly, flatly refused their requests except for a copy of the complaint. At the same time he gave them to understand that it would not be honest at all to speak to a man like Kayser.

The next day, July 11, our Emperor, bound and surrounded by a large band of armed peasants, whom the bishop had summoned to make the scene quite pompous, was led down from the fortress of Oberhaus into the city for judgment. Gently and joyfully the martyr walked along in the midst of his wild-looking companions, who, in order to frighten his relatives and friends the more, deliberately led him past their houses. Heartily, and with words of comfort and reassurance, he took leave of his sister, who stood weeping under her door and sobbing around his neck, for this world. He warmly greeted his friends, who met him frequently on the way, in order to comfort and encourage him by their words of encouragement, but who by no means tried to persuade him to recant. It should also be mentioned that another priest, named Fischer, was escorted to the place of judgment to be condemned on this occasion as well. But he was the exact opposite of our Leonhard. For while he addressed to the latter the strange words: "I am not worthy to walk beside you; you are a just man, but I have well deserved death, and I ought to have my just deserts done to me," he could not restrain himself on the other side in the utterances of his impatience and his anger, and loudly reproached the bishop as a bloodhound. Kayser, in a gentle voice, bade him be silent.

At last the procession came to the chapter-house, in the so-called Pfaffenhof, where the court-barriers were out in the open, and surrounded by many armed men and an immense crowd. Here, in judicial pomp, sat the bishop, and around him, besides the well-known Dr. Eck, a crowd of

Doctors, ecclesiastical lords, notaries and other persons of the court. Leonhard Kayser was reported to this court by the episcopal official, Dr. Hieronymus Metting, and immediately summoned. The eyes of all were directed expectantly towards the approaching martyr.

The lamentable trial now began. With assumed, solemn earnestness, Metting raised his voice and declared in a public speech that the bishop, by virtue of the oath he had taken to the Roman See, was obligated to put an end to heresy and all arousal, and to exterminate the sects that were rising with ever greater boldness. He now sees himself obliged to take such a step, but he will have the standing heretic Leonhard Kayser admonished to recant; in this case he should be granted mercy 2c. To this speech Leonhard had his lawyer Vincenz reply that he could not possibly contradict what was once founded in the Holy Scriptures. But he would gladly give up any opinion of which he was shown to be in contradiction with the word of God. After this, the episcopal official proceeded to announce a powerful citation, which, since the first notary was soon unable to read any further because of sympathy and emotion, another had to read out completely. Now Metting pulled out a Latin libell, which referred to the bull of Leo X. against Luther, to the Edict of Worms, and especially to that sworn recantation, which Kayser had taken at his first arrest in the year 1524. In vain the Procurator Vincenz made several weighty objections in the name of his client, in vain he asked for a copy and for further time for reflection, for communication in German. The official rejected everything and simply asked Leonhard to answer the individual articles of the complaint, which he recited in Latin, with a simple yes or no. This was truly Roman. That was truly Roman. That's the way Rome has always wanted and done it. No evidence, no rebuttal, no bright and clear reasons. Yes or no, servitude or death! - that's the way Rome wanted it, that's the way she still wants it. -

But Leonhard, who on this occasion became as eager as if he were preaching, did not comply with Metting's request, but translated the individual articles into German for the people standing around, explained them, and reinforced them with passages from the divine word. The solemn court session gained nothing from the accused in favor of Rome. At last Bishop Ernst himself put an end to the fruitless trial. Without paying any further attention to the protest of Vincent, who appealed in the name of Caesar to a general, free concilium, he personally read the verdict of condemnation, which read: "The accused should be degraded and handed over to the secular authorities. Leonhard was then also immediately deconsecrated under the usual rites and prayers (!) and dressed as an ordinary person in a habit. Afterwards he was led back to his dungeon in Oberhaus, where he had to remain until August 13.

On this day he was bound early in the morning with chains on a horse and led by several horsemen and foot soldiers to Schäding. On his departure, large crowds of people crowded in sympathetically. Admirable was his patience and steadfastness, his cordiality with which he greeted everyone, and especially the cheerfulness with which he accepted a cup presented to him under the city gate and emptied it after exclaiming: "This is to me in

my- Jesu name !" His friends and followers looked upon him with emotion and pain. They begged him, as they took leave of him with many tears, not to depart from the truth he had recognized, either in life or in death. When he recognized his old prison at Schärding, he joyfully exclaimed: "Christ, my God, how wonderful you are in your works, that I should come again to my old inn! He was still more cheerful when his relatives were permitted to visit him at Ver Schergenstuve. He met them with cordial friendliness. Their souls, however, were deeply moved, and they were dull and discouraged with sadness. To their words: "Ah, Mr. Leonhard, you must burn!" he answered gently and calmly: "Another message would certainly be better, but God's will be done; but I hope that they will not kill me without any judgment.

But it did happen. A few days later his public execution took place. Probably this had been accelerated by his relatives themselves by their constant intercessions and appeals to the bishop's and Bavarian court. At least Duke Wilhelm suddenly gave the order to the district judge at Schärding to put an end to the matter and to have the condemned man brought from life to death by fire. This happened on August 15. The following night, the necessary arrangements were made, and it was decided to execute him secretly and as early as possible in order to avoid any publicity, especially because of Kayser's distinguished relatives. The inhabitants of Scharding, however, who had received word of this and who took the closest interest in the fate of the devoted tolerator, did not open the city gates. So the execution was delayed until dawn. Then the executioners rode with two executioners and a servant before Kayser's prison, dismounted, and entered. One of them addressed our martyr with the crude words: "I can neither recite much to you, nor teach you; you know well how to keep yourself; I must obey the command of our most gracious lord." To him Leonhard replied calmly and kindly, "Dear friends, I have no need of your teaching; do as you are commanded." At the same time, without resistance, he held out his Hands, to bind. But neither the gentle answer, nor this humble behaviour, touched the callous, hard hearts. Terrible curses were uttered when the ropes became only a little tangled, which caused a little hesitation. Warningly and mildly, therefore, the pious warrior of the Lord said: "Dear brethren, do not curse! Take your time, I will not escape you. You do not make a covenant with me, nor do you make a move for me, unless Christ, my Lord, will have it. Ye are but instruments ordained of God." - Joyful and confident, and strengthened by the full consciousness of God's grace, he then followed the henchmen and executioners. His face, though pale and gaunt, reflected the serenity of his inner being. A blessed smile was on all his features. Holy psalms sounded from his lips. Thus the martyr went through the city to the place of execution.

In this glorious condition, however, he was disturbed several times on his last walk. Once a too zealous Roman priest approached him, who would have liked to convert him to the pope before his end. Leonhard rejected him. Then his former servant approached him to bid him farewell. Finally a third person tried to spoil his last moments by unnecessary consolations. In a beginning of holy displeasure he now shook his

Head, and exclaimed, "Christ, thou must suffer with me! Christ, thou must be under me, thou must bear me; with me it is in vain and lost!"

Having arrived near the so-called Griefß, a free place outside Schärding and situated on an arm of the Inn, Kayser saw the people crowding in large heaps. Almost incalculably Kops lined up head to head. Seized by this sight, and painfully pierced by the need of salvation of all these immortal souls, he began to speak: "There would be a harvest, there should be harvesters in the harvest! O ask ye therefore the householder of the cutting, that he may send reapers into his harvest!" But still an arm of the Inn separated him from the place where the pyre was built. Placed on a little wagon, he was quickly led across and brought to the sad scaffold.

The first thing he did here was that he loudly forgave his opponents and adversaries, and also asked the bystanders to forgive him if he had offended or angered any of them. He then asked all those present to pray for him, that God might grant him sufficient strength to depart in the true faith. At last he called upon them to sing the song, "Come Holy Spirit, HERRE GOD." But the judge of the land, already displeased and uneasy at this long delay, ordered the executioners to make haste. The executioners did not fail to hurry, stripped the martyr, who in the meantime had fearlessly mounted the scaffold, bound him lengthwise in his shirt on the pyre, and set the fire. Then the priest, who had interrupted Kayser's mood earlier on his way without being called, came up and exhorted him to beg God's forgiveness if he had erred in any article. Kayser did not answer him a word. But when asked: "Will he die a devout Christian?" he cried joyfully, "Yes!" Black clouds of smoke eerily enveloped his form. For the last time the quietly breathing and silently gazing crowd heard the sound of his voice. "O Lord JEsu, I am thine; make me blessed!" - and smothered by smoke and flame, he returned his spirit into the hands of the heavenly Father. When the fire was soon extinguished, the executioner rolled the corpse out with a rod, put more wood to the fire, cut a hole in the corpse, and pierced it with a sword. Then he stuck the pole in and lifted him back onto the grate until he was completely burned. It was on August 16, 1527, in the morning between 8 and 9 o'clock.

Mourning, reverence and admiration followed the martyr. With eagerness all the news about him that one could get hold of was collected. Entire works were published describing his life and death and praising Leonhard Kayser as a model for all evangelical Christians. Especially, however, Luther set up a delicious monument to him by his writing: "Von Leonhard Kayser in Baiern, um des Evangeliums willen verbrannt. A Blessed History. 1528." In a letter addressed to Magister Stiefel in that case, Luther wistfully exclaims, "Alas, I wretched man, how unequal I am to dear Leonhard Kayser! I do nothing more than teach the Word, preach it, speak and write about it in many words. But he has proven himself to be a righteous, mighty doer of the same word. Oh that God would esteem me worthy, that this Leonhard's spirit would not be twofold with me, but only half to overcome Satan, then I would willingly and gladly leave this life! Christ our

Dear Lord, grant that we may be the successors of this dear blessed Leonhard! His name is not only King, but also "Emperor," and he bears such a name with all honor, for he has overcome him whose power is so great that none on earth can be compared to it. Moreover, he is not only a priest, but a true bishop, even a pope, in that he has offered his body as a sacrifice, which has been pleasing to God, living and holy. So he is rightly called Leonhard, that is, Leuenhard. For he proved himself to be a strong, fearless lion. His two names were given beforehand by God; he is the first who has fulfilled and confirmed the name of his family." -

(Submitted.)

Parishioners excluded from the "Bännisch - Halten".

(Conclusion.) III.

How is a member of a Christian congregation to behave against one who has been banned from his congregation?

This third point, too, can only be an application to the individual member of the congregation of what has been said about the conduct of the congregation in general toward the one who has been banished. As for the congregation as a whole and its preacher, so also for the individual member of the congregation the stirring, searching, and admonishing of the banished person has an end; only here, too, what is said of the accidental meeting with the banished person in the pastor's conduct toward him applies. If, on the other hand, he hears of the repentance of the sick banished person, he must not only meet him with all brotherly love and heartfelt joy, and, according to Luc. 15:20, "exhort, comfort, and strengthen him according to his ability."But when he (the prodigal son) was yet afar off, his father saw him, and mourned for him, and ran and fell on his neck, and kissed him," but he must also immediately make known such a joyful event to his pastor, so that he may be able to minister to the poor man. Such a report should be made without delay, because in most cases the preacher would be the most suitable person to deal with such souls, and since the penitent banished should also be absolved as soon as possible by a called and ordained minister of the Word. It will also in most cases be more consoling and strengthening to the banished person, if his pastor, whom he has so long despised and whose words he has thrown to the winds, now assures him of forgiveness and acceptance to grace with God, prays with him and for him; also such usually desire the holy sacrament as soon as possible. -

Under no circumstances may a member of the congregation ask a banished person to take the place of godparent to his child; for in so doing he would be revoking the sentence of banishment for his person, which he had also pronounced, and in the event of his death would be entrusting the care of his child's soul to an enemy of his Saviour.

As regards the greeting of the banished on the part of a member of the congregation, the same applies to him as is said of the conduct of the pastor in such a case.

As far as civil life is concerned, the ban does not sever civil ties, so that, for example, if a member of the congregation is the business partner of a banished person, the ban may be lifted.

If this is the case, this relationship need not necessarily cease; although under certain circumstances it may be a good testimony if a Christian also dissolves his business connection with a banished person. In any case, a righteous Christian, if he has the choice, will prefer to do business with a good Christian than with a banished one, and especially, if business with another is a benefit to him, will give preference to the comrade and confidant of his faith, according to Galatians 6:10. 6:10. Nor is the intercourse between relatives and members of a family annulled by the ban; the believing wife, the believing child, according to the fourth commandment, is to honor the banished husband or father just as much, and to render him the same obedience, as before. The very fact of blood relationship should be a cause for unceasing fervent prayer to God for the salvation of the poor soul.

The "shunning" that a member of the congregation owes the banished person naturally implies a cessation of all friendly, intimate contact. He may not visit the banished person, nor invite him to a friendly visit. For as the right "shunning" is a continual testimony against the banished one, a continual call to repentance, testifying to him again and again that he is outside, outside the congregation of the faithful, that he has no part in the kingdom of God, that he has no fellowship with the children of light: Then the continued friendly intercourse with the banished man would be a weakening and disregard of the ban, a testimony that, though he might have been banished, it did not mean much, that it was not meant so badly, that therefore they remained good friends and stood by each other as before. But this is a shameful play with the ordinances of God, a gross disobedience to the command of God, who wants the banished person shunned, an unkindness to the banished person under the appearance of love, and therefore a grave sin.

If a member of the congregation finally becomes aware that the one who has been banished has come to the realization of his sin and shows remorse, he must earnestly exhort him to go to his pastor, report his change of heart, confess his sin, reconcile with his brothers, and ask to be readmitted to the congregation. And all this is to be done with forceful, moving words, so that the banished man may feel the heartfelt love for his soul, and so that he may recognize that, just as it was love and only love for his soul that drove the brothers to banish him in obedience to God's word, it is now again only love that rejoices that the sinner has repented, and that longs to call him again by the sweet name of brother and to extend the brotherly hand to him.

That, in a nutshell, is what is to be said of the "keeping of the ban" of a disfellowshipped member of the congregation. How great is the seriousness of God's order of excommunication! How terrible is the judgment of God upon the impenitent! But how great is the love of God for the sinner who repents! How faithfully He seeks our souls with love and earnestness! Therefore, "Create your blessedness with fear and trembling," and remember the words of Jesus, I. 14:23: "He that loveth me shall keep my word," shall therefore also walk according to the will of God with all earnestness in his conduct toward one that is bound. Yea, "Be not deceived; God is not mocked." Gal. 6:7.

J. E. Gottlieb.



Report of the Colloquium held with the venerable Synod of Minnesota.

Since the Synode of Missouri, Ohio, etc. has kept the order to enter into brotherly fellowship with other Lutheran bodies only if they have gained the conviction through official colloquia, i.e., through colloquies ordered by the Synode itself, that the new fellowship to be entered into is also based on true unity of the Spirit, this year's meetings of the Synod were held to discuss the matter. The Synod of Minnesota has kept the order to enter into brotherly fellowship with other Lutheran bodies only if they have gained the conviction through official colloquia, i.e. colloquia ordered by the Synod itself, that the new fellowship to be entered into is also based on true unity of spirit; so at this year's meetings of the Synod the undersigned were chosen as delegates to hold such a joint discussion on doctrine and praxis with the brethren of the Minnesota Synod. And as the venerable President of the Minnesota Synod, the Rev. Sieker, had kindly invited the delegates to attend the sessions of the Synod, which opened at Mankato, Minn. on the Wednesday after the second Sunday after Trinity, they accepted this invitation. During the beautiful and comfortable journey on the steamboat up the Mississippi, which lasted several days, they had the opportunity to take a closer look at the synodal reports of the Minnesota Synod of 1870 and 1871, as well as the minutes of the conference of members of the Minnesota and Missouri Synods held in St. Paul in January 1872, which appeared in the "Gemeindeblatt". And there the undersigned were forced to the conclusion that the venerable Synod of Minnesota had already spoken so clearly and decisively at its Synodal meetings both about its Lutheran position in general and in particular about the now burning questions of church doctrine, that the necessity of a further discussion of such doctrinal questions did not exist, but only that it seemed desirable that the principles laid down in the above minutes about the question: "What is the mutual conduct commanded in God's Word to the preachers of Synods mutually recognizing each other as orthodox in the field of their official work?", which until then had been discussed only in private circles, would now be recognized and accepted by the Minnesota Synode itself. In order to justify this judgment and the corresponding procedures of the delegates, they take the liberty of sharing some excerpts from the synodal reports of the Minnesota Synod:

Position of the Minnesota Synod on False Unionist Efforts. Synodal Report of 1870, page 26: "It is a grave injustice against God to fellowship with false doctrine and practice, for His Word is thereby held in low esteem, and the fools of men are exalted. It is also a grave injustice against many erring Christians, who are thereby strengthened in their error, since perhaps some could still be saved from it by a faithful testimony. And how many have already gone astray from the faith through this unholy mixture of light and darkness! The thought of a great, visible, united church is beautiful and inspiring, but it is part of the chiliastic delusion to expect such a thing here on earth, since the Lord Match. 24. has clearly prophesied that many false prophets will stand forth to deceive into error, if it were possible, even the elect. He adds, Behold, I have told you before. Shall the church of God help in seducing? But it would do so if it made unity with false churches, since outward unity may be accomplished only where there is unity in spirit and in truth."

About the theory of further development it says on page 29: "It been fought, doubted, and perverted, what great man has been has been said in a disdainful way by spirits of modern times that their inviolable in all points of his doctrine, except the apostles and old church had only recognized a small part of the truth ... only little prophets? Consequently, then, not this one doctrine of Sunday by little one had come to a fuller knowledge. This, too, is one of the alone, but all other Christian doctrines, must be left at the pleasure supposedly wise outgrowths of the scholarly arrogance of modern individuals. The Iowa Synod does not want this; it wants to stand times. The old church had the full, undiminished knowledge so fully before the hole which its principle makes in the wall of the and clearly that even today the defenders of the pure doctrine cite Confession-and who would doubt its probity in this resolution? - but, the testimonies for it from the oldest church. Luther took credit for have not these been great, gifted people, who have erred in the having brought to light the ancient treasure of apostolic doctrine, doctrine of Sunday, even in the opinion of the Iowa Synod? They long known, but buried by the debris of heresies. . . If only the three have erred, yet they were so honest and great, - may conscientious confessions, the apostolic, Nicene, and Athanasian, were taken Christians now place such excessive confidence in the members of seriously in the church, how many of the vaunted theologians would the Iowa Synod, as if they would never leave the breach made then still be allowed to teach and blaspheme God's Word?" unguarded, nay, that, following their principle, they could not

Of the "open questions" it is said on page 30: "Some think that disclose much more of the truth than now? According to love, one this and that doctrine has so gradually come into the consciousness would like to think them such exceptionally reliable guardians; of the church, that in former times it may well have been hidden in according to truth and experience, that they are not. We must, after the word of God, but has never been generally recognized, much all, consider what a privy we are. The persistent assertion of the less known as church doctrine. Only then, when a doctrine has been pernicious principle of "open questions" makes us see how confessed by the church, is it unifying for the members of the same." dangerous it is to look to anything but the infallible Word of God, . "But," says page 34, "the symbolical writings do not intend to whether men or angels, Gal. 1. Only this can be the stand of a replace the Bible, or the whole doctrinal content of it. There are still faithful Lutheran."

very many important doctrines in the sacred Scriptures which are Against chiliasm, both gross and subtle, the Minnesota Synod, not dealt with in the symbolical books. These, however, are not to at the meeting of the same in 1871, declared itself most decisively be regarded as less obligatory, but as binding on conscience as in 11 theses. - It further confesses, with our symbolic books, that the those presented in the Confessions. For example, the doctrine of pope is the "child of sin and ruin," the "right Antichrist," and so on. the inspiration of sacred Scripture. He who does not agree with the The venerable Synod of Minnesota proved its honest holy Scriptures in these cannot be recognized as a right believer in earnestness in practice by its renunciation of the "General Church the Lutheran Church, for to her all Scripture is - God's Word.... By Assembly". President Sieker said in his synodal address in 1871: way of explanation, the controversy between the Missouri and Iowa "The other day, through the Lutheran Magazine, I withdrew my Synods is remembered. The latter, like the former, professes to hold consent (to a reply given by the General Assembly of the Minnesota to all the symbolical Scriptures, but has soon questioned this Synod) because the prominent heads of the General Council, in doctrine, and soon that. Now it is the scriptural doctrine of Sunday, their public organ, since the meeting at Lancaster, have been that is abandoned by it. She does not do this because this doctrine expressing much more unionistic principles than ever before, so that is not clear and binding to her, or because she does not find it clearly the embarrassing conviction has forced itself upon me that a revealed in Scripture; on the contrary, she professes it as a doctrine parliamentary game has been played with us. No other impression revealed in the word of God. And yet it leaves it to the discretion of can be given to an impartial reader of their articles than that of impostor spirit that touches all that is God's, that endeavors to wanting at all costs to silence the members of the Council, for whom expose a piece of the rock of truth to the waves of the spirit of the it has become a matter of conscience to achieve not only a clear age. If we inquire into the reasons for this distressing position, the expression of the Confession, but also a practice harmonious with this Confession, and not even sparing personal denigration to achieve this end. As long as I could suppose that partly ignorance of the meaning of Lutheran practice, partly the force of habit and circumstance, prevented the enunciation of clear principles, and that therefore the honest adherence to the full Lutheran faith, even the most timid, would lead to a clear and unambiguous statement of the Lutheran faith, I would not be able to say that this is the case. I could write: "We have reason to believe that the victory of full truth and clarity in doctrine and practice will be won ever more powerfully and sustainably." Now that an unmistakable, fierce hostility to the principles we profess as a Synod has developed and is also being unabashedly expressed . . . I must, though with deep sorrow, regard the "hope" expressed in the last year as a mistaken and

Scriptures are not be-

proved by events to be wholly unfounded, revoked." The SynodThe Indians were urged to be faithful, to hold fast to the pure word resolved, "To sever the connection heretofore existing with theof God, and to trust firmly in Jesus Christ, the only Saviour and General Council, so as to put an end to the useless struggle on ourRedeemer. The earthly progress of the Indians had been greatly part, and to send a written statement thereof to the authorities ofimpaired by the devastating forest fires of last autumn; indeed, that body." - almost all their sugar bushes had been destroyed. But even more

The Minnesota Synod has further proved its earnestness inthan those terrible forest fires, their downfall is due to the greed of practice by its chastisement and expulsion of the Rev. Fachtmann,white neighbors, to whom the Indians often cede their land for a further by its decided struggle with regard to the elimination of theridiculous price, the necessary consequence of which will be that so-called Hanoverian State Catechism, further by the confessionalssooner or later they will be driven further, as has already been the introduced in the congregations! confessional registrations, etc. - sad fate of their fellow tribesmen in countless cases. O the poor

The negotiations on "the mutual conduct commanded in God'sdegenerate people! - Word to the preachers of the synods mutually recognizing each Since during the past triennium we have been able to exercise other as orthodox in the sphere of their official work," which tookonly a scanty activity of our own among the Indians of America, it place in four morning sessions of the synod, were very pleasing andhas been the wish of the Synod that our congregations should the heart-warming, for the unity of spirit wrought by God's mercy andmore support other orthodox missions. But it seems as if the Spirit was clearly evident, there was indeed "one and the samecongregations of our Synod, whether because of differences in speech," and the so delicious adherence to each other, "in one minddoctrine or in practice, could not turn with full confidence to the and one opinion," was found. - support of other existing missions. It seems all the more timely,

Praise be to God, who in these perilous times, when all thingstherefore, that the Reverend Synod should consider anew the are torn asunder, and falter, and fall, buildeth up, establisheth, andproposal which we made to it in 1869, namely, to see that it resumes firmly unifieth his spiritual Zion. May he have mercy on his hard-its own independent missionary activity, which has lately been pressed church, according to his great grace in Christ Jesus ourlimited to occasional visits of Missionary Mießler to the Indians of Lord. - Jsabella County. To this end, the most necessary step would be to

H. Fick.
E. A. Brauer.

appoint a missionary director and co-workers, who together would seek to found a mission house, from which they could look out, as if from a vantage point, where the Lord of our Synod would open a door to the outer as well as the inner mission; who would then, if possible, by personal visitation and observation, or by very reliable reports, be able to discover the missionaries in question. They also took steps to recruit young people who were suitable either for external or internal missions, and who would be trained in the mission house or elsewhere to become capable missionaries and would later be sent out.

Report of the Mission Commission of the German Lutheran Synod of Missouri, Ohio and other states.

*)

Dear fathers and brothers!

Since our mission stations in Minnesota and Michigan have there is a good mission house (dwelling house) along with 240 acres been abolished as such, we can unfortunately say little of any of unsold land, of which 80 acres are in Bethany, Gratiot County, effectiveness on our part among the Indians. But we have thebut 160 acres surround the mission house and homesteads, the certainty that the fruit of our earlier missionary activity and the latter of which are currently leased and may represent a value of present occasional visits of missionary Mießler, though little visible about 7000 dollars.

to human eyes, is nevertheless safe with God. Should the Reverend Synod deem it expedient to found a Our former missionary Mießler, who had taken over the office of missionary institution of its own, it would be expedient to keep the a school teacher in Saginaw City, made several visits to the Indians mission farm and the mission house for the time being, in order to there after his departure from Isabella County, Michigan, and establish there the beginning of a missionary activity of its own. If, reports from his last visit in March of this year that it gave the however, the Synod does not want to start its own missionary Indians great pleasure. As is usually the case with such visits, he activity again, then it is absolutely advisable to sell the mission farm, was unfortunately unable to see all of our Indians, as they were not since it does not raise much more than that the taxes are paid. The all in place. As he heard from the Indian Philip, whom some will legal title of the existing notes, mortgages and bills of sale is still in remember from his student days in Fort Wayne and who is now the name of the missionary.

employed as a clerk in a grocery store, most of the Indians we used to serve attend the Methodist meetings on Sundays, of which both the Episcopal and the Wesleyan denominations are represented. The missionary was particularly pleased to hear that none of our people had joined this sect. He exhorted them to fidelity and constancy:

*Unfortunately, this report, which was submitted to our Synod during this year's sessions, was not discussed due to lack of time; it is therefore brought to the attention of the members of the Synod. W. [Walther]



Mießler, as the President of the Mission Commission has not learned what is the name of the Trustees of the College at Fort Wayne, to whom the Mission property was to be transferred.

To the satisfaction of the Reverend Synode, we can inform you that the East Indian Leipzig Mission has greatly enjoyed sending Lutheran books and periodicals in English, and we ask that the means for a renewed mission may be graciously granted.

Finally, we report on the use of public mission funds during the past triennium:

A Box of Books for East Indies	4193.....	95
Small consignments		2.00
evening schools, Lutherans, doctrine and weirs, school journal for Ostiudien and for Mrs. Pastor Röbbelen		45.32
To Missionary Mießler through Mr. Kassirer Schuricht ...	30.00	To
Missionary Mießler through Pastor Sievers	60W	
Total expenditure	331.27	
Cash register:		
1) in the hands of the President of the Missionary Commission O116.....	28	
2) in the hands of the General Treasurer	4835.22	

May the merciful God guide the hearts of the Reverend Synod to such resolutions, which make it known that the cause of the outward mission to the Gentiles, as well as that of the inward mission within Christendom, is equally dear to its heart!

To a reverend synod...

Members of the Mission Commission.

On their behalf:

F. Sievers, President.

To the ecclesiastical chronicle.

Methodism. The editor of the Christian Messenger, a paper of the so-called Evangelical Fellowship, reports in his paper of June 5 on the experiences he had during his visit to the last Methodist General Conference in New York. He remarks: "We were struck by the cheerfulness that often broke through. It was not unusual to hear hearty, almost universal laughter at suggestions or remarks." Whether Dr. Nast, now perfectly sanctified in his opinion, who was present, laughed along, the reporter does not say. W. [Walther]

Methodism and Freemasonry. When, as the Lutheran Herald reports, the Methodist Episcopal General Conference met recently, Dr. Nast presented a petition against Masonry. It was handed over unread to a committee. Then an English delegation brought a similar petition, in which various complaints were made against the Masons, and the General Conference was requested to order the many Methodist preachers and laymen who belong to it to resign. This motion was received with pretty general laughter, but the convention allowed even this petition to pass into the Committee pocket, where I suppose it will now be well kept forever. Let us not wonder at this conduct on the part of the Methodists who wish to be pious. Their piety is evidently mostly a self-chosen spirituality (Col. 2, 18.), which has its reason not in the clear word, but in emotions. In this kind of piety, of course, one does not think whether a society like that of the Freemasons agrees with God's Word, but laughs at every scruple that other Christians have about it, if only one is not disturbed in his religious feeling in the process. W. [Walther]



The Commission to inquire into the state of health as well as the moral condition of our

High School of Fort Wayne, Ind,

has done its work at the appointed time. Unfortunately, the report was received by the undersigned so shortly before the conclusion of this issue that for the time being only the following can be communicated.

1. concerning the state of health, the

Commission conclusive:

"The unanimous judgment of the Committee, therefore, extends to this, that there is no valid reason why parents cannot in good conscience send their children here, and that our dear Institution may be strongly recommended to the continued love and care, not only of the Hon. Synod, but of every individual among us."

2. concerning the moral state, explains it conclusively:

"That the complaints concerning the Christian and moral condition of the pupils were generally justified; but that these had to be related primarily to earlier grades, while in the school year now drawing to a close a noticeable progress for the better had been shown."

Thanks be to God for his great mercy!

C. F. W. Walther,

d. Z. Praeses of the General Synod.

Roster of the members appointed by the Missouri Synod for this year's sessions of the Synodical Conference.

(on July 10 and following days at Milwaukee)

elected delegates.

I. From the Western District:

1. pastors:

substitutes:

A. WagnerH	.	Wunder
W. BartlingProf	.	A. Selle
E. Mangelsdorfl	.	F. Biltz
M. TirmensteinC	.	F. Love

Prof, C. F. W. Walther Prof, E. A. Brauer

2nd Deputies:

Substitutes:

Mr. Römer (St. Louis) Mr. Kalbfleisch (St. Louis)

Mr. LbeiS (Altenburg) Mr. Vedder (CollinSVllle)

Mr. Zuttermeister (Chicago) Mr. Buchholz (Chicago)

Mr Oehlerking (Addison) Mr Heidorn (Proviso) Mr G. Brauns (Cretr) Mr K. Talje (Äoliet)

II. from the Northern District:

1. pastors:

substitutes;

A. CrullM	.	Günther
F. LochnerH	.	Löber
C. PenaltiesF	.	Schumann
3. herzerE	.	Rolf

2nd Deputies:

Substitutes:

Mr. Piepenbrink (Grand Rapids) Mr. Brenner (Grand Rapids)

Mr. C. Eißfeldt (Milwaukee) Mr. A. Brust (Freistadt)

Mr. Dicke (Minn.) Mr. Brandhorst Sr. (St. Paul)

Mr C. Retzlaff (Kirchhayn) Mr C. Hackbarth

III From the Middle District:

F. Wyneken sen.

F. König

Dr. W. SihlerF

. W. Husmann

H. SchwanW

. Stubnatzy

2nd Deputies:

Substitutes:

Mr. OslermeierMr . Von der Au

Mr. G. ThiemeMr

. Leeser

Mr. HempeMr

. Stemmler (Zanesville)

IV. From the Eastern District:

i. Pastors:

Substitutes:

C. GrandP

. Brand

P. BeverH

. Hanser

2nd Deputies:

Substitutes:

Mr. I. Birkner (New York) Mr. H. Wolter (Buffalo)

Mr. I. Keil (Pittsburg) Mr. W. Saltmann (Baltimore).

Church News.

After Pastor Barth of the congregation in Chariton Forks, the former congregation of the blessed Pastor Kähler, had received and accepted a regular appointment, he was inducted into his new office by the undersigned on behalf of the reverend Presidium of the Secular District on the first Sunday after Trinity.

May the Lord make him a blessing to the church!

F. G. Walther.

On the 2nd Sunday after Trinity, June 9, Rev. I. P. Baumgart, who had quite lovely decorated. The undersigned preached in the morning, Mr. Pastor received a regular appointment from the Lutheran congregation at Warsaw, B. Burfeind in English in the afternoon. Teacher I. Th. Hermann and his Hancock County, Illinois, and had accepted it with the permission of his former singing choir sang some pretty pieces at both services and accompanied the congregation, was installed in his office by the undersigned, by order of the congregational singing with a melodeon. That in the midst of a city and honorable Presidency of the Western District. surrounding area, where almost all of our former co-religionists, who were still somehow longing for a church, have partly fallen into the dangerous Union net, partly been devoured by the Anabaptist sect, and where the banner of the pure doctrine of the Word of God has only been raised since last fall, so many people flocked together for this church consecration, did not go unnoticed.

JESUS Christ, the Arch Shepherd and Bishop of our souls, set this His servant to be a blessing to many!

Jacob Seidel.

Address: livv. <1. D. lZaumZarr, Hanooook IU.

to the great joy of every friend of our church.

May God bless this small congregation and make it a special blessing to our deceived fellow believers!

I. M. John.

Church dedications.

The eighth Lutheran church in the city of St. Louis, Missouri, called the Grace Church, was dedicated and consecrated to the service of the Triune God on Sunday Jubilate, April 21. It stands near the three mile house on the continuation of Franklin Avenue, just where before the extension of the city limits there were two suburbs of St. Louis, Butchertown and EllardSVille, which now belong to the city and are inhabited chiefly by Germans, that is, in an important mission field. It is small and only a frame building, but it is situated on a hill and with its little tower it is a lovely sight. Hopefully it will soon give way to a larger church and will only be used as a schoolhouse. On the day of the inauguration the undersigned preached in the morning on Joh. 1,16-18. and in the afternoon Pastor Böse on 2 Mos. 20,14. Until an own pastor is employed, students of the local seminary will preach and the sacraments will be administered by one of the local pastors. Teacher A. Pietschmann holds weekly and Sunday school in the same. The Lord reward all who have contributed to the building of this church, and let them experience the joy that a larger orthodox congregation is also being established in this region!

F. Bünger.

Mr. Rev. I. K. Rupprecht, of Norfolk, Madison county, Nebraska, writes: My dear Zion congregation, with great effort and ample assistance from Mr. Pastor Link's congregation near Watertown, Wis. built their little church during the time of our Synod, and when I arrived again in the congregation, the church hall and parsonage apartment were quite ready for dedication and living. On the first feast of Pentecost I consecrated the little church. First I said a consecration prayer and then held a dedication speech in which I tried to show: How this poor little house and rciumlein is, will be, and will remain a true house of God. Many had tears in their eyes at the dedication of our little church. Our little church is now built in such a way that one room is intended for the church services and for the school and one room together with the kitchen for my apartment. The whole building is a nice frame house, and is also beautifully situated, two miles from the little town of Norfolk, in wide prairie and on a moderate plateau, so that we have a splendid view for many miles along the Elkhorn River. - School is now kept to the best of our ability. God grant that faith and true love may sprout, green and blossom in the hearts of all who come to our little church, just like the beautiful plains of Nebraska. May the Lord keep us in grace His pure Word and the right Sacraments and keep us in the same faith and walk until our end, so we will praise and glorify Him eternally and thank Him. Amen.

On the third Pentecost the Lutheran congregation of Bethlehem, Effingham Co., Ill, had the great joy of finally being able to consecrate their dear house of worship, which had been under construction for over three years, but could not be completed for lack of money. At this celebration, Prof. Brauer from St. Louis preached on Joh. 14, 23 in the morning and Pastor Kleppisch from Belleville, Ill. preached on Procd. 4, 17 in the afternoon. 4, 17. Also present as guests, with numerous members of their congregations, were the neighboring Pastors Schuricht and Holtcrmann, and from the Illinois--Synod, Pastor Heiniger and Pastor Federsen.

The church bears the name: Evangelical Lutheran Church of Christ's Nativity, is a frame building, 60 feet long and 36 feet wide, and is equipped with a small tower, which is visible from afar on the prairie with its bright little flag and its twinkling little star, and kindly invites those wandering to the heavenly Zion to refreshment from the source of life.

The Lord has helped us this far. Glory to him alone!

G. Wangerin.

On Trinity Sunday, "the first German Lutheran church" was consecrated in Minonk, Illinois. This is quite a friendly frame building, 22 feet wide and 38 feet long, and was built for the purpose by the small congregation.

Notice.

The Lutheran Zion congregation in Boston, Mass., has nominated Pastor Wilhelm Bartling as a candidate for the vacant congregation in Fort Wayne. St. Louis, June 25, 1872.

Th. Brohm,
d. Z. President of the Electoral College.

The Evangelical Lutheran "Synodal Conference of North America" assembles, beloved of God, on...

Wednesday 10 July v. 1872

At 9 o'clock in the morning at Milwaukee, Wis. in the Sanct Johannis church of the Rev. J. Bading. Duration: 6 days at the most.

Those of the honored members of the Synod who, either by resolution or otherwise, have to submit certain works, treatises, theses, proposals on doctrinal pieces 2c. to the "Synodal Conference", are requested to send them to the Reverend President, Professor C. F. W. Walther, by July 1 at the latest.

At the same time, all those who intend to attend the "Synodal Conference", be they delegates or guests, are urgently requested to notify Sr. Honourable, Pastor loci J. Bading, by letter by July 1 at the latest.

Birmingham, Pa, June 3, 1872...

F. A. Herzberger, Secr.

Book - Ad.

The Monkey Religion. A conversation held in Arizona about it, put into dainty rhyme by a human being. Manville, Arizona.

Until recently, people who had not yet completely lost their reason, conscience, and religion believed that monkeys were cattle, like other livestock. They were amused by their strange grimaces and leaps, but otherwise they were put in the same box with dogs, cats and pigs, and believed that as a human being they were infinitely superior to the apes. - But this is now to change. The bailiff of the apes has made the astonishing discovery that the apes are a very special animal, for from them mankind is descended. Büchner joyfully agreed with him, who in his infamous book "Kraft und Stoff" ("Power and Substance") asserted that man was nothing more than a highly organized animal. Darwin also seeks to prove the same in a thick book that appeared last year. There is now great rejoicing among the deniers of God, who rejoice: If we are ape children, then we are cattle, like other cattle, and need as little religion as dogs and cats. - The above-mentioned booklet now contains a conversation in which some honest Germans prove to the monkey philosophers that the whole monkey religion is nothing but humbug, humbug, and nonsense, which is why no man who is still in possession of his sound reason could accept it. Since there is also no lack of ridiculous scenes by which the foolishness of the monkey children is exposed, the whole thing is not only instructive, but also highly amusing to read. The pamphlet, neatly furnished and containing 40 pages, costs only 20 cents, the dozen \$2.00, and is to be obtained through Messrs. 21. O. Nartüvl and D. VollcLnivA, 8r. l-nuiK, 21 o.

Conferenz - Ads.

The Peoria-Rock Island Pastoral Conference will meet, God willing, at Peoria, on the 30th of July last, at the residence of Rev. J. I. Kern, secretary.

The Cincinnati Pastoral and Teachers' Conference will, God willing, hold its meetings from the 25th to the 29th of July Inolus. at the residence of Rev. Runkel, in Aurora, Ind.

,H. Gümmer.

The Middle Illinois Specialconference of the Illinois and Missouri Synod will meet, God willing, at the home of Rev. A. H. Burkhardt in Springfield, July 9-11.

The subject of the discussion will be: Theses on the doctrine of baptism. H. Meyer.

The New England Pastoral Conference will meet, God willing, from the 16th to the 18th of July, at Squantum, near Boston, Mass. A. View end, Secretar.

The Baltimore Districts Conference will, God willing, hold its next session at Rev. G. Rademacher's, July 9th to the Uth.

The brothers coming from the west want to get off at Westminster, but those traveling via Baltimore want to get off at Finköburg, where they can get on Monday, July 8, on the train that leaves the Northern Central depot on Calvert Street at 3:30 in the afternoon.

Carl Frincke, secretary.

To the message

For all members of the Northern Illinois Pastoral Conference.

Since the General Teachers' Conference in Milwaukee and the Northern Illinois Pastoral Conference in Joliet are scheduled for one and the same time, the President of our Conference, Prof. Selle, has instructed me to call the Northern Illinois Pastoral Conference eight days earlier.

The sessions of our Conference will therefore, God willing, not be held at Joliet from the 23rd to the 25th of July, as was formerly indicated, but from the soldering to the 18th of July.

Gottl. Traub, secretary.

Received at the Middle District Treasurer's Office:

To the synodical treasury: From Past. Wendt's congregation in Sey- mour K7.50. Past. Schöneberg's congregation in Lafayette K52.50. Rev. Fleischmann's parish in Kendallville K12.15. Past. Jüngel's congregation in Jonesville K35.60. Past. Knief's congreg. at Neu Dettelsau K11.30. A. F. there K1.00. Past. Jor' Gem. at Logansport K17.00. Past. Mertz' Gem. at Brownstown K12.10. Rev. Detzer's Gem. at Defiance K22.06, at South Ridge K24.62. Rev. Zagels Gem. near Fort Wayne K17.49. Past. Stocks comm. at Fort Wayne K10.55. Past. Strieter's Gem. at Peru K10.00. Dr. Sihler's Gem. at Fort Wayne K61.96. Past. Stubnatzy's church there K53.13. Past. Fritze's comm. in Adams County, Ind. there K15.00. Past. Bundenthal's Gem. in Marion Township, Ind. that place, VO.OO. Past. Böse's Gem. in Avilla, K9.67. Past. Rup- precht's Gem. in Decatur K8.40, in Van Wert K3.50. Rev. Steinbach's Gem. in Fairfield K21.00, by himself K2M. Rev. Wichmann in Farmers Retreat KIM, whose congregation K16.36. Rev. Kunz in Julietta K2.00, whose congregation K15.00. Rev. Runkel in Aurora K2.00. Rev. Crämer in Zanesville K2.00, whose congregation K20.00, of the sewing club there K20.00. Of Rev. King in Cincinnati K2.00, of some members of his congregation K30.OO. Rev. Tramm in Vincennes KIM, whose congregation K20.13. Mrs. Broderhausen there KIM. From Mrs. Burre as a thank offering for recovery K2M. Past. Lothmann in Elyria K1.OO. Past. Horst in Columbus K1.OO, whose Filialgem. K2.25. Past. Krafft's comm. in Defiance County K2.36, in Florida K1.63, in Henry County K1.77, in Fulton County K4.55. Past. Schmidt's Gem. in Terre Haute K5.90. From N. N. there for recovery of his daughter K5.00. Past. Strikter in Peru K1.OO. Past. Hochstetters Gem. in Indianapolis K86.92. Past. Wunderlich in Tolleston K1.OO. Past. Wyneken in Cleveland KIM. Past. Husmann in Euclid K1.OO, whose parish K10.OO. Bro. Rolf K5.00. past. Jor in Logansport K1.OO, whose congregation K8.70. Rev. Hild in Mishawaka K1.OO. Rev. Gotsch in Akron K1.OO. Rev. Frank in Lancaster K1.OO, whose congregation K17.00. Rev. Sauer in Dudleytown K1.OO. Past. Kühn in Minden K1.14, whose parish K7.86. Past. Säumann in Newburgh K1.OO, whose parish K13.OO. Teacher Zitzlaff in Evansville K2.00. Teacher Scheft in North Dover K1.OO. Past. L. A. Detzer's parish in Holland K2.90, in New Boston K2.60. W. Hulzer 25 cts. Past. Schlesselmann's Gem. in Arcadia K5.00. Past. Schumms Gem. K10.OO. Past. Bauer's parish K8.00. Past. Evers in Root K1.OO, whose parish K15.60. Past. Brackhage in Bennington K1.50, whose parish K20M. Past. Schwan's comm. in Cleveland K104.45. Past. Fleischmann in Kendallville K1.OO, whose comm. is K12.00. Past. Stubnatzy at Fort Wayne K1.OO, whose comm. is K57.72. Past. Zagel's comm. at Fort Wayne K15.60. Past. Reichhardt at Columbia City KIM, whose comm. K11.00. Past. Sitzmann's parish at Pomeroy K10.75. Past. Nützels Gem. at Columbus K10.54. Past. Schwans Gem, in Cleveland K75.70. Past. Saupert in Evansville K1.OO, whose Gem. K16.55. Kindtauf-Collecte at Chr. Beck K3M. Of Past. Saupert's confirmands K3.75. fr. Kahre K5.00. past. Jlbkers Gem. in Adams County K100.00. E. Schmittgen in Elyria K5.00.

To the building fund: from G. Häderle in Lafayette K2.00. Past. Jüngel's congregation in Jonesville K2.00. Past. Bundenthal's branch church K21.25. Dr. Sihler's church in Fort Wayne K82.07. Past. Strieter's congregation in Peru K62.00. Past. Maak's congregation K9.75. by Past. Heintz at Crown Point K2.74. By Past. Schumms Gem. K34.00. Past. Evers' Gem. in Root K5.00.

For the heathen mission: From Past. Schöneberg's congregation in Lafayette K9.50. Past. Zagel's Gem. at Fort Wayne K16.00. Julius Boehne K2.00. Kindtauf - Collecte by W. Böse at Fort Wayne K3.70. By A. Schwegler at La Porte K2M.

To the widow's fund: From Past. Jüngel's parish in Jonesville K10.00. Mrs. Meyer there K2.00. G. Vornholdt there K2.00. Past. Kniefs Gem. in Neu-Dettelsau K7.25. By Past. Stock of two unnamed K2.00 and K1.00. By Dr. Sihler's Gem. in Fort

On the emigrant mission in Baltimore: From Past. Jüngel's Gem. at Jonesville K13.00. Past. Bode's Gem. at Fort Wayne K14.12.

On the Emigrant - Mission in New York: From Past. Zagels Gem. at Fort Wayne K16M. Past. Hochstetter's parish in Indianapolis K34.00. I Stach in New Boston K1.OO. Collected by teacher Hafner at Nahrwold's wedding K7.50. From Past. Bode's Gem. at Fort Wayne K14.12. Past. Heintz's Gem. at Crown Point K4.14. Past. Detzer's Gem. at Defiance K20.46.

On the Hermannsburg Mission: From Past. Jox's Gem. at Logansport K35.00. Konrad Westenfeld K2.50. Past. Stock's congregation at Fort Wayne K10.50. Past. Zagels Gem. at Fort Wayne K16.00. Mrs. Kuellsen at Logansport K1.OO.

On the Leipzig Mission: From Past. Wyneken's congregation at Cleveland K66.00. Past. Reichhardt's congregation at Columbia City K10.00. Konrad Westenfeld K2.50.

For Past. Brunn's institution: From Past. Dulitz's comm. in Huntington K3.25. C. Höbener in Dudleytown K2.00. From G. Mönning there K1.OO. Wittwe Gundermann there 35 cts. Past. Schlesselmann's Gem. in Arcadia K5.00. N. N. in Bennington K1.OO. Past. Heintz's comm. in Crown Point K4.14.

To the college household in Fort Wayne: from the Gem. in Adrian, Mich. k15.00. Past. Dulitz's gem. at Lancaster K1.65. Past. Schumms' Gem. K3.00. Mrs. Hauptmeyer at Columbia City K5.00.

For the inner mission: from W. Gehrke in Adams County K5M. Past. Rupprecht's comm. in North Dover K14.25. Chr. Danket in La Porte K1.OO.

To the Seminary household in Addison: from H. Hob- rock in Adams County K2.00. F. Welcher there K2.50. F. Boknecht there K1.OO. Past. Hilds Gem. in Mishawaka K7.70. From the Woman's Club in Evansville K11.50.

On the building of churches in Chicago: by Past. Zage! at Fort Wayne K3.00. H. Kolkmeier there K2.00.

For teacher salaries: From Past. Bauer's congregation K8.00.

To the orphanage near St. Louis: From Mrs. Weber at Evansville K1.OO. Mrs. Meyer there K1.OO. Joh. Kunz through Past. Bauer K3.00. Bro. Sommerdinger by the same 50 Cts. H. Kessler at Bennington K1.OO. A. Schwegler at LaPorte K2.00. Chr. Mueller at Evansville K2.00. D. Meiländer at Newburgh K2.00. By some school children at Mishawaka 60 Cts. By Julius Boehm at Elyria K1.OO.

To the Hospital at St. Louis: From Mrs. Spindler at Evansville KIM. Mrs. Wiegiers there 75 Cts. Mrs. Boehm in, Elyria K3.00. A. Schwegler in La Porte K1.OO.

For poor seminarians in Addison: Wedding coll. by I. Seip in Evansville K2.55. By Chr. Meierdmg there K5.00.

For poor college - S'chupers in Fort Wayne: From W. 'S. in Defiance K5.00. Bro. Schinnerer through Past. Schumm K10.00. Kindtauf-Collecte by Germann K2.50. By Pastor Evers' congregation in Root for F. and P. Wambsganß K10.00. For F. Zagel by F. Stellhorn K3.00, by L. Gehrke K4.00, by C. Pöhler K5.00. Wedding-Coll. by Schlautroff K5.63, by A. Stellhorn K13.90.

For poor students in St. Louis: From the Woman's Club in Columbus, Ind. k11.00. From Past. Schlesselmann's congregation in Arcadia K9.00.

For the community in Leland, Mich.: By C. Brand, Sr. at Columbia City K2.00.

For the burned in Wisconsin and Michigan: from Past. Karrer's congregation K5.75.

Fort Wayne, May 31, 1872, C. Grahl, Cassirer.

To the Seminary - Budget Received: From the congregation of the Rev. Bötticher slllinoissynodel 8 side pieces, 5 hams, 5 shoulders, 1 package of beans, 9 dozen elders; from Mr. Ködert of Baden, 4 barrels of kitchen vegetables; from Mr. Rev. Bremer's parish at Lake Creek, Mo. 1 barrel of hams and sides, 1 barrel of dried apples, 1 barrel of dried peaches, 1 barrel of wine, and K8.55 cash; by Mr. Rev. Osterhus KIM; by Mr. Waltke, soap boiler, from Past. Claus' parish 2 boxes of soap; from Mr. Past. Dörmann's St. Petri parish 304 lbs. of smoked hams, shoulders and sides, 18 lbs. of dried peaches; from his St. Pauli parish 7 hams and 5Z dozen eggs; by Mr. Rev. Burkhardt of Joh. Bim- bäum K5.00; from the congregation at Minden, Ill, 5 barrels of flour; from the Synod of Illinois, &c. St., by their treasurer, Mr. Rev. Bötticher, K50.00 as one half of a contribution, while the other half is given to Mr. Kassirer Schuricht for teachers' salaries.

For poor students: From N. N. from Mr. Rev. Bremer's congregation 6 pairs of stockings; by Mr. Rev. Brüggemann thank-offering from Mrs. N. N. K3.00 and wedding collecte at H. Bosse K5.00 for Läwen; by Mr. Past. Prdhl from his branch congregation K8.50 and by confirmands from Prairie City K2.00 for student Pröhl; by the Women's Association in Grand Rapids, Mich. 3 blankets, 2 sheets, 4 pillowcases, 6 sackcloths, 3 pairs of stockings; Pentecost Collecte of my congregation in Miners- twvn K10.10 for Fort-Wayner sophomore Krause; by Mr. Rev. Dörmann from Mrs. Welge 1 of his shirt, 1 Pr. stockings; from the Carondeleter Frauenverein K10.00; by Mr. Past. Hahn from the Staunton Women's Association 4 sheets, 8 towels, 1 pr. pillow cases, 8 handkerchiefs; by Mr. Pastor Hudtloff K10.00; by Mr. Rev. Stürken from the women's association of his parish K25.00 for masons and K10M for sheep, also for poor students K4.50, collected at Mr. Hobus' wedding, and K2.00 from Mr. Drechslser; by Mr. Kassirer Grahl according to his invoice K20.00.

A. Crämer.

I have received K6.80 for the Wartburg Orphanage through Mr. John Brüning. These are the proceeds of a collection at the wedding of Mr. Meinich in Yorkville, New York. God bless the dear givers!

G. C. Holls.

From the bell-bag of the congregation of the Rev. Röder in Dunton, Ill. to have received 20 dollars, certifies with heartfelt thanksW . Burmester.



For the Lutheran orphanage near St. Louis...

has been received by the undersigned:

From Mrs. Brüning in Chicago "2.45. Miss M. Sauk there "1.80. N. N. in Past. Love's parish in New Orleans "5.00. Kindtaus - Collecte at A. Gvhringcr in Accident, Md., "7.00. Collecte at the Annual Fcst on the Orphanage Square on June 9 "372.68. Received subsequently to the same "7.00. From Jcecream sellers "21.00. From the Women's Club of the parish of Mr. Past. Hartmann at Effingham "6.00. From the savings bank of little Th. Lenow "3.00. From Immanuels-Distr. at St. Louis: from C. F. "1.00, Mrs. C. Nenger "2.00, Marie Dieckmann "1.00, from the crochet school of Mrs. Franziska Schmidt "7.00, G. Beckmann "7.00, L. "1.00, Mrs. K. "1.00, A. Sch. "1.00, estate of Jakob Albr "5.00. By Mr. Teacher Karau in St. Louis "7.90. From N. N. by Past. Steinbach "50.00. Pauline Schaumburg "2.00. W. Depner "5.00.

I. M. Estel, Kassirer.

For the Lutheran Hospital in St. Louis

I have received the following additional gifts:

By Mr. Hagemeyer, deputy of St. Paul's comm. in Peoria, Ill, "13.50. By Mr. Depner in Cleveland "5.00. By Rev. Besel in Cape Girardeau, collected at Mr. Mack's wedding, "3.25. By C. Schroeder in Port Hudson, Franklin Countv, Mo., "1.00. By N. N. through Past. Querl in Lvons-' ville, Ill, "3.00. From Clara Römheld in the congregation of the Rev. Mießlcr "9.00. Mr. Wm. Waltke in New Bremen 3 boxes of soap. C. W. in St. Louis "5.00. From a parishioner there "5.00. From Father Blödel through Mr. Past. Mennicke at Rock Island, Ill, "2.00. From N. N. through Mr. Rev. Steinbach "50.00. F. W. Schuricht, Kassirer.

For poor students received from the worthy sewing society in Collinsville, Ill, 14 shirts and 4 pairs of stockings. From the dear young men's association of Pastor Wagner's congregation in Chicago (for Stud. Burinester) "15.00.

For the Lutherans in Armenia from N. N. "5.00. From Land. Joh. Gl. Walther "2.00. From Mr. C. H. Docker at Immanuel's parish in St. Louis "5.00. C. F. W. Walther.

For the building of the church of the congregation at Minonk, Ill, having received as love gifts from an unnamed person of Marys, O., "1.00, from an unnamed person of Benton Town, Minn, "1.00, from the congregation at Secor, Ill, "46.00, from the congregation at Panther Creek, Ill, "43.00, from the congregation at Peoria, Ill, "21.20, certifies in the name and behalf of the congregation, with heartfelt thanks and blessings.

I. M. John, Pastor.

Corrections.

1) In my last receipt for the orphanage (see "Lutheran" No. 17) it should read instead of: "At Stoll's wedding collected by Past. Schmeißcr "5.75. by Past. Bötticher at Fort Pulaski, Ill, read, "15.00." collected at Stoll's wedding by Past. Bötticher at Mount Pulaski, Ill, "5.75." Collected from Rev. Welder by Rev. Bötticher "15.00.

A. Lehmann.

2) In my last receipt for the hospital (see "Lutherans" No. 16) read instead of ""7.15" by Collector Neumüller in Altenburg, Perry Co., Mo.: "8.15. F. W. Schurich t.

The receipt of Mr. Kassirer C. Eißfeldt and some smaller receipts had to be put aside for the next number due to lack of space.

To the message.

This year's general synodal report will be published shortly. The price of the individual copy cannot yet be determined.

Since it has already happened repeatedly that editions of earlier reports have not been sufficient to satisfy all demands, all those who wish to have copies of the same are herewith requested to send in their copies without delay.

M. C. Barthel.

Changed addresses:

Rev. I. Xellen,
Necfuon, Oruukes
Oo., Nis.

Hsv. (Zriisbiuu I*opp,
Lenoslia, IVis.

Kev. H. liumelovv, Dox
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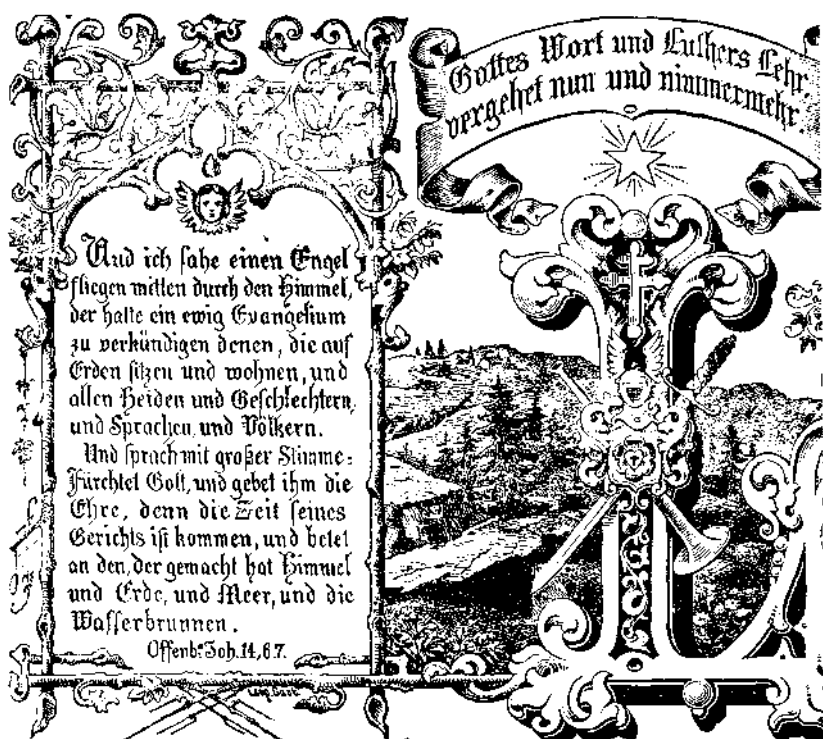
Rev- 0. II. O. Üelilipsisk,
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Olroster, III.

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The "Lutheran" is published twice a month for the annual subscription price of one dollar and fifty cents for the foreign clerks, who have to pay the same in advance and pay the postage.- In St. Louis each number is sold for ten cents.

Only the letters containing notices for the paper are to be sent to the Ne- daction, but all others containing business, orders, "cancellations," monies -c., at the address: **LI. L. üartUel, Corner ok 7tdaoa** lakaxett""8lrk!k!t8, 8t. Donis, Llo., to be sent to: - In Germany, this journal can be obtained through **Naumann's Buchhandlung** in Leipzig and Dresden.



Herausgegeben von der Deutschen Evangelisch-Lutherischen
Zeitweilig redigirt von dem Lehrer-Gottf.

Volume 28, St. Louis, Mo. July 15, 1872, No. 20.

**Address of the Vice-President, Rev. Brohm, at
the opening of the Convention of the General Synod of
Missouri, Ohio, and other States, at Saint Louis, Mo. on
the 27th of April, 1872. *)**

Venerable and beloved brothers in the Lord!

Our venerable President, concerned that yesterday's sermon would exhaust him so much that he would not be able to open the Synod in person without damage to his health, has commissioned me to take his place. And so I am permitted to address the following words to you, as they spring from my heart.

Surely we are all vividly aware that today we begin the most important Synodal Assembly we have held in twenty-five years. Certainly I speak it as coming from the heart of all who are present: The Lord has done great things for us. Of this we are glad. As we look back today on the history of our synod, which has existed for twenty-five years, we are involuntarily reminded of the parable of the mustard seed, which we read in Matthew 13:31, 32. There the Lord says: "The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in a field. Which is the least of all seeds; but when it groweth up, it is the greatest of cabbages, and becometh a tree, that the fowls of the air may come and dwell under the branches thereof." The kingdom of God makes a small beginning, seemingly small, but it spreads in spite of all obstacles, and grows into a tree under whose shade immortal souls have their refuge. And as it is with the kingdom of God in general and great, so it is with every single part and branch of it. This is the characteristic feature of a work, that it is the work of God and not of men. The works of men often make a grand and brilliant beginning, but their progress is poor and their end miserable. God's work starts small, but has a blessed progress that cannot be stopped by any power of hell. It would give us

*)By mistake, this speech was not included in the Synodal Report; therefore, at the request of the editorial staff of the "Lutheran", the author has allowed it to be communicated to our dear congregations. D. R.



Vergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Juli 1872.

No. 20.

would be going too far if we now wanted to prove this from the Almighty, hitherto preserved, therein he has established us ever history of the Christian Church. more firmly through many a trial and experience.

If, however, it is permissible to compare small things with large In the face of these facts we must cry out today: Not to us, O things, then the same applies to our Synod. When it held its first Lord, not to us, but to Thy name give glory for Thy grace and truth! meeting on April 26, 1847, and constituted itself as a synod, there If we were gathered here today to give glory to ourselves or to any were no more than 12 voting pastors with their respective man, or to exalt ourselves in self-satisfied arrogance above other congregations and 12 consulting pastors and candidates; today we synods, God's curse would hover over our assembly; then we would see their number increased to 450. Then there were 6 States over have the dreadful prospect that the work begun, like the Babylonian which our Synod members were scattered miserably; now, except tower, would soon come to a standstill or even collapse under God's Canada, 25 States are represented. Not one of the larger cities now wrath, which resists all arrogance.

exists in which our Synod does not have one or more But if we are convinced, in the deepest sense of our congregations. Of the parochial schools and teachers there were nothingness and unworthiness, that our Synod is God's work and then but few; now over 230 teachers are members of our Synod. that God has poured out this unspeakable blessing upon us, then The institution for the training of preachers, then existing in its first the question naturally forces itself upon us: What shall we do, and beginnings, was so small that it could scarcely claim the name of a what can we do, that when we old men shall soon lay down our seminary or high school. Under the Supreme Blessing, our Synod heads, this blessing may be propagated to our children? To this is now adorned with three noble pearls, a Grammar School, a end, the venerable Synod has before it a number of guiding Seminary for Preachers, and a Seminary for School Teachers, with propositions which might serve as a basis for fraternal discussion, 400 youths preparing for the office of preaching and school should the Synod otherwise decide to elaborate on this submission. teaching. At that time our synod stood all alone and lonely and was

looked upon by other church bodies with disdainful or scornful eyes; May God, the Almighty and Merciful, fill us with the spirit of truth and harmony, so that this meeting may constitute a new stage from now we stand in fraternal alliance with 5 church bodies, some of which we may continue our ecclesial pilgrimage. them large. As the immigration of Germans in the last twenty-five years has taken on such an extent that it has indeed become a world-historical event, so our Synod has followed it step by step, as a servant who has helped our to break the bread of life for fellow immigrants in the wilderness of this great West.

Now it cannot be denied that other ecclesiastical bodies have also risen mightily in the last two or three decades. But what essentially distinguishes us from them is the pure, unadulterated confession of the Lutheran faith. This is the core of our Synod, this is the golden chain that holds us together, this is the banner around which we rally, this is the goal toward which we strive. In this confession, God, the

A submission about Father Brockhagen's rubble.

No. 1.

The honored editorial staff of the "Lutheraner" sent me some time ago a booklet for review with the title: "Schutt und Gerölle oder der Protestantismus in seiner Nacktheit von Rev. B. Brockhagen" (Debris and Rubble or Protestantism in its Nakedness by Rev. B. Brockhagen), sent to the editorial staff on behalf of the author by Mr. J. B. Müller, editor of the "Herold des Glaubens" (Herald of Faith). with the request that the booklet be published in the

"Lutheraner" to discuss. I must now confess to the honored editors of the "Lutheraner" that I did not comply with this request. When I opened the booklet, I was hit by such an infernal smell that I quickly closed it again, close to vomiting.

So it lay on my desk for a while, until a good old friend saw it during a visit, seized it with eagerness and pocketed it with my permission. I told him of my experiences with the book as a warning, but he laughed them off and said: "Reading such books is at times as necessary to his mental health as rhubarb is to his physical health.

My dear old friend is, after all, very inclined to melancholy, and is often severely challenged by the worry that Christianity and Christian civilization will give way to a new pagan barbarism in the so-called Christian countries, and will dominate everything under the name of "the Catholic Church. Then he reaches for such books as in bodily illnesses for his rhubarb box, and reads himself, as he claims, fresh and healthy on them. "For," he says, "when I have read such a book, I see from it that there is still some truth in 'Sit thou at my right hand,' and that at least in heaven all must still be nicely in order. The old devil must still be under the almighty foot of our heavenly King, for otherwise he would not expose himself so, and rage in such a vile manner." He has therefore acquired, often at great expense, a whole series of such papist writings, old and new, as more respectable papist scribes have always left to the lowest servant of the Antichrist to write, and they are emblazoned in a handsome binding, lined up with his medicine chests, on a special shelf in his study.

When I asked him yesterday about the little book, he rubbed his hands together in glee and said one thing after another: "Good book, highly recommended, delicious book," and so on. As I now looked at him somewhat astonished, he went on in his usual manner: "I can give you that in writing, sir, if you ask for it." "Even for the 'Lutheran'?" I asked. "For the 'Lutheran,' too," he answered, "and for anyone who wants to know."

He then sent me the following; do with it what you will.

"Every reasonably fair-minded person will consider it a peculiar impertinence if someone deposits his dirt in front of the door of a proper landlord's house, then pulls the house bell and politely asks the stepping out landlord to bring said dirt into his house, to examine it closely, and then to kindly give his judgment on the constituent parts and value of the same.

"This little piece was recently performed by Rev. B. Brockhagen, who sent his little booklet, 'Schutt und Gerölle 2c: Schutt und Gerölle 2c.', with the imposition that it should be discussed in their esteemed publication. Not in his own person, but through his friend I. B. Müller Dom -Herold of the Faith*; Mr. I. B. Müller must be testified here that in truly magnificent self-denial he has given a sample of genuine papist holiness worthy of imitation. The little book itself contains the usual purrs, follies, and lies, such as have been told for three hundred years by the enmity of natural man blinded by the devil.

against the eternal, sole-sanctifying truth of the Gospel by papists of the lowest class for the great multitude, made palatable by the broth of vile unflattery which such fellows pour out on Luther's person and life. Such lazy bellies, who are as little touched by spiritual things as a cow pursuing her fodder, after bagging the purchase shilling for their shameful mass, go to the secret chamber of his Diabolical Majesty for their private pleasure and for the edification of the herd commanded to them, ...and fish out of this rich trove for their learning and wit the juiciest morsels, dress them, and set them before their audience as pies, to be eaten with infinite pleasure.

"To an intellectually depraved, thoroughly ethereal, both "papist" and Protestant rabble, this little book can therefore be most heartily recommended as a well-prepared, palatable, and nourishing dish, with a clear conscience."

In sending you, dear Mr. Editor, this review of my friend, I ask you to kindly refrain from letting me review the book myself. I cannot see it as my profession, much less that of the honored editor, to enforce and evaluate such filthy things. Christian love will do and tolerate many things, but not everything and anything that crudeness and meanness can inflict on it.

Commending myself to your love and intercession, I remain most humbly...

Your
F. W.

No. 2.

To the editorial staff of the "Lutheran". Venerable Professor!

Enclosed you will find the further justification of the recommendation of Brockhagen's "Gerölles" on the part of my' old friend. He brought the enclosure just as I was carrying my last letter to you to the post office. He thought it would not be right to offer the cat in a bag for sale, and that he would therefore have to emphasize the venerable Mr. Brockhagen and his painting of "Protestantism in its Nakedness," which he had recommended to an honored large audience, a little more, so that the said audience would know what they were actually getting when they bought the book. Of course, he could not emphasize it according to merit and dignity, for that would require a thick book. I am sending you the book he handed me for your use.

Sincerely
Your
F.W.

*

"Since the -Lutheran* cannot demand that everyone buy the books he recommends without further ado, "Gerölle 2c." by the venerable Herr Brockhagen, which I have recommended to the rabble in the best possible way, is to be crossed out a little further in the following, so that everyone can at least see to some extent that the money is not thrown away when he buys the little book.

"In my opinion, I cannot do better than call the Venerable Author a true Goliath in his race. A Goliath is always a man and a favorite of the mob; what he orders, writes, and does pleases him.



In the Goliath the mob recognizes and admires the flower of his own nature unfolded into a splendid specimen.

"Of the archetype of this noble species the Lutheran tradition rhymes and finds, in agreement with the Holy Scriptures, among other things as follows:

Was once a giant Goliath, A very dangerous man, He had
braids on his hat, *) With a bling on it, And a skirt of drap
d'argent And all so *advenant*.

At his moustache one saw only With grazing and with horror,
And thereby he looked vou nature Pur as deraus ;
His sarra was, believe it or not, As big as a weaver's tree.

He'd have bones like a horse, And a saucy forehead, And
a horribly big mouth, And only a little brain, Gave each one
a rib jab, And fibbed and bragged big.

So he came here every day, And said to Israel in scorn,
"Who is this man? Who dares with me? "Whether he be
father or son, "He come hither the ragamuffin, "I bor'n down
to the ground."

U. s.'w., u. s.'w.

"That all these virtues praised in the original Goliath are also found in our venerable author and producer of naked Protestantism, shall now be proven in individual pieces and thus the booklet and author shall be highly recommended to the said audience. The purpose of the booklet is, of course, no other than to blaspheme the Reformation, Luther and the Lutheran Church, and to present and praise Pabstianism in its glory to its readers and listeners. **)

"First of all, in the introduction, he gives his audience the popular and always applauded prelude of the 'inner discord and disruption of Protestantism', i.e. of what is called today, to the best of his ability. Into the cauldron of this union mash he throws the Lutherans, both the true ones and those who falsely call themselves such, and now calls out to his laughing friends in a stentorian voice: "See there, gentlemen, Protestantism, this 'conglomeration of an infinite number of sects and little sects'! how it crawls around, one against the other! everything condemns and curses each other! Yes, even the Lutheran sect is divided in itself. For the Lutherans of the Missouri Synod condemn to the deepest abyss of hell the Lutherans of the Iowa Synod/ In contrast, gentlemen, you see here the grandiose unity of the Catholic Church (i.e., of course, of the Papist Church); as is well known, it believes and teaches the same thing in all parts of the world; it is not torn apart 2c. This, of course, is very pleasing for his guests to see and hear, and wins them over to the man from the start. And that is what he wants;

*) Instructs exemplarily to the Cardinaishut together with accessories, so that the pope will clothe the "Protestantism in its nakedness" together with its author.

**The venerable Lord does not speak of "Pabstthum", but always of the "Catholic Church", and does not know, or does not want to know, that between "Pabstthum" and "Catholic Church" there is a difference like between heaven and hell, Christ and Belial. Luther and the Lutheran Church distinguish both. The "Pabbacy" is to them a foundation of the devil; the "Catholic Church" is the multitude of believers or true Christians who lie captive under the pope, but are preserved in the faith by God's grace.



then he thinks: when I have got them so far that they ridicule 'Protestantism,' I can all the more easily bring them under the pope, or even if not, Protestantism will not get them then. For Goliath knows well enough that all this is nonsense, what he prattles on about, but he also knows that nonsense is for the rabble, and the rabble for nonsense. What has the Lutheran Church, which stands with faith and confession by the Scriptures alone and their symbols founded on them, to do with the so-called Protestant sects? As little as with the papacy. It knows nothing even of an approximate union with them; what, then, is more natural than that it should fight and reject both sects and the papacy with divine weapons? while it, in turn, is hated by both in the best way and its extermination is sought most eagerly, as is the case in Germany, especially in Prussia, to its own detriment? What wonder, then, if it also regards as a sect, and treats accordingly, those who have apostatized from their confession, but who nevertheless falsely call themselves Lutherans? So it is nonsense and an impudent lie on Goliath's part when he counts the Lutheran Church among this so-called Protestant sectarian ulcer. But what is Goliath's business? or what does the mob care about it?

"But even in this Protestant hodgepodge of sects and sketches, things are not so horribly mixed up as in the vaunted unity of the papacy. Pabst rages against pabst with banns and weapons, pabst and conciliar are against each other, orders against orders, teachers, who are considered pillars of the church, against teachers. Wonderful spectacle in the One Body under one infallible Head! Just think of the fierce hatred of the Dominicans and Franciscans, as it developed especially in the controversy over the 'Immaculate Conception' of the Virgin Mary! Where has the hatred of the Protestant sects ever led to such shameful and cruel deceptions as at that time, when a poor journeyman tailor, Johann Jetzer, a lay brother, was used as an instrument to help bring this ungodly doctrine into pregnancy? when the leaders appeared to the simple man, sometimes disguised as Mary, sometimes as other saints, who complained that the Virgin was denied her due honor, and in order to confirm the doctrine of the Immaculate Conception, pressed on him the wounds of the Lord? What would we experience today with the general hatred of the religious and secular priests against the Jesuits if it were not held down with an iron fist? It is precisely this iron fist, which the Pope, in league with his carnal followers, now the Jesuits, wields over the wretched mob of his servants with curses and, where possible, armed with chains and bands, fire and sword, that the papacy at times conceals an outward unity; But it is nothing more than the unity in a dog's stable, where the dogs purr and bite at each other until the dog-whip brings them to rest and whimpering to the feet of the 'infallible', as we have only witnessed this disgusting spectacle at and after the last Council, where loud-mouthed highest and very highest dignitaries took the run-up, as if they wanted to oppose, at least in some restraining way, the atrocious tyranny of the Jesuits and their *pope*, but now, at the feet of the same, they humbly intonate the *pater peccavi*, while the people, seduced by their loudmouthedness, who cannot find their way as quickly as they do into conscienceless dishonorableness, with their banishing rays

pursue. How it is with the unity of doctrine in the papacy and withfor twenty-five years. This can never be proved, but according to the unity of the same that is supposed to be based on it, the papistsScripture and history the contrary can. But supposing this to be so, could have learned that already three centuries ago from Lutheranwho is the successor of Peter? Linus or Clement? Who was the third theologians, if they had wanted to. Now they have had to hear itpope? Cletus, Anacletus, or Clemens? No man knows with certainty. again from their own flesh and blood in 'Janus', but admittedly againThe papist writers are quite divided; indeed, the whole catalogue of in vain. They belong nowhere but in the union swamp of thethe former popes is such a confusion that the friar Bartholomew 'Protestant sects and little sects,' and I give them the present Jews, Garanza frankly and honestly confesses that no clarity can be Turks, and heathen to keep them company, and have a goodbrought into this intricate matter, and that he must therefore leave authority for it, to which our Goliath must not, at least outwardly,the decision to the reader. *) But this is a very desperate story! The refuse respect. Ever since the gospel was preached in the worldinfallible teaching authority of the venerable Lord is just as doubtful after the fall of man, there have been only two religions in the world.as the order of the popes! Of course. But now the misfortune strikes To the one belong all those who want to be saved by grace forus that among the viceaotts in Rome who confer the -infallible Christ's sake through faith, and who are united before God in spiritmagisterium* are quite notorious heretics. Liberius was an Arian, and faith. To the other belong all those who seek salvation throughZosimus a Pelagian, Honorius a Monothelete, John XXIII an evident works and merit. The latter, though they differ outwardly, and quarrelunbeliever, and for this reason deposed by the Conciliar of Costnitz. and fight, are also one in essence; they are like the foxes of Samson, "But a misfortune seldom comes alone. How does the Venerable which, though they run apart with their heads, are bound togetherLord bring his Papist -Infallible Magisterium* through the various with their tails. 'Tis One Cake,* says Luther. Since Goliath, with allschisms, where one infallible with his appendage cursed and his papacy, does not want to be saved by grace, but by work,condemned the other -infallible* with his appendage! How does he persecuting the Gospel with fire and sword wherever they can, heget it through the 51 years (1378 - 1429) of the great Papal Schism, knows where he belongs with his papacy, according to Augustine'swhen all Western Christendom lay under the spell, under the saying, namely, in the frog swamp of the Protestant sects, Turks,mutually cursing rule of three Popes? Perhaps it was the Conciliar pagans, and present-day Jews. If he now steps forward and shoutsCouncil at Costnitz which put an end to the shameful scandal by and blasphemes against the disunity and disintegration ofdeposing the three infallibles? But where is the document of St. Protestantism, and also puts the Lutherans into this mash, who,Peter ves first Pabst, which placed the infallibility of the popes in the standing alone, are at the same time fighting against today'shands of a council in urgent cases? Fatal history, which, however, Protestantism and the papacy, and on the other hand boastfullycould embarrass a simple-minded man, but not a Goliath! praises the unity of the latter to his audience, is he not a real Goliath, "But the worst thing is that, according to a principle generally and a most amusing and pleasurable one at that? recognized even in the decrees of the popes, no one can give what

"But in order that you may have a still better view of the man,he does not have. Now it has long since been proved, and the popes and properly admire his battle-hardened physique of limbs, we willare again reproached by their own flesh and blood in the '*Janus*,' completely undress him, and set before your eyes the 'Goliath in his' that the popes contradicted each other, even themselves, in nakedness.' That everything goes so smoothly in and under thedoctrinal matters, and decreed and repealed errors, yes, as proved Papacy is due solely to the fact that it alone has the divine authorityabove, were evident heretics, even according to the judgment of to declare the Bible infallible, hence people do not need to read thetheir own synagogue. How then is there to be found in the Pabstical Bible and do not read it. The disunity of Protestantism has its reasonChurch an -infallible magisterium*, which passes from hand to hand precisely in the reading of the Bible. That authority, namely, lies inand is transmitted? To every Lutheran it is a ridiculous humbug, but the "infallible teaching authority in the church" (i.e., in the Pabbism),a proof that there is no stupidity so gross that it cannot be imposed -which the Lord gave to his apostles, and which is to be preservedon the world, if only it is presented and asserted again and again in the successors of the apostles all days until the end of thewith insolence and impudence, and its force can be given emphasis world/Goliath, then, is a successor of the apostles in the -infallibleby fire and sword.

teaching authority of the church. At least something of this -infallible "But, apart from all these fatal evils which the 'Infallible magisterium*' came to him from the fingertips of Peter, the first popeMagisterium' must experience in the Pabst Church, what about the at Rome, through the ordination which Peter conferred on hisordination of the Venerable Lord himself, by which at least a part of successor in office, and which then continued to propagate itselfthe -infallible magisterium* is communicated to his person? As is through the whole series of popes, and thence, at least a little of it,well known, according to the Tridentine Conciliar, the validity of to the bishops, and through them again to the ordinary clergy. Heevery official act depends on the 'intention' (Intention) of the who is not thus ordained and consecrated has neither anything ofofficiating clergyman. Now, even according to the tradition of the the infallible Magisterium, nor any spiritual power; he is a merePabst Church, His Satanic Majesty cannot be denied a certain sense layman, his official acts are nothing. Of course, if this chain ofof humor. How would it be, then, if the Reverend Prelate, at the electric wires is broken in any way or place, the whole procedure *) In rs tarnI^otoris arditrio Huäioiuin psrmitto. comes to nothing. What then of the infallible magisterium of theI. Lartdolom. daran^L in Luinina donoiliormw, pag. 13. I^srisiis 1564. pope, of our Goliath and his comrades? In the papacy it is taught that Peter was the first pope in Rome.

How do you know that the devil would have slipped a well-picked and well-fried capon into the imagination of the venerable Mr. Brockhagen's ordination? Such unspiritual things are said to happen to high spiritual dignitaries from time to time. It is conceivable that the prelate's intention was directed more toward the said capon than toward ordination. Then there would be nothing at all with the "infallible teaching authority of our Goliath. But should this harm his Goliath dignity? Beware! That is what makes him great in his renown before the eyes of his select public, if only it comes out of his unwashed mouth, like out of a sausage in a frying pan that is open on both sides, and he insists on the divine authority of the "infallible teaching authority in the church, which the Lord gave to his apostles, and which is to be preserved in the (of course papist) successors of the apostles all days until the end of the world', and he only points to the unity that prevails in the Catholic (Papist) Church against the 'disunity of Protestantism' in all parts of the world, and thus proves that the 'Catholic (Papist) Church is necessarily the true Church of Christ'. But the 'Protestants must not come to think, therefore the preachers feed them with lies, that they must regard the Catholic (Papist) Church as the greatest abomination in the world,' otherwise they would also have to become Catholic (Papist) or unbelievers. How should such a man not please the mob and make his fortune with them with his 'rubble or Protestantism in its nakedness'?"

(To be continued.)

(Sent in by Pastor Guenther.) **Petrus Paulus Vergerius,**
or.

how a Papal Nuncio and Roman Catholic Bishop came to the knowledge of the truth and entered the service of the Lord Jesus.

"Whosoever shall save houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, the same shall receive it an hundredfold, and shall inherit life eternal."
Matth. 19,29.

(Conclusion.)

From 1555 on, we see Vergerius engaged with great zeal in a difficult undertaking, namely the translation and dissemination of the New Testament and Lutheran writings in the Slavonic language. The first impulse for this great enterprise was given by the pious Baron of Styria, Hans von Ungnad, who had formerly been an envoy to the Ottoman Porte, but since 1557 had given up his positions of honor and left Austria, because he was not allowed to confess the Gospel, and had emigrated to Württemberg. He used his temporal goods primarily to pay for the great expenses which translation, printing and dispatch required. (Moreover, the books were sold at low prices and mostly given away). The translators had to promise him, with suspended rights and in the presence of a Württemberg councilor, that they would not print anything that was not in accordance with the Augsburg Confession. Vergerius' part in the enterprise consisted not only in the fact that he won the pastor Primus Trüber from Carniola, who had been expelled for the sake of the Gospel, as a translator and helped him with the translation, but also in the fact that he, as a co-founder of the work, had made it his own.

organized, directed, and advocated in the widest circles. Therefore, Duke Christoph and other Protestant princes and imperial cities, even the Catholic King Maximilian contributed to the costs. Together with Vergerius, the theologians J. Brenz and J. Andreä also supported the work in every way. What joy Vergerius felt when the first fruit of his efforts had ripened! "Already," he exclaims, "the New Testament, translated by Primus Trüber, has appeared in the Wendish language; already Christ is speaking also to the Slavs!"

Vergerius possessed a great missionary zeal. He made two long, arduous missionary journeys to Poland. Everywhere he went, he sought to win the minds for the pure doctrine through conversations that he initiated and through Lutheran writings that he distributed. On his first journey, he especially spread Luther's writing on the conspiracy of the papists and the Apology of the Württemberg Confession. Concerning the latter, he said in the preface to the edition he had arranged for this purpose: "I have arranged for such a large circulation that, if the papists destroy three-fourths of the copies, there will still remain a dozen, perhaps even a hundred, which, in order to bear fruit, will penetrate where God wants it." With high and low he came in contact; he also preached several times, especially to the Italians. He sought to influence the undecided king by a heartfelt but frank letter.

On his second journey to Poland, he again carried a large stock of books with him. He had already given some of them away in Germany, and he intended to use the others on the way to Vilnius and to distribute them as far as Krakow. "I am doing this," he writes, "because it is a tried and tested means of rousing people to the glory of God."

In Vienna, where he had come on his first Polish journey, he also visited the Roman King Maximilian, who was inclined to the Gospel, and presented him with good writings. The latter was very pleased with this gift and requested that he also provide him with such useful books in the future. He (the king) also sent him a list of the books sent in order to find out whether one or the other had not been misappropriated from the package.

In addition to these journeys, he made several more to Bündten, partly out of affection for the country that had taken him in as a refugee, partly on a princely commission.

Vergerius remained faithful in the service of the Lord JEsu until death. The accusation that he had a desire to rejoin the Roman Church is completely groundless. That on which this accusation is based, his intercourse with some confidants of the Roman See, proves the very opposite. Before the last opening of the Tridentine Council (Jan. 8, 1562), it was once again discussed in Rome how the apostate peoples could be led back to the obedience of the papal see. As a means of reconciliation it was proposed to induce Zanchius, Sturm and Vergerius to appear at Trident. The nuncio Delfino was instructed to negotiate with them. Vergerius was not averse, if he were given safe conduct by the pope and the emperor, to appear before the Conciliar and bear witness to the truth, and therefore met often with Delfino, who burned with desire to convert him. But Vergerius, as Pallavicini, who reports these negotiations, expressly points out, remained firm

and immovable. He himself writes: "In the month of February, it was discussed in Trident whether, on the condition that we recognized the Roman Church, free passage should be granted to my equals; however, as far as I know, no conclusion has yet been reached; I have only learned this much, that the matter was initiated for my sake. Now, however, let E. F. G. consider whether I am a person from whom one can expect that he will recognize the Roman synagogue?" So on September 10 he reported: "The Council has published the decision that we who have left Italy for the sake of Christ are not to be granted free passage, -----

but I am glad of it." As to what he intended to do at the Council, he said: "You should have opened the pulpit of the Cathedral of San Vigilio to me: on that occasion the most venerable Fathers would have heard the truth for once, and I know that a not insignificant number would like to hear it; but finally they should have spoken to me about whether the right was on their side or on ours. While Delfino was still negotiating with him, he had had the Papal Bull, annotated, printed and sent. And in a missive to Delfino, which he published in two languages, he declared that one should not think that he would reconcile himself with the Roman Church, that he was determined to die in the Church to which God's mercy had incorporated him, and that he did not want to become like the dog of which Peter spoke in 2 Peter 2:21, 22.

Nevertheless, the fanatical monk Chizzuola tried again to persuade him to apostatize, but in vain. In his counter-writing he writes at the end: "He promises me, if I return to his church, to regard me as a brother and to want to apply to me the words of the Gospel referring to the Prodigal Son: he was lost and is found again! My writing shall tell him how I am minded in this respect. I do not doubt in the least that the Father of our Lord Jesus Christ, who is also my Father, will keep me a lowly member of His holy Church, in which I intend to die with the greatest joy.-Pray for me, devout reader, that the heavenly Father may increase in me His divine treasures of grace, the Holy Spirit and faith, through Christ our Lord!"

Equally groundless is another accusation, namely, that he was not a resolute Lutheran, but rather kept company with the Picards (Bohemian brothers), sometimes with the Lutherans, sometimes with the Zwinglians. It is true that he first came to know the pure Lutheran doctrine in Württemberg, especially through the contact with the theologians I. Brenz and I. Andreä, which was so valuable to him. Brenz and I. Andreä, but it is beyond all doubt that from the time God made him recognize the Lutheran truth, he also held on to it. In his dedication to the Italian translation of the Apology of the Württemberg Confession, he writes: "While I was translating this writing, I heard clearly that the Spirit of the Lord was speaking in my heart: Behold, how true, how sound, and how completely irrefutable is this doctrine for which you are living in exile: therefore be joyful and confident,



that the heavenly Father has shown you such great mercy and has made you worthy to be one of his witnesses and defenders in such a good cause! And from this I have really drawn so much consolation and encouragement, that if I might be offered seven Italian royal crowns, and as many German kingdoms, I should spurn them, if I should give up the treasure in whose possession I am." In Poland he fought fiercely against Lashi, who wished to introduce Calvinism, and bravely asserted to him the scripturality of the Augsburg Confession. The fact that a few years before his death he went to the Bohemian brethren in Posen at their call and wanted to settle among them (which, however, was not carried out), cannot be taken as proof that he was not and did not remain a decided Lutheran. It did not even occur to him to turn away from the Lutheran Church and its teachings. In 1574, the Calvinist theologian Beza still judged the Bohemian brethren: "They seem to believe, I do not know which, in the invisible and ineffable presence of the flesh (of Christ) on earth, which in my opinion is a very vain little sin." Sufficient proof of his constancy in the Lutheran faith is. that Dr. I. Andreä delivered the funeral oration to him, and therein testified to his constancy. M. Carolus writes in his "Wirtemberg Innocence" thus: "After the famous Papal Nuncio and Bishop of Justinople in Istria, Petrus Paulus Vergerius (who was especially upset by the miserable end of Franz Spiera, who had fallen into despair and was consoled by him in vain), left the Papacy and, invited by Duke Christoph in memory of him, came to Tübingen. He confessed the Augsburg Confession and remained steadfast in this confession until the end of his life; which is evident, among other things, from the fact that a funeral sermon was preached in his honor by Andreä himself, the current provost of the church in Tübingen. For no one who dies in this duchy receives the honor of a funeral sermon, since he communicated with us and fell asleep as a member of our church and confession." (S. 279.)

During his last illness he was often visited by vr. Andreä visited him often. Well prepared for his death, he concluded his life on October 4, 1565, and was buried on October 7. Dr. Andreä preached the funeral sermon on 1 Tim. 1, 12. 13. "We have," it says, "buried a man who bore a resemblance to the apostle Paul: it was Peter Paulus Vergerius. He became a doctor of law in Padua, later came to Rome and was appointed bishop of his hometown Justinopolis. He also held the dignity of apostolic nuncio, and as such came to Wittenberg to urge Luther to change his mind and return to the Catholic, that is, the Roman Church. He blasphemed the sound doctrine, he persecuted it, and he disbelieved it: but when he read the books published by Luther to refute them, he could no' longer resist the divine truth. Soon afterwards he came to Padua, and found there a certain Francis Spiera, who had at first fallen away from the doctrine of the pope, but had then returned to it, and therefore despaired of his blessedness. This he sought to comfort, but in vain; for the same died in his disbelief. Now when he saw the ghastly Eme Spiera's, he smote within himself; - erp had willed this before: only honour before the world had

But now, in truth, he changed his mind, left his bishopric, and turned promise shall receive his blood. For to believe anything without the to Germany; for he well knew that the Roman priesthood would fall promise of God is superstition. If, however, a communicant does not upon him if he remained in Italy. But he exposed many wrongs of have the assurance of faith that he will enjoy the true blood of his the pope, and though he does not deny that he was not able to Savior when he receives Holy Communion, then at least in this part refute the papist errors as the German teachers did, yet he too of Holy Communion the main purpose of the sacrament, namely, to fought according to the measure of his strength, and now he has strengthen faith, is defeated. From what has been said thus far, we departed this life, we are of good confidence that what he left for now see what conscientiousness is to be observed in the celebration Christ's sake he has recovered a hundredfold in the kingdom of of Holy Communion, especially in the fact that, according to Christ's heaven."

order, genuine grape wine is to be procured and used for the distribution of the cup. In addition, the principle applies in the church that for worship purposes, the noblest may always be preferred.

Who, then, is to watch that real wine is used in the celebration of the Lord's Supper? Generally speaking, the entire Christian congregation itself and its appointed pastor, who is familiar with the office of guardian. It is the duty of the Christian congregation to choose conscientious members from among themselves, to whom they shall give the charge of providing real wine for the celebration

(Sent in by Rev. Partenfeldcr.)

Communion wine.

What was the earthly element that Christ, the only begotten Son of the Lord's Supper, without regard to cost, trouble, or expense. of God, gave to his disciples when he handed them the cup and These commissioners shall then discharge their commission in the said, "Receive, all of you, drink from it; this is my blood of the New most conscientious manner. And that they may do this, the bishop, Testament"? That that earthly element was real, natural wine, i.e. pastor of the congregation, may not fail to give them an outlook pressed from grapes, and had eared, there cannot be the least and admonition. But if such men, in whom a Christian congregation doubt about it. For the three holy evangelists, Matthew, Marcus, has the greatest confidence, fail in their duty, let them consider what and Lucas, unanimously report that Christ called the drink which he a heavy responsibility they bear before God. They disregard the gave his disciples in the cup, and with which he gave them to drink word of the true God and of their Saviour; they play with the his holy blood, a plant of the vine. (Matth. 26, 29; Marc. 14, 25; Luc. conscience of the congregation, deceive, as much as is in them, the 22, 18.) But if there is no doubt that Christ Himself used wine of the faith of the communicants, yea, they put many a sorrowful Christian vine at the institution of Holy Communion, it follows with necessity heart into the most embarrassing anguish of conscience, when their that His Church must also use the earthly element of wine in the indifference and recklessness become manifest. Just imagine the celebration of Holy Communion. For it is their duty to follow the will matter as it is. If, for instance, a believing communicant must justly and words of their Lord and Head, and to conscientiously execute doubt whether he drinks real wine when he receives the cup, he must his testament, which was sealed with his death. "Teach them to also doubt the true presence of the blood of his Saviour; and thus observe all things whatsoever I have commanded you," He speaks that which should be his highest consolation becomes a cause of once more shortly before His ascension. (Match. 28:20.) Thus the distress to him, and all his joy in the Lord's Supper is robbed from Church has no right to change the earthly element of wine, which is him. Yes, it may come to this with a soul, that it is entirely deterred necessary to the essence of Holy Communion, and to substitute from the enjoyment of the Holy Supper, and is filled with distrust of another for it, any more than she may permit herself to use fruit the whole celebration of the Supper. And who is to blame for this? instead of bread for the administration of the body of Christ, or wine The unconscientiousness and carelessness of those who were or oil instead of water in Holy Baptism. If Christ had wished to grant bound by conscience to take care of the most important affairs of the his church liberty in this matter, he would also have said so in his congregation.

word. Who else, but ignorant, careless, or wicked men, should Now perhaps he or she may say: Since I may be deceived in my faith by the negligence of men in the enjoyment of Holy Communion, presume to substitute any other earthly element for wine in Holy it would be just as well that I abstain from the enjoyment of Holy

Communion? Communion; to this my answer is, that God, according to his were used to administer the blood of Christ than the "fruit of the goodness, watches over his holy foundation, and knows well how to vine" appointed by him, such a communion would lack the promise see that his Christians are not so easily deceived.... But if it be the of Christ that his blood would be present and received by the case that through the fault of men a Christian is once deceived, God communicants. But if there is no promise, faith is also in a bad way is not deceived; for the spiritual enjoyment of the merit of Christ is with regard to the sacramental enjoyment of the blood of Christ. For always certain to a believing Christian. Therefore let a man go since Christ did not promise that he would present his holy blood confidently to the table of the Lord, and believe according to his by any other means than grape wine, a communicant cannot have promise, that he may eat his body with the bread, and drink his the confidence of faith in the use of any other means-that he will blood with the wine. But let every man do what he can in his part, drink the holy blood of his Savior. Indeed, it would be folly and that real wine may be used in the celebration of the holy supper, that superstition to believe that one receives Christ's blood, when he every communicant may be sure that he receiveth real wine. does not receive the means by which alone, according to the law, he receives it.

To the ecclesiastical chronicle.

As is well known, the Reformed first declared that **having and making images was** a sin against the first commandment or, according to the Reformed count, against the second commandment. The famous Calvinist theologian Beyer even declared at the Mömpelgarter Colloquium: "that he heartily detested the image of the crucified, because it was an image of the cruelty of the Jews against Christ. The reformed Heidelberg Catechism says in its 98th question that the images are at least not to be tolerated in the churches. The reformers, however, have more and more abandoned this error, especially now. In this, however, the sects that have gone out from the reformers show themselves to be all the more harsh. Thus, for example, a certain Berger writes in the journal of the "Evangelical Community," in the Christian Messenger of June 19: "I doubt not only the usefulness of the images of Jesus, but also their legality, for according to the second commandment the making of such images is already a transgression and sin. Holy Scripture gives us no right to make images of Jesus and the like, simply because it is idolatry." But do not these dear people sometimes imagine the Savior himself hanging on the cross, crowned with thorns, bleeding from countless wounds for the reconciliation of the world? Do they not, then, also design an image in their hearts of the crucified Christ? Now is this no sin, but an altogether beautiful means of remembrance; how then can it be a sin to represent in colours that which they imagine in their minds? Yes, do they not see their own image in the mirror every day? But if they say that holy images too easily seduce to idolatry, they should consider that not only the heathen worshipped the sun, moon, and stars, but that among the so-called Christians nothing is more idolatrous than money. Why, then, do they nevertheless look at the sun, moon, and stars, and especially at money? - The zeal against images, even if they are not worshipped, is just nothing but gross ignorance. W. [Walther]

Imaginary Poverty. The "Lutheran Visitor" of June 21 writes: "Not a few write: -Please, don't send me the paper any more for now - times are hard/ It is strange that those who write like this often find people who are in good circumstances. One and only one gave the true cause. He wrote: -Please, don't send me the paper anymore. I am about to build a new house with all new improvements and must therefore proceed economically.' Now these economical people have no money for Christ. "rc. Who is not reminded of that invited man who excused himself by saying, "I have a field, I have bought five yoke of oxen; I pray you, excuse me"? We may well think of a good Christian who feels that he has no need of a religious, ecclesiastical magazine, but to think that such a paper cannot be taken for poverty's sake is surely in most cases only a fruit of the most shameful avarice, especially here in America, where God's footsteps are dripping with fatness. W. [Walther]

Dead congregations. In the "Lutheran Observer" of June 21, a Rev. E. I. Wolf vehemently about dead congregations. He writes, among other things: "Some time ago was published the history of a congregation which had existed for a hundred years, and had never supplied a man for the preaching office. The sum of their contribution to the mission was no doubt due to prudence.

not stated. This congregation has a large number of sister congregations - congregations which have no heart for the great task of Christianity, which think only of increasing their own number of members, and which year after year supply neither people for the preaching ministry nor contributions, except quite insignificant ones for those who are busy founding missions at home and abroad." Now, just as the dear man's indignation at such indolent and dead congregations is, and as true as it is that every congregation has the office, the duty, and the task of producing other congregations, that we may say, Rev. Wolf goes too far when he gives counsel to abandon such barren fields and, especially in the case of the lack of preachers, not to waste them on them, so to speak, but to use them for more promising places. A church should only be abandoned when it no longer wants to hear the word (Matth. 10, 14.) As long as it does so, the long-suffering Savior prays for it, until finally, when it does not want to bear fruit, God Himself puts Himself into the means and takes away the word of grace without our help. (Luk. 13, 6-9.) W. [Walther.]

One writes from **Baden**: In our Protestant city church a regrettable scene unfolded the other day. Almost immediately before the service began, a merciful sister of the local Vincentian House appeared in the church, rushed to the pulpit, and here began to rant at the Protestant heretics. "You dogs, you heretics, I will tell you! You want religious war! The Catholic Church is the only saint!" Such and more similar kindnesses resounded from the mouth of the pious sister. The whole thing had such a surprising effect that most of those present hurried out to the church; only one brave citizen had the courage to command silence from the frenzied woman, threatening her with an umbrella from below: "Will you go down, D . . ." which she only answered with new invectives. At last the sacristan, who had been busy in the little church, arrived, and without further ado set about removing the tumultuous woman. But the man was not to succeed so easily. She pulled up her sleeves and received him with rough blows to the head, grabbed him by the hair and ears and fought with him until the strong man, who was standing on the narrow stairs and could only defend himself with one hand while he had to cling to the railing with the other in order not to fall down, succeeded in grabbing the furious woman and pulling her down. Two police officers received the nonsense woman and led her away again to the Vincentian House. (Evangelist.)

Baptists. That the "Lutheran" calls the Baptists Anabaptists has already been repeatedly rebuked by the "Sendbote," a Baptist paper, as an untruth. It does so again in its number of June 26, and even takes the high horse and calls it "naive ignorance and narrow-mindedness." From this it may be seen that enthusiasm robs man himself of all sound reason in the end. For something more unreasonable can hardly be thought of than to demand of a Lutheran that he not consider and declare as rebaptizers those who rebaptize those who have been baptized by a Lutheran. Yes, says the messenger, we do not recognize your infant baptism as baptism! That is true; but has the "messenger" not so much sense left as to see that we Lutherans first hold the Baptist fancy for divine truth, and have thus become Baptists ourselves?

if we did not consider Baptists to be Anabaptists? This behavior on the part of the Baptists is as silly as if we Lutherans were to put up with being called child-followers. May the "messenger" therefore calm down. All Lutherans will consider the Baptists to be rebaptizers and call them rebaptizers as long as the Baptists, blinded by the devil, rebaptize those who were already baptized in childhood in the name of the Triune God. Their boasting that "the best biblical philology" agrees with them, and that "the Baptists in Bunyan's day, and to-day, are among the most sober interpreters of Scripture which the Christian church has to show," is just nothing but a miserable and ridiculous excision of which, if they would be Christians, they ought to be ashamed. So much for this time. We now leave it to the Anabaptists to cry to their hearts' content about the "rudeness" and about the "fanaticism" of the "Old Lutherans." After we have recognized by God's grace from God's clear words what a pernicious sect the Baptist sect is, it makes no difference to us whether we are praised or blasphemed by them, indeed, to be honest, we would, on the contrary, be challenged by doubts about our Christianity and Lutheranism, if it should ever come to the Baptists to praise us, for we regard them in particular! We consider them to be particular enemies of Christ's kingdom, because they reject infant baptism and thus one of the main means of planting it, and thus naturally find great acceptance among all who place their reason above God's Word. W.
[Walther]

The Synod of Canada. The Canadian "Church Gazette," in its last number of June 1, has again declared war against the Missourians. The war article reads as follows: " - If the first does not please us, namely slow death, and the second does not please us either, namely desertion to Missouri: - well, there is nothing left for us but a sharp fight. And it is not only the paper that has to fight this battle, but also every pastor and every member of our congregations. Therefore, warn against Missourian intrigues, point to the congregations that have been robbed from us, illuminate the suspicions with which we are showered, tell the story of the wedge of unworthy flattery by which the Synod was divided, explain the Missourian doctrines according to the second and third introductory questions of the official minutes of the Berlin Conference, of which Pastor Ernst says: "on the accuracy of which, therefore, everyone can manfully rely." - This is done in preaching, in teaching, in meetings, and from house to house, but all this with moderation and understanding, without anger and wrath (!), and where and when it is necessary. What do the brethren think of this measure?" - Here the reader sees and hears, all are to go to war! Not only the "church bulletin" (as it has been for three years), but "every preacher, every member of the congregation" is to join the ranks of the fighters. Oh everywhere war is to be waged! "In the sermons, in the lessons" (thus also among the children!), "in meetings** (also at baptismal and wedding gatherings?), and "from house to house! - One might soon feel anxious! But that there is bitter seriousness behind it is proven by the fact that the (war) ministry has already been called together for an extra meeting on June 19 in the city of Preston. So it can start any day now that the war plan will be drafted. Whether Messrs.



also have a Moltke among them? - The reader rightly asks what has brought about this dreadfully threatening war? The cause, as far as we know, is this: The Canada Synod numbered 26 preachers three years ago, and at present only about 14. - A part of these preachers have since then gradually and in various ways - left and departed. Four of them have recently broken away and these are Hermannsburgers. Several congregations have also broken away and have partly come to us. The Synod, which is so hard-pressed, fears, if it does not wage a serious war, that it will lose even more "congregations" and, in the end, that it will "not have any readers for its paper. - But the Missourians are supposed to be to blame for all this disaster, hence this latest declaration of war. Serious movements are already taking place against the Hermannsburgers who have left; they are going around in their congregations and inciting them to chase away their pastors. - Now what are we hard-pressed Missourians to do? What "measures" shall we take? We think the best thing will be to say with David Ps. 27:3, "When war ariseth against me, I will rely upon Him." It is HE, after all, "who controls wars in all the earth, who breaks bows, who shatters spears. The God of Jacob is our shield. Sela." Ps. 46.

Luth. Volksblatt.

Anabaptist. In the "Sendboten", the paper of the Anabaptists, of 29 May, a contributor calls infant baptism "the frippery with immature children". This impudent blasphemer clearly shows that the crude spirit of the Münsterian Anabaptists also animates the so-called Baptists of today.

W.

[Walther]

Struggle between light and darkness in Spain.

Spain, the fatherland of the Inquisition, has been open to the Gospel for several years.

From Seville the "Evangelical Society" spreads its activity over the whole country. It prepares a number of Spanish preachers in a seminary and has already purchased a former Roman church in the middle of the city.

The Colonial and Continental Church Society has also rented an abandoned Roman church, which can accommodate 1200 people and provides school rooms for 400 children. Five hundred children and young people are taught by Preacher Tugwell in day, evening and Sunday schools.

In Madrid, the capital of Spain, there are 6 evangelical congregations under Pastor Carrasco and others. The last congregation, formed under Pastor Ruet, whose service is attended every Sunday by about a thousand persons, is as flourishing as the others, and also raises all the expenses for the maintenance of its minister and the service.

When a priest from Madrid preached in Segovia to nearly 2000 people, a great movement arose in the city and a Roman priest joined it.

The work of the colporteurs sent out by the British and Foreign Bible Society serves in no small measure for the preparation of the Gospel, for the stimulation of true faith. Four Spanish Bible editions were printed in Madrid in 1870-71 in 65200 copies, and 18162 Bibles, 10556 Testaments and 53849 Gospels were sold.

Two colporteurs went to Segovia, one to Valladolid, one to Cordova, where he found 911 Bibles,

466 Testaments and 664 Gospels, three to Seville, two finally to Barcelona.

The latter visited 62 towns and villages from this city in three months, and set down without importunity 1982 Bibles, 1008 Testaments, and 6475 Gospels.

At this the Roman priests were greatly incensed. Since they could no longer burn the heretics, they decided to hold an *auto da fe* (literally: act of faith) of books, that is, to burn them. But he who has bought the holy Scriptures will not easily give them up again. In order to obtain copies, the Roman priests offer a golden rose as a reward to the person who succeeds in collecting the greatest number of copies on a given day. The following announcement therefore appeared in the Barcelona newspapers:

Call to the Catholics of Spain for an anti-Protestant demonstration.

On the first of April, the committee appointed for this purpose by the illustrious Vicar General of the Diocese of Barcelona will present as a gift a golden rose to the person who will have handed down the greatest number of Protestant or godless books to their respective parish priest. At the end, one asks to consider the following proposals:

1. every pastor shall himself, or through a duly authorized person to be appointed, record the number of Protestant or ungodly books delivered to him, as well as the name of the person who delivers them.
2. after receipt, these books must be burned immediately.
3. before 1 March 1871, details must be sent to Don Primitivo Sammatri, 11 Petritrel Street, second floor, of the total number of books collected, with the name of the person who delivered the largest number, and how much this amounted to.
4. the details must be submitted with the seal of the parish affixed and signed by the parish priest himself.
5. it is well to observe that it would be unwise zeal to buy books from the Protestants, so as to be able to hand in a larger number to the parish priest, for by so doing one would only support the circulators, by the larger revenue which they obtain, although they sell their books at such shamefully low prices."

How bad it must be for a so-called "catholic apostolic church" when it has to resort to such weapons!

See what an apostle says about the golden rose, Jacob 3:3, and the Lord himself to those who want to win it. Rev. Joh. 5,18!

But in Spain, may he whom the Prophet compares to the rose of Saron awaken many hearts to confess with the faithful Church of God: After thee, fair, sweet rose of heaven, I am sick, and glow my heart wounded with love!

*(Elsasser Peace Messenger.)

Church News.

Rev. L. Dulitz was solemnly installed in his new parish at Napoleon, Henry Co., O., by the undersigned, in two congregations, on the first Sunday after Trinity, June 2, 1872, in the discharge of the Reverend Presidency of the Middle District.

May the faithful God also bestow upon his proven servant many blessings in the new difficult field of work!

A. Detzer.

By order of the Reverend President Bunger, on the first Sunday after the New Year, January 7, 1872, Mr. Pastor A. Schmidt was replaced by Pastors I. Zimmermann and C. Braun introduced to his congregation at Little Cypreß. Pastor Braun preached on 1 Cor. 3, 9. This was followed by the introduction; after which the celebration of Holy Communion took place, at which Pastors Braun and Zimmermann officiated. May the Lord grant grace in this new sphere of activity.

Address: Uev. LeüMiät,

D. O" Harr-ZL Oo...

Kirchweih.

On June 16, as the third Sunday after Trinity, the new church built by a part of my congregation in La Rose, Marshall Co., Ills. was dedicated to the service of the Triune God, 24 6^ 38 feet in size, quite beautifully decorated inside and out. This was quite a bright day of rejoicing after a long dreary night. Everything went according to the wishes of the people. Yes, the Lord gave above request and understanding. The morning of the aforementioned Sunday dawned in great splendor and we had the most excellent weather all day. From near and far the guests arrived early and returned home in the evening richly blessed. In front of the platform outside the church the crowd gathered and from there the undersigned showed them the building of our temple from the bottom to the top of the tower, where a swan in a noble and beautiful posture presents itself to the eye. - Mr. Pastor P. Heid, who visited these people four years ago by invitation, preached the consecration sermon; Mr. Pastor W. Krebs read the lesson before the altar and Prof. F. A. Schmidt accepted the invitation to preach an English sermon in the afternoon. By special request he repeated the same also in German. Since it was written in the hearts and consciences of the listeners how mightily and sweetly the Lord had his word proclaimed and how great gifts he has bestowed upon our synod by grace, I refrain from all judgment. It was a special decoration of our celebration that teacher I. Käppel accompanied the singing with a cottage organ.

Even at the meal, which the housewives there prepared for a people of between four and five hundred, with much trouble and great hospitality, at noon and in the afternoon, it could be seen that the people were joyful before the Lord our God.

"-

I. M. John.

Notice.

Both the St. Paul Lutheran congregation and the Rev. Stubnatzy Lutheran congregation in Fort Wayne, also the teaching staff and members of the Board of Supervisors of the High School^ in Fort Wayne have nominated Rev. N. A. Bischofs as a candidate for the vacant Rector's office and the pastors I. A. Herz er and Jos. Schmidt as candidates for the vacant Conrectorate.

Theodor I. Brohm, d. Z. Secretary of the Electoral College.

Conferenz - Ads.

UThe one-day St. Louis Lpcalconference will assemble, God willing, on the first Wednesday in August at the usual place.

In the absence of the Secretary

A. Cramer.

The Peoria-Rock Island Pastoral Conference will meet, God willing, at Peoria, on the 30th of July last, at the residence of Rev. J. I. Kern, secretary.

The C'incinnati Pastoral and Teachers' Conference will, God willing, hold its meetings from the 25th to the Asten of July inolus. at Mr. Pastor Runkel's in Aurora, Ind.

H. Gummer.

The Concordia - Conference of Ohio and Missouri will meet, God willing, at the residence of the Rev. W. H. Luebker, at Butler, Butler County, Pennsylvania, from the 20th to the 22nd of August. C. Engelder, Secretary.

This year's Wisconsin Pastoral Conference will assemble, beloved it God, at Watertown, September 6-10 iool. - Let it not be omitted to write to the Dasior looi, Mr. Pastor Strafen, in due time before attending.

A. Rohrlack, Secretary.

The Leavenworth Pastoral Conference will meet, God willing, August 20, at the home of Rev. Biltz in Concordia, Lafayette County, Missouri. H. Bartens, Secretary.

On August 18 we will begin the celebration of our mission feast, to which all conference members are cordially invited.

Received in the treasury of the Northern District: O5.00. From Past. Wambsganß' upper Immanuels-Gem. O8.59, from its lower
For poor students in Addison: by Past. Sprckhardt Kindtauf-Coll. by H.Jmm.-Gem. O6.94. Past. Wambsganß O2.00. Past. Keller O1.00. Of the
Leiken 51 Cts, by I. Wolf 35 Cts, by A. Geisler 83 Cts, by H. Dehmel 81.10. Byteachers: Nüchterlein, Winterstein each O1.00, Treichler O1.05. Of the
M. Gremel 82.00. For Joh. Beyrr monthly contributions by Past. Daib 82.00, pastors: Leyhe, Rösch, Jske, Bernthal, Hügli, Dicke, Rufs, Allwardt, Günther,
from the latter's Zions congregation 83.25, Kindtauf coll. bet F. Zielsdorf 82.25, Fischer each O1.00. Of Past. Hügli's Gem. in Detroit O31.65. Past. Lochner's
For poor students in Fort Wayne: By W. Hafe- meister 85.00. comm. in Milwaukee O35.38. Past. Crull O1.00, whose comm. in Grand
To the building fund: From Past. A. L. Winter 82.00. Past. O. Cloters parish Rapids, Mich. is O25.00. Past. Partenfelder's congregation in Bay City O13.00.
87.00. R. Schvlz 82.50. F. EffelS 81.00. G. Pannier 50 Cts. G. Hillert 50 Cts. Past. Hoffmann's congreg. in Pvrstage O2.27. Past. Präger's congreg. in
N. Spit in Bloom- field 813.00. Past. Anlich's Gem. 84.50. by Past. Daib from Granville O6.83, whose "4th John's congreg. in Town Milwaukee O1.32.
his former gem. in Grand Rapids, Mich. by Jos. Schmidt 82.00, H. Fikbig 81.00, Immanuel's congreg. in Milwaukee O17.61.
by the gem. in Frankenmuth 826.50. by John Pritzlaff in Milwaukee 8100.00. On the Emigrant Mission in New York: By Past. Werfelmann's congregation
by Past. Niethammer's Gem. for extension of college iu Fort Wayne 811.00. O1.60. Past. Schumann's congregation in Freistadt O9.50. Past. List O1.00.
To the seminary household at Addison: from Rev. Mueller's Gem. at From the congregation in Frankentrost O6.25. From Past. Schilling's parish of
Amelith 82.00, from himself 25 Cts. Infant baptismal cvll. at Lutz 81.50.' I. Lücke O2.00, Georg Garbisch O1.00. Past. A. C. Bauer's Gem. on Twan
For the heathen mission: From Past. Aulich's congreg. 85.00. From the Creek O1.14, on sandy Creek O6.70. Past. Niethammer's comm. at Lisbon
confirmands at Kirchhayn 82.30, iu Cedar Creek 83.44. Collecte at Cedar O7.00.
Creek 82.04. From Rev. A. L. Bauer 82.00, of. whose children 81.30. Past. For the burned down fellow believers in Wisconsin: From the Women's
Mueller's comm. in Amelith 87.50. G. Klenk in Lisbon, Mich. 820.00.ij Association of the congregation of the Rev. Bühler in San Francisco O55.00.
To the seminary household iu St. Louis: From Past. Müllers Gem. in By Mr. I. Birkner in New York O5.25. Bon the school children of the teacher
Amelith 83.25. Emrich in St. Louis O1.25. By Past. Riedel's congregation at Tandy Creek, Mo.
For the inner mission: From the congregation in Adrian 815.00. Past. O18.00.
Müller's parish in Amelith 82.00. For Past. Brunn's Institution: By Past. Daib Wedding Coll. at H. Drews
On the Hermannsburg Mission: wedding collecte at A. Wendt 84.53. Of the O6.55. By Past. Karrer Wedding Coll. at C. Pringel O1.65. By Past. BolingS
Gem. in Bloomfield 84.23. Rev. Aulich's Gem. 810.00. Rev. I. Karrrr's Gem. Gem. O9.00.
81-80. past. Jos. Schmidt's St. Peter's Gem. 83.25. Rev. Wambsganß' St. For teacher salaries: By Past. Witte O8.50. By Past. Plehns Gem. in Lake
Petri- Gem. 83.73. Past. Jske's congreg. in Jda 87.25. Ridge O8.80.
About the church building in Leland, Mich.: From Mrs. Brüsewitz 81-00. For Mrs. Pastor Röbbelen: From the following women of the parish of
Auguste Sickert 50 Cts. Frankenmuth: Anna B. Hubinger O5.00, Rosina B. Hubinger O3.50, Kath.
For poor students in St. Louis: Hochzelts--Coll. at R. Ellmann 81.50, at H. Palmreuther O3.00, Schäfer, Barbara Nüchterlein, Löset, Maria List, Wittwe
Dmggrl 84.07. From N. N. in Saginaw 81-00. From the Women's Association Rodammer each O2.00, Mar- gareta Bickel, Heine, Barbara Bernthal each
of the community in Frankenhilf 810.50. By Past. Clbter wedding - Coll. at F. O1.50, Helene Haas, Trinklein, Maurer, Maria Meier, Elisabethe Ortnr,
Lindemeyer 84.05. By Past. Hoffmann's branch parish in Lewiston 50 Cts, On Götzingr, Schluckebier, Marg. Bierlein, Maria Bierlein, Rittmeier, Krafft, Barb.
Jakob Hütters infant baptism collected 82.00, On F. Burk's infant baptism Bickel Marg. Bernthal, Rebensperger, Marg. Nüchterlein, Maria Ranzrnberger,
83.50. Barb. Baierlein, Deiring, Riedel, Elisabetha Bierlein, Lämmermann, Weiß,
To the widow's coll. in M. Jahnke 81.00. Past. A. C. Bauer's Gem. in Blue Grüber, Wittwe Stern, Vates, Rodel each O1.00, Herzog, "Schulz, Elisab.
Bush 81.56. Wedding Coll. in Rev. H. Ramelow's Gem. in Lansirkg 85.00. Baierlein, Lotter, Frank, Maria Roth, Galsterer, Maria Bickel, Held, Jordan,
From the Revs: Hörnicke, 'List, Strafen, Ottmann, Änlich, Daib, Bvling, Büngr, Lene Weiß each 50 Cts., Marie Roth 75 Cts., Eischer 60 Cts., Uebler, Wittwe
Stamm, Akösch, Markworth, Hügli, Henkel, Dicke, Sprckhardt" Rufs, Allwardt, Pickelmann, Hauck, Wittwe Ruf each 25 Cts., Wittwe Gugel 20 Cts., Barbara
Fischer, Crull each 84.00. K. L. Moll, Günther, Rohrlack each 85.00, Link Knoll 15 Cts.
810.54, Ch. Markworth 83.00, Wambsganß 89.50, W. Kalb 816.00, Präger In addition, at the time of the meeting of the Honorable Synod in St. Louis,
81.00, I. M. Moll, Niethammer each 82-00. Of the teachers: Fürstenau, I received without giving the name of the donor: "For the General Building Fund
Nüchterlein, Glaser each 84.00, Brandenstein 87.00. Of N. N. in Detroit 82.00. O20.00, Easter - Collecte for the Synodal Fund O22.85. My contribution to the
For the new professor in Addison: From the Jm- manuels Gem. in Preachers' and Teachers' Widows' Fund and to the Synodal Fund O5.00." The
Milwaukee 817.12. Past. Schumann's congreg. in Freistadt 810.00. Past. A. E. donor should kindly send me his name.
Winter 82.43, whose congregation in Logansville 85.57. Collecte of Trinity Milwaukee, June 5, 1872. 'C. Eissfeldt, Cassirer.
congreg. in Milwaukee 832.33. Congregation of Past. Sprengeler Sr. 85.60.
pastor Fischer's gem. 810.35. past. Hattftadt's Gem. 812.00. Rev. Rolf's Gem.
in St. Paul 85.00. St. John's Gem. in Town Milwaukee 85.00. Easter Coll. of
the Gem. in Bloomfield 85.46. Past. Aulich's Gem. 85.00. Past. Boeling's Gem.
810.00. of St. John's Gem. in Winona O10.10. Past. Daib 81.00, whose Zions
Gem. 89.06, whose Winchester Gem. 82.17, whose St. John's Gem. at
Schroeder's Corner 83.06, whose St. Paul's Gem. on Wolf River 85.45, whose
St. John's Gem. on Fremont Road 82.35. Of Past. I. Karrer's congregation of
Easter Coll. 81.81. past. Hudtloff 85.00. Past. Stamms Gem. in Kirch- hayn
84.65, in Cedar Creek 83.35. Immanuels Gem. in Detroit 810.15. Past.
Bernthal's comm. in Frankenhilf 811.05. By Past. Guenther, at Past.
Partenfelder's wedding collected, 814.00. By Past. Nuff's Gem. in St. Clair
85.00. pastor Krumfiags Gem. 811.75. past. I. Horst's Gem. 86.00. pastor E.
Friedrich's Gem. 85.00. past. Hoffmann's Gem. in Pvrstage 83.64. Bon Past. A.
Ch. Bauer's Gem. to Tandy Creek, Easter Coll. 86.80.
On the building of the church in Past. Wunders Gemeinde: From Past.
Schulze's Gem. 819.00. By Past. Penalties for sold sermons 84.50. From Past.
Schilling's congregation in Ebelsville 828.50. Past. Bergt's Gem. in Paitzdvrf,
Mo. 814.00. Rev. Karrer's Gem. 82.00.
On the orphanage near St. Louis: by Past. Heinicke 82.00. Past. Ch.
Markworth 82.00. By N. N. at Frankenhilf 81.50. Past. A. C. Bauer's parish at
Sandy Creek 85.50. Collected by F. E.'s children 84.00.
To the synodical treasury: from Past. Werfelmann 81.25, whose parish
84.65. Past. Schumann's congregation in Freistadt 815.50, whose branch
congregation 87.20. Past. Clöter's parish 818.30. Past. Rolfs Gem. 810.00.
Past. Hattftadt's parish 815.64. Rev. Reinsch's parish 818.62. Rev.
Wuggazer's Gem. 85.60. Rev. Keller's Gem. in Ahnapee 81-80, in Mequon
83.20. Rev. Hör- nicke's Gem. 87.00, by himself 82.00. N. N. in Freistadt 83.00.
Rev. List 81.00. John Haas 82.00. Past. Stechers Gem. 8'9.00. Easter Coll. in
Past. Strasens Gem. 825.10, by himself 81.00. Past. Links Gem. 815.62. Past.
Ottmann 81.00, whose gem. in Sheboygan Falls 810.11, in Plymouth 816.50.
By Past. Präger by G. Buettner 83.00, by Past. Boelina 81.00, whose Gem'
81.00. by Past. Bürger 81.00. By Past. Sprckhardt by F. Erbisch 81.00, H.
Mows 81.00, G. Sonntag 20 Cts, G. Kundiger 81.00, I. Leiken 81.00, Wittwe
Zobel 50 Cts-, I. Sonntag 25 Cts., A. Brck 81.00, I. Orkrr 81.0", H. Dehmel
81.00, H. Menzel 25 Cts., H. Müller 81-00, G. Weid- ner 81-00, Ch. Wierner 50
Cts., I. Ziegler 50 Cts., Past. Speckhardt 81.10, 3 Collecten in his Gem.
812.15. Wedding-Coll. at Joh. Huber in Frankentrost 810.00. From Past. Daib
81.32, whose Gem. in New London 83.00, in Town Liberty 81.68. From Past.
Jos. Schmidt 82.00. Past. A. Stamm 82.00. by Teacher Denninger 81.00. by
Immanuels Gem. in Detroit 810.00. by Past. Günther's congregation in
Saginaw 825.00. Past. Rohrlack's Ge-



For the seminary at Addison: From the Gem. of the Past. Heinemann, dien Gehlenbeck, Ill., 86.70.

For the College at Fort Wayne: From the Zion Cong. of the Past. Tirmenstein in New Orleans, La., 860.00. From the congregation of the Rev. Heinemann in New Gchlenbeck, Ill., K13.30.

E. Roschke, Kassirer.

For poor pupils: by teacher Bunge, collected at H. Bauermeister's wedding for AlberS and Tröller 8'11.50; by teacher Denninger, collected at Mr. Bürger's wedding 88.76; by Mr. Hülsckötter, Venedy, Ill, 8'5.00; by Past. ZraM collected at the wedding of Messrs. Heuer and Plagge 833.M the fourth part of a Collecte at the Mission Festival at Proviso, Mi 830.20; by A. Heidorn, Proviso, 83.00; Teacher Maurer 85M at Past. Grupes wedding collected for Wente & Treiber 88.G; Lebrer I. Brase 8'5.00; N. N. in V. -83.00; Teacher Knoke for Gicßmann 85.00; from the Women's Club in Past. Huegli's congregation for Schmidt 810.00; collected at Mr. Tonne's wedding at Addison 814.05; congregation at Zjork Centre, Ill, 87.58; Past, Meyer, Valparaiso, 83.00; at an infant baptism at Past. Huiyiker collected, 83.35; by Past. Horst, by some members of the congregation at Hay Creek, Minn, for Tablow 810.00; Mrs. Mueller, Pittsburgh, thank offering, 82.00; by Teacher Brase, Bloominalon, from H. Ebert for Meier 82.00, for all seminarians (change night gift) 82.00, by Teacher Brase himself for L. Selle 81.00; by Kassirer Eißfeldt 810-65, likewise for Dörfler 85.00, PaL 84.00, Beyer 811.03; H. Geistfeldt, Nvdenberg, thank-offering, 85.10 by teacher Zacharias, collected at C. schultz' wedding 83.00; by teacher Müller, Pittsburgh, from Mrs. N. N. Thank offering, 81.00; by Rev. Fachtmann for Schmidt 810.00; Melch. Zink, Van- dalia, for Paul 85.00; Woman's Club in Indianapolis 810.G; Immanucls-Gemcinde in Huron Co., Mich. for Lotz 82.90; by Teacher Simon from his pupils for Dörfler 8'6.56; from dm bell-bag at Rodenberg 816.00; I. O. Meyer, Crete, 810.00; teacher Engelbrecht 82.00; teacher G. C. Bernthal 83.00; by Kassirer Eißfeldt for Dörfler 816.35; Melch. Thomä, York Centre, 85.00; by Past. Horst for Dablow by F. Kortess 80.50; by Past. H. himself 81.00; by Kassirer Birkner 85.00: by Past. Horst for Dablow 87.50; by Past. Moll by the women's club in Past. Hüglis parish for Schmidt 88.00; by teacher lah" on C. GreimsHochzeit collected for Albers 85.00; by Lehm Diersen of the "singechor der Dreieinigkeits-Gemeinde in Chicago für Bärln 810.00, likewise collected on Past. JamS wedding 86.53; by Past. Schmidt from Mrs. N. N. in Schaumburg for a certain student 82.00; durch Lehrer Fr. Teile in Grand NapidS collected at the foundation celebration of the Jünglingsund lungfrauenverein 87.10; from the Frauenverein in Rost Island two quilts and two pairs of socks.

For oen Haushall: By Kassirer Birkner 823.6.1.
Addison, June 19, 1872, C. A. T. Selle.

For the Lutherans in Armenia received from PastorW Chr. Bauer 81.00. By Pastor G. Kücklc from Mr. A. Schloß ler 82.00. By Prof. (Selle from the congregation at Kork Centäss Ill, 810.00 and from N. N. at Addison 85.00. By Pastc^ Hochstetter iy Indianapolis the School Festival Collecte of his congregation^ in the amount of 843.25. H

For poor students by Mrs. Allendörfer of the werth sewing vcrcin in Carlinville, Ill, 6 bust shirtscn, 6 towels, and 2 pillow cases. C. F. W. Walther.

815.35, collected at the wedding of Mr. Fried. Rittmüller, certifies with heartfelt thanks to have received
Concordia College, St. Louis, Mo. Fried. Lindemann.

For the Preacher's and Teacher's Wittwen- and -Wai- sen-Kasse the undersigned hereby certifies to have received: From Mr. Pastor H. Kühn 84.00; from the congregation of Mr. Past. I. P. Karrer 85.00; from the congregation of the Rev. I. G. Kunz 811.25; from Mr. Past. I. H. Jox 85.00; from the comm. of Mr. Past. I. H. Jox 821.011.

I. G. Kunz, Kassirer des mittleren Distr.

Of one "collected on Herr Fried. Nittmüllers wedding" Collecte 832.20 to have received, certifies with cordial tank
St. Louis, Concordia College. G. Rosenwinkel.

Due to lack of space again some smaller receipts had to be left behind.

Changed addresses:

Ilsv. 11. Lvei'k,

Oo., Inä.

Ilov. 0. D.

Horieori, DoelM Oo., IVis.

O. Dreier, teacher,
D.ulrs Vis>v, Ooolr
C'o., III.

I. I. Lrust, teacher,
172 HuroHurA 8tr

Ilultimore, Nä.

I^r. Hotlrer, teacher,
172 Nurrjsr 8tr ^VilliumgdurKla, H.

I^nuueelv, teacher,
Box 415, I well sortville, IVlorAari, Oo.

The "Lutheran" is published twice a month for the annual sud- scriptivnspretr of one dollar and fifty cents for the out-of-town Uni", schreibcr, who **has to** pay the same in advance and bear the postage".-? In St. Louis each number is sold for ten cents.

Only letters containing notices for the paper are to be sent to the Rt- dactvnn, but all others containing business, orders, cancellations^", monies 2c. at the address: St. O. SurtKel, Oamvr c "i 7ttliUä Ontuv^ttv Ktrvets, 8t. Dauis, Llo. to be sent to: - In Germany this" sheet can be obtained through Znstns Nanmann's Buchhandlung in Leipzig and Dresden.



Herausgegeben von der Deutschen Evangelisch-
Zeitweilig redigirt von dem Lehrer: C.

Volume 28, St. Louis, Mo., Aug. 1, 1872, No. 21.

(Sent in by P. A. C.)

First official meeting of the "Evangelical Lutheran Synodal Conference of North America".

In accordance with the decision made earlier, the "Evangelical Lutheran Synodal Conference of North America" met officially for the first time from July 10 to 16 in St. John's Church in Milwaukee, Wis. The opening sermon was preached by the present president, Prof. C. F. W. Walther, on 1 Tim. 4:16, in which he pointed out to the conference its main task, namely, to work for the beatification of immortal human souls, and showed that this task would be accomplished if the individual synods guarded against selfishness and partisanship, held fast with steadfast fidelity to the jewel of pure doctrine, and persevered to the end in spite of all tribulation and challenge. The sermon will be printed by decision of the conference and included in the report.

The following delegates from each synod were reported as present:

I. From the Hon. Synod of Ohio, &c. St.:

The pastors: Prof. W. F. Lehmann, Prof. M. Loy, R. Herbst, H. Belser, I. C. Schulze, F. A. Herzberger, G. Trebel.

The gentlemen: J. Schmidt, C. Nagel, G. Ackermann, Meuser, I. Ron Sculp. Two of the elected lay delegates did not appear.

II From the Hon. Synod of Missouri, Ohio, &c. St.:

The pastors: Prof. C. F. W. Walther, Dr. W. Sihler, A. Wagner, W. Bartling, J. Biltz, M. Tirmenstein, A. Crull, F. Lochner, C. Straßen, I. Herzer, F. Wyneken sen., H. Schwan, C. Groß, P. Beyer.

The gentlemen: Römer, Theis, Zuttermeister, Oehlerking, Brauns, Piepenbrink, Eißfeldt, Dicke, Retzlaff, Leaser, Hempe, Sallmann. Two of the elected deputies did not appear.

III From the Hon. Synod of Wisconsin:

The pastors: I. Bading, Prof. A. Ernst and Honecke. The gentlemen: G. Geiger, D. Kusel and F. Nagel.

IV. From the Honorable Norwegian Lutheran Synod:

The pastors: H. A. Preus, Koren, Wiese, Mikkelsen and Prof. F. A. Schmidt.

The gentlemen: Torrison, K. Bergh, Heiland, Narwessen and Petersen.

V. From the Honorable Synod of Illinois:

The pastors: F. Erdmann and F. Wolbrecht.

The gentlemen: E. Köstler and L. Ziegler.



Vergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

VI From the Honorable Synod of Minnesota:

The pastors: J. H. Sieker and A. Kühn, as well as" Mr. J. Ch. Schütz.

Recognized as advisory members were:

I From the Hon. Synod of Ohio:

Prof. Em. Schmidt.

II From the Hon. Synod of Missouri:

Prof. E. A. Brauer, Prof. Selle, Dir. Lindemann, vr. Dümling, Prof. K. Brauer and the pastors Link, Markworth, H. Löber, Multanowski, H. Schmidt, Georgii, Reinke, Popp, List, Reinsch, Keller, Biedermann, Böling, Hügli, Mees, Engelbert, Schumann, Wambsganß, Büchele, Werfelmann, Jos. Schmidt, Präger, Stamm, Töwe, Ottmann, Hoffman", Duborg, C. Körner, Ernst, Stecher and Damm, as well as the teachers: Aug. Prißlaff, Damköhler, Nix, Rüge and Beck. The candidates Schaaf, Hrvrr and Bergholz were also admitted as advisory members.

III. From the Honorable Synod of Wisconsin:

The pastors Damman, P. Köhler, Prof. Brohm, Siegler, Kilian, Liefeld, Kleinert, Gensicke, Ungrodt, Gausewitz, Waldt, Jäkel, Brenner, Conrad, Brockmann, Mayerhoff, Opitz, Adelberg, Hoffman", Oppen, Quehl, R. Köhler, Lukas, Spehr, Sprengling, Jäger and Herr Kiekhefer.

IV. From the Honorable Norwegian Lutheran Synod:

Pastors A. Jakobsen, Aerger, Raßmussen and Tackle.

Dr. Nötz of Allentown was also announced as a guest.

After the conference had constituted itself, it proceeded to the election of the officials. The result was as follows: President: Prof. C. F. W. Walther; Vice-President: Prof. W. F. Lehmann; Secretary: Pastor P. Beyer; Treasurer: Mr. John Schmidt of Youngstown, Ohio. The following theses by Prof. M. Loy on the question, "What is our duty to the English people of our country?" were fully discussed and unanimously adopted:

The Lutheran Church has the indisputable duty of proclaiming the great deeds of God in English in this country, first, because otherwise it would not be fulfilling the command of the Lord to preach the gospel to all nations, and second, because it would not be fulfilling its special duty to this country.

(2) The church within the synodal conference is under no such obligation,

a) that she has to care for the German and Scandinavian co-religionists, for she should do the one and not leave the other; nor because of this,

b) that other church communities provide sufficiently for the English-speaking population, for the church of the pure Word can never be content with the fact that beatific pieces of truth are preached by others, while it can offer the whole counsel of God for salvation; nor for this reason,

c. that false believers have already taken the field, and that she is therefore encroaching on a foreign office with her activity in English; for although she acknowledges the ecclesiastical rights of the existing congregations in spite of their false faith, the rights of the preachers appointed by them do not extend beyond the circle of those called, while everything still outside their association must be regarded as the territory open to us; nor, finally, because of this,

d) that there are certain other associations of Christians calling themselves Lutheran, who would prefer to carry on the work of the church in the English language, for we must not leave it to them, because they partly bring false doctrine among the people, partly treat pure doctrine with contempt, and partly carry on the work most casually.

(3) It is therefore the duty of our synods to see to it that scattered brethren of the English tongue are gathered together, that existing congregations are edified by means of the English language, and that those still outside are brought up by English preaching.

(4) It is therefore the duty of our congregations, wherever there is a prospect of founding and maintaining a true English Lutheran congregation, to help to the best of their ability to this end, partly by financial contributions, partly, under certain circumstances, by releasing their churches for the holding of English services, partly by giving members to English congregations, if such members are either predominantly English, or are so placed that they or their descendants could probably be maintained in the Lutheran Church only by means of the English language.

(5) Wherever possible, our preachers should, if there is any prospect of thus obtaining members of the church who would otherwise be in danger of throwing themselves into the arms of a sect, or of gaining adherents who would otherwise remain outside, present the gospel also in the churches.

We should therefore make it our business to see to it that our seminarians, wherever possible, are enabled to preach in English as well.

(6) As there is so much reading in our time and in our country, it would be an unfaithfulness to our Church if we did not do all in our power to make the English people acquainted with her treasures by the circulation of magazines and books, and this must therefore be regarded as a principal part of our task.

The second subject submitted to the Synodal Conference for discussion were the following theses on justification, written by Prof. F. A. Schmidt, which were unanimously adopted by the Conference as their faith and confession in the following version:

§ The doctrine of justification is the chief article of the Christian faith, the right knowledge of which is of incomparable importance and absolute necessity for the salvation of individual Christians, and the truthful proclamation of which is essential for the welfare of the Church as a whole.

§ The Reformation of the Church by Dr. Luther had its starting point in a renewed recognition, by God's grace, of the pure evangelical doctrine of justification and in the corresponding unadulterated proclamation of this article of faith.

§ In the pure doctrine of justification, as our Lutheran Church has again expounded it from God's Word and placed it on the lampstand, it is primarily a matter of the three points:

- a. The doctrine of the general and perfect redemption of the world through Christ;
- b. the doctrine of the power and efficacy of the means of grace, and
- c. the doctrine of faith.

§ (4) As in Adam all men fell and came under the wrath of God and eternal damnation as the punishment of sin, so also in Christ as the second Adam all men have been truly redeemed from sin, death, the devil, and hell, and God has been truly reconciled to them all.

§ 5. as by the substitutionary death of Christ the guilt of sin of the whole world was paid off and the punishment of the same endured, so also by the resurrection of Christ righteousness, life, and blessedness were restored to the whole world and came upon all men in Christ as the representative of all mankind.

§ (6) This grace, forgiveness, righteousness, life, and blessedness, restored to all men by Christ's work of redemption, God brings to men in the means of grace. For the gospel promise, which is contained in the word of the gospel and in the holy sacraments, is not an empty sound or a promise without content, but a powerful presentation and bestowal of all the goods which God promises in this word of his grace.

§ The gospel is therefore not a mere historical narrative of the work of redemption that has taken place, but rather a powerful declaration of peace and promise of grace from God to the world redeemed by Christ, and thus always a powerful means of grace in which God brings, offers, distributes, gives, and bestows the forgiveness of sins and righteousness acquired through Christ, although not all to whom God sends his earnest call of grace receive this

Accepting the invitation of the reconciled God and therefore also not being granted the following goods.

§ Holy absolution is the preaching of the gospel to one or more specific persons who desire the consolation of the gospel. It is therefore always valid and powerful in itself, for in it God declares himself, through the mouth of his servant, to be truly reconciled through Christ's blood and death, and thus in turn distributes the gift of forgiveness and righteousness to all who are absolved, although many do not receive it because of their unbelief.

§ The means by which alone man comes into actual possession of the gift and grace acquired through Christ and offered in Word and Sacrament is faith, which believes the promise of God's grace, and thus appropriates to itself the gift of Christ's merit and righteousness offered in this promise of God, and takes comfort in the benefits of Christ as his allower and redeemer.

§ (10) Faith in Christ, therefore, makes just and blessed, not because, as an excellent work of man, it acquires such abundant merit with God, and, as a satisfaction for sin, reconciles God with man, but because, on the part of man, it is the receiving hand which really grasps and accepts the treasure of Christ's merit, and therefore of forgiveness, righteousness, and blessedness, which is offered and given in the promise of grace.

§ Neither is faith justified and blessed in the sight of God because God, of his own free grace and love, is willing to accept it as a meritorious work of righteousness and obedience to God's word, but because the treasure of Christ's merit, which even the weakest faith grasps in the promise of the gospel, really contains in itself a full satisfaction for all guilt and punishment of sin, as well as a perfect obedience to all the demands of God's law.

§ (12) Nor does the faith of the individual, by its power, cause the evangelical promise of grace, which God utters in the word of the gospel or absolution, to become real, valid, powerful, and true; but he simply adheres to the promise of grace and pardon as a divinely true and powerful one; and thus, accepting the promise of God, he at the same time seizes therein the gift of righteousness and blessedness, and has what the words say, and what they are like.

§ (13) When an individual sinner, through faith, takes hold of the promise of the gospel in Word or Sacrament, and thus appropriates to himself the treasure of Christ's merit for his justification and salvation, he is also considered, reckoned, and declared by God, in a judicial act before the judgment seat of God, to be such a one as is now, for his own person, partaker of Christ's merit and righteousness for his salvation, and thus, through the personal possession of Christ's benefit, is also personally righteous and an heir of eternal life.

These theses were written with special attention to the doctrinal controversy over justification that had arisen between the Norwegian Lutheran Synod on the one hand and the Augustana and Iowa Synods on the other. The Synodal Conference therefore devoted most of the time allotted to it to the discussion of this "most Christian article" of our faith, and had the joy of seeing it discussed,



that in this matter, too, there is complete unity among the synods in their association. The dear readers of the "Lutheran" will find a more detailed explanation and justification of the doctrinal points touched upon in the foregoing theses in the official report on the negotiations of the Synodal Conference, which will soon be published, and is therefore only referred to here.

A third matter which occupied the attention of the Conference for some time was a proposal concerning internal mission, in which the motion was made that the Synodal Conference as such should carry on the work of mission among the scattered members of the faith, first in those areas which lay outside the sphere of missionary activity of the various synods belonging to the Synodal Conference. Due to lack of time, however, this matter could not be settled and was therefore postponed to the next meeting of the Conference.

A synod belonging to the Synodal Conference had requested that the first part of § 4 of the Constitution be explained in more detail. There it says: "The Synodal Conference is merely a consultative body in all matters in which it has not been granted decisive authority by all the synods constituting it;" but this latter expression seems questionable. The Synodal Conference, however, declared that this passage of the Constitution did not justify any reservations, since, on the one hand, there could be no question of decisive power in matters of doctrine and conscience, and because, on the other hand, in other matters every Synod was sufficiently secured by the fact that, according to § 7 of the Constitution, it could refuse its consent to the granting of such decisive power in any case.

Another question as to what is to be understood by the expression "ecclesiastical connections" when it says at the end of § 4 of the Constitution: "without the consent of all synods represented in the synodal conference, none of them may enter into ecclesiastical connections with other ecclesiastical bodies**", was answered to the effect that, according to this, no synod belonging to the synodal conference may connect itself with any other synod not in the same association in such a way that it grants the other synod the right to speak and decide in matters of constitution or administration.

The treasurer's report showed that the "Memorandum" had not yet been distributed as widely as it deserved and could have been expected, and the delegates present were therefore urgently requested to make the distribution of this extremely important document their concern.

Since the conference cherished the good hope that the report 'on this year's negotiations on justification, because of its great importance for every Christian man, would be widely distributed in all its synodal congregations, it was decided to have 4000 copies of this report printed in German in pamphlet form. The delegates of the Norwegian Lutheran Synod promised to see to the preparation of the report in Norwegian themselves, and in English the report will be published in the columns of the "*Lutheran Standard*".

The next meeting of the Synodical Conference will be held, God willing, on the third Wednesday in the month of July, 1873, at Fort Wayne, Ind., will be held.



May the faithful God, as he has crowned this year's assembly with rich blessings, also in the future confess the work of the Synodal Conference, which is also his work, and let it flourish for the glory of his holy name, for the building up of his kingdom and for the salvation of many immortal souls. Amen.

(Sent in by Dr. Sihler.)

The first of these is a book by the author of the book, "The Book of the History of Religion," in which he describes the relationship between religion and morality, along with a historical appendix and a contemporary proof of how morality necessarily falls away

As is well known, we live in the age of emancipation. For not only are most slaves set at liberty without first having been educated in the sensible and moral use of it, but an impetuous urge for freedom and a morbid desire for liberty are also manifest in many ways among those who are already bourgeois and free. Not a few wives want to be free from the domestic regiment of their husbands; children, especially when they are of civil age, want to be free from obedience to their parents; servants want to be free from the wholesome discipline of their masters and, after they have done their work, to pursue their desires at will; likewise apprentices in their conduct toward their masters; indeed, most subjects obey the laws of their higher and lower authorities only with compulsion and unwillingness and out of fear of punishment in the servile sense. Almost every man wants to be free from the conscientious discharge of his duties; but he wants to extend his rights as far as possible, even if they should encroach and encroach on the rights of others, especially of those to whom, according to God's wholesome order for this life, they are not equal but subordinate. And in order that these carnal desires for liberty might be vigorously nourished and strengthened, the devil has sent his deceitful apostles into the countries to work on the ignorant and unbelieving with speech and writing, and either to undermine the beneficent discipline and wise restraint of God, or occasionally to throw it tumultuously over.

In this age of emancipation it also happens that one tries to emancipate morality from religion; for this is actually the aim of the efforts of the liberal progressives in Germany, for example, to wrest even the elementary schools from the direction and supervision of the church and to place them under the prospect of the state as its institutions. To be sure, these children of the spirit of the age talk back and forth about a moral education which is to be taught to the children in these state schools; but they avoid explaining in greater detail how. The opinion of the ruling spokesmen, however, hardly amounts to anything other than that the teachers should at times inculcate in the children the proper patriotism, first for the German Empire, then especially in Prussia for king and fatherland, at every opportunity, and awaken in them a so-called noble sense of honor, to show themselves worthy one day of such a glorious fatherland, which, moreover, is now blessed with a liberal constitution, and to keep its glory and honor always before their eyes. Then, however, it is no less necessary to teach the children the due respect for the high education in all kinds of science and art that Germany has already attained in this time, and in which it is

and the more enthusiastically the teacher teaches this high cultural level of the German people and the richness of its spirit to the pupils, the more powerfully a noble ambition will be kindled in them to one day emulate the highly gifted spirits of their people in the furtherance of this education and, as natural geniuses, to surpass them in inventiveness wherever possible and to reap honor and money in abundance.

Summa, these two pieces are the wisdom of these vocal leaders for the teaching and education of children in school; they are herein the practical expression of their religion and morality. But are they really progress in this field, as these zeitgeists and ephemera pretend? Hardly; they are rather steps backward into the educated pagan antiquity. The latter, however, still worshipped its gods above the earthly fatherland and state, and exacted from them all manner of earthly benefits and deliverance from all manner of ills; Yes, the Greeks and Romans, as is clear from their funeral poets and this and that historian, recognized the justice of God in their goddess of vengeance, Nemesis, who judges and repays the crimes and vices of men here and now by appropriate temporal punishments, while in the underworld eternal torment still awaits the wrongdoers. But our progressives and spirits of the age, most of whom are still baptized Christians, deny this connection between religion and morality, which the heathen still prove here, and therefore these will come out against them at the last judgment and condemn them. -

Instead of love for God, their hearts were now filled with unbelief and disobedience, even hatred and enmity towards God; their intellect was darkened and their will perverted; they no longer wanted what God wanted and wanted what God did not want: the fellowship between them and their God was torn apart, life from God was lost and instead spiritual death first entered their hearts, which the evil conscience that had now arisen made them feel. The holy delight in God and in Him in His gifts, benefits, words, and works had departed from their hearts, and the carnal delight in and after the creature filled them. Thus the former pure and holy love for one another, which was rooted in the common love for God, was lost and had degenerated into carnal love, partly in the mutual quenching of the sexual instinct, and partly in malice, hatred, and enmity, as, for example, Adam did not accuse himself, but only his wife, against God. Summa, the divine image was gone, and instead of it our first men wore Parents only the larva of the devil, whom they had willingly believed and obeyed. And indeed, had not the Son of God with his comforting gospel (Gen. 3:15) intervened in foreknowledge of this terrible fall of Adam, and in him of all his children, according to the gracious counsel and will of the triune God from eternity, our first parents, and with them also we, would have come out of the The Lord has not yet been torn from spiritual death by bodily death into the eternal death of hellish damnation according to God's righteous judgment.

But we want to take up this testimony of the religious pagans against the lying and apostate Christians and answer the question of how morality relates to religion and what the necessary connection between the two is. The short summary answer to this question is: morality relates to religion as effect relates to cause. The matter is this: God, at the creation of man, originally wrote his law in his heart as the eternal, immovable, and unchangeable rule and guide of his holy will; and in it he demands perfect holiness and righteousness, that is, first of all, that man love him above all things and with all his strength, and his neighbor as himself; for love is the fulfillment of the law. Now as long as our first parents were in a state of innocence, and God's prohibitions, wherein He made His. As long as our first parents were in a state of innocence, and had not yet transgressed God's prohibitions, in which he wished to make his supremacy clear to them and keep it ever present, and to exercise them in obedience to this will of his, they were, as it were, a living and constant fulfillment of the law in all their feeling, desiring, thinking, speaking, willing, and acting; there the love of God, connected with holy reverence for God, was their religion, and the mutual love flowing from it their morality. In this childlike and willing obedience to the holy will of their God and Creator, they were at once in the sweetest and most blessed communion with Him, and in the common love towards Him also among themselves.

Through the sorrowful and miserable fall of our first parents, their original religion and morals were turned into the opposite; they became, as it were, a living and constant transgression of the law. The filial reverence and holy awe of God turned into a servile fear of punishment;

Thus then Adam, the progenitor of us all, out of a tree of righteousness, became a tree of corruption, which, by bodily procreation, propagated itself from him into all the branches and twigs of the tree of mankind, and still does and will do so until the last day; for "behold, I am begotten of sinful seed," thus says and laments David, Ps. 51:7, "and my mother conceived me in sins." And hence it comes to pass, that, as God saith Gen. 6:5 and 8:21, "the thoughts and actions of man's heart are only evil," that is, contrary to the will and law of God, "from his youth and for evermore."

Nevertheless, that law is and remains written by God on the heart of every man corrupted by original sin; and the ten commandments, which God gave specially to the Jews, contain in their two tables essentially the same demand of God also on fallen man, the sinner, to love God above all things, and his neighbour as himself; and of every man, as. And from every man, as a rational creature, the holy God demands, with inexorable, unrelenting severity, perfect inward and outward obedience, and casts him under his wrath and curse, into temporal punishment, and by bodily death into eternal damnation, if he does not render this obedience.

Although a man who is corrupted by original sin is not able to obey the law, he recognizes his obligation to do so by virtue of the law written in his heart, and his conscience punishes him if he transgresses it in his outward work, making him responsible to God, the Lawgiver, and declaring him guilty of temporal and eternal punishment. Likewise, even apostate man recognizes from the creation, preservation, and government of the world the kind, wise, almighty, and righteous God. And this natural knowledge of God - a scanty glimmer of the full and pure light of the beatific knowledge of God - is the only thing that can be known.

God that Adam had before the fall - this knowledge is also the natural religion that the apostle calls Rom. 1, 18. calls "the truth" and which he first tries to call the idolatrous and superstitious Athenians back to consciousness before he makes the transition to Christ in his speech. Now, of course, it is true that, as St. Paul goes on to say. Now, of course, it is true that, as St. Paul further says, men "hold out in unrighteousness" this "truth" of the natural knowledge of God, that is, "weakened" and darkened it beyond measure by popular and habitual sinful service against the initial contradiction of the natural conscience; and therefore God, out of righteous judgment, permitted the devil to deceive and mock men in such a way that they worshipped and venerated creatures or even their images as God and sank into filthy polytheism and idolatry.

Nevertheless, as we can see, for example, from the condition of the educated pagans of antiquity and, similarly, from the condition of the Chinese and Japanese, a kind of natural morality emerged in consequence of this natural knowledge of God, which was also expressed in part in civil legislation. For even though in these there are all kinds of laws that were given out of consideration for external usefulness, it can hardly be denied that their essential content, namely, the legal provisions concerning the mutual conduct of the various members of the same civil community, are outgrowths of the moral law implanted in men by God, that is, of God's will as to how men within the same civil community, in accordance with existing law, are to conduct themselves toward one another in their actions. And it was from this natural connection between religion and morality that the first lawgivers among the educated peoples of pagan antiquity derived their laws from the gods; for, they said, from their intimate intercourse and communion with the gods had come to them the wisdom to frame wholesome laws, that right and justice might reign in the land. And though this statement might be a so-called pious deception of the people, and at the same time a clever calculation to gain all the more acceptance and emphasis for their laws among the people by arousing a certain natural fear of God, yet this statement, though obscure and veiled, was based on the truth that even civil morality originated in natural religion.

Of course, however, in all non-Christians this morality or civil righteousness is no fulfillment of the moral law, namely, love to one's neighbor as to oneself, which God has also written in the heart of every fallen sinful man; For since no one by nature has the love of God and the willing obedience to keep this law also, he moves, at best, only in the outward work of civil righteousness, without the animating power of God's love and, for God's sake, of the love of his neighbor; nor does he abstain from the grosser transgression of this law, not from holy timidity before the holy and righteous God, but only from servile fear of civil or divine punishment.

But the necessary connection between religion and morality, as between cause and effect, is clearest and most irresistible in the Christian religion, which is founded on divine salvation and revealed in the holy Scriptures alone.

to the light. For this religion is the only true one, in that it restores the original knowledge of the true God and the blessed fellowship with Him, which our first parents had before their fall into sin, through Christ and His work of redemption and through true faith in Him for the forgiveness of sins and eternal life. The superstitious polytheism of the heathen is revealed to be an after-religion wrought by the devil; it alone receives and clearly forms the germ of truth of natural religion, which, according to Rom. 1:18-20, 2:14, 15, Acts 17:24-29, is still present in the heart of the natural man (otherwise he would cease to be a man, if it were possible). For it reveals, on the basis of the revealed Word of God, that the Creator, Preserver and Regulator of the world, the Lawgiver, who will make His law the expression of His will in all men. Here, written, and as the righteous Judge will judge them all according to it - that this God is the Triune, of one being in three distinct persons. But it alone also reveals at the same time the good gracious will of this God to redeem the human race that fell away from Him in Adam from the guilt of sin, from the punishment of death, from the power of the devil through the substitutionary atonement of the Son of God who became man for this purpose, to offer this redemption and the forgiveness of sins acquired through it to all Adam's children corrupted by original sin in the preaching of the Gospel, To offer this redemption and the forgiveness of sins, life and blessedness that it brings, to all the poor sinners who have become believers through the preaching of the Gospel, and to give them the Holy Spirit free of charge, so that they may, through the power and impulse of the Holy Spirit, keep His law more and more, that is, to walk in the love of God and of their neighbour in all their desires, thoughts, wills, words and actions.

Thus, in Christian doctrine alone is the realization of the only true religion and morality, as given in the connection between cause and effect in the true believers in Christ. For only they are truly religious and, consequently, truly moral men. Their religion consists in fearing, loving, and trusting in the true God, who is truly known in the Gospel according to his nature and will, above all things and with all their strength; in calling upon, praying, praising, and giving thanks to his name in every need; and in gladly hearing, learning, reading, contemplating, and applying to themselves his word. And their morality consists in this, that they live in the love of their neighbor in the strength of their love for God and for his sake according to heart, mind, and will, and especially in his bodily or spiritual need do to him as they desire that he do to them when they are in the same need, yes, that they, as Christ has previously given himself to them as his own with all his being and work, now do similarly to their neighbor in the love of Christ.

This Christian morality, which comes from love of God and is the only true morality, must now permeate the moral conduct of man in words and deeds, as in the domestic and social sphere, so also in the legal and civil community, if it is to have value and moral validity before God. For just as every man of natural religion, as, e. g., a rationalist, unitarian, etc., becomes an atheist or denier of God by denying and rejecting the truth of the Christian religion, and especially its core and center, the deity of Christ, so every man of civil righteousness is not a truly moral man before God, if he is not a moral man.



he denies the sole validity and value of true Christian morality.

Thus, for example, if in the civil community a man in no way wrongs his fellow-citizen either by words or deeds, and also conscientiously keeps his obligations in special business relations, it is still not a truly moral act in the sight of God, unless it flows from that true love of one's neighbor which, in turn, is rooted solely in love for God.

Yes, in the sphere of free charity, a rich man, for instance, might, on his death, bequeath a large sum to his native city for the establishment and maintenance of a hospital or orphanage, which would certainly be a good and useful work in the eyes of men. But if he is not a Christian, that is, if he is not a true believer in Christ, and if, consequently, his charitable deeds do not flow from a grateful love of God and the love of his neighbor, and are directed to the glory of God, then his charitable deeds are not truly good, moral, or ethical works in the sight of God, but are sins; for in such a case they can only spring from selfishness and self-love, from a desire for his own honor, glory, and fame among men. If, however, he still had in mind, through this work, as meritorious before God, to acquire forgiveness of sins and to execute his own righteousness before God, it is a twofold sinful and damnable work; for in it he denies Christ and his merit, which alone is valid before God for the forgiveness of sins, as well as true faith, which, without the help and cooperation of works, seizes and appropriates Christ and his merit in the gospel. This benefactor in the sight of men is therefore an offender in the sight of God, and a man who is as irreligious as he is immoral, and who stands no more in God's judgment than one who would have been an offender in the sight of men.

On the other hand, if a truly devout Christian, for example, on hearing of misfortunes that have befallen strangers and distant fellowmen, has even one stirring of true charity in him and sighs to God on behalf of the afflicted, this is a good work in the sight of God, even if he is not able to render them active help.

This true love for one's neighbor, which flows from faith in Christ and from love for God, must also permeate all manifestations of natural love in a sanctifying way if they are to have true moral value before God. For if, for example, a husband loves his wife only because he has help and pleasure through her and she loves him again; if, furthermore, both love their children only because they are their flesh and blood and they are loved by them again, then in this, if the persons concerned are Christians in name, true, Christian love of neighbor is carnally degenerate; It is but an enlarged selfishness and self-love, in that each loves only himself in the other, and without love to God, the giver, clings only to his gift, and is as it were swallowed up by it. And it is similar with other manifestations of natural love, as, for example, in the mutual love of friends and relatives, in love for the fatherland, for science and art, and in the expenditure of money to promote their prosperity. If love for God, the kind giver, is lacking everywhere in so-called Christians, then true love for one's neighbor, which is rooted in this love alone, is also necessarily lacking, as it is for one's relatives, friends, and prominent statesmen,



Governors, scholars, artists, and so on. All of this is only finer selfishness and self-love, and therefore immoral and sinful in the eyes of Christian morality.

From the above proof of the necessary connection between religion and morality, as between cause and effect, as it appears truly and clearly in Christianity - from this it now also appears irrefutably that there can be no question of true morality where the true God is denied in express words. Thus, at the present time, not a few who are still baptized and bear the name of Christians do so, as, e. g., the pantheists or world-idolaters, the materialists, the leaders of the Communists, and such like fellows. For all these not only deny the true triune God, revealed in the holy Scriptures according to his nature and will, but, against the rational light of natural religion, which still originally belongs to the heathen, they at the same time deny that there is a personal God above the world, who is the almighty, benevolent, and all-wise creator, sustainer, and governor of the world, and who, as the supreme lawgiver, has written his law as the expression of his will in all men's hearts; He had written his law as the expression of his will in all men's hearts, how they should behave towards him and towards each other, and who therefore, as the righteous judge, would one day judge them as his rational creatures responsible to him.

But if, according to the assertion of the deniers of God, there is no such God and lawgiver, and no such divine law in the hearts of men, there is, of course, also no transgression of it, and no conscience that makes it recognizable and perceptible to man. Consequently there is also no moral obligation in the behaviour of men towards each other. If, therefore, a man acts contrary to the love of his neighbor, and, e. g. and, for example, kills, hurts, steals, lies, and cheats, this, in their opinion, is not a sin and transgression of the divine law, which does not exist, but the expression of his special natural instinct; and he must actually follow this with the same necessity with which a beast of prey tears up other animals, a wolf breaks into all kinds of sheep pens, a fox sneaks into all kinds of chicken coops, in order to provide for himself only to do good. In the satisfaction of this particular natural instinct, only that is from evil, if one lets himself be caught in it. The state, however, which opposes this satisfaction with its punishments, is actually an unpleasant tyrant whom one must put an end to the sooner the better.

How now? Is not this noble and glorious liberty of the divine deniers, that is to say, this war of all against all, a moral that is his and excellent? Would not, if they got power everywhere, the whole Erve but a monstrous pit of murder. Whorehouse, nest of vipers and battlefield, in short a cesspool and abyss of the devil, the liar and murderer from the beginning?

But no one has ever said that it could never come to that. For a powerful approach to it already exists, in the face of which the secular regiment, the state governments, find themselves in considerable embarrassment. For it is the already widely ramified and formally organized so-called international association of workers, especially in France, England, Germany, and Switzerland, whose spokesmen and leaders are for the most part decided deniers of God, who seek their portion on earth and neither hope for heaven nor fear hell. Deep servants of Satan together with their

The deceived and seduced followers now have a twofold purpose; and agents from the cities and factory areas is also carried into the first, namely, they want to abolish all private property and make it common property, even if it be by means of revolts, which they thoroughly approve; and since God, by the seventh commandment and its threats, and the secular authorities, as the representatives of civil law, by their laws and threats of punishment, protect and defend the property of individuals, their hatred and wrath against God and his partial representative on earth is already for this reason, the temporal authorities, who are not to bear the sword in vain, but who, through the fear of punishment and its execution, are obligated to pacify the civilly just, even among the greater possessors, against the violent encroachments and encroachments of the unjust among the propertyless. Then, however, they have nothing less in mind than to throw over all monarchies with their distinctions between the various classes of society and to erect social-democratic republics, in which there shall be no distinction of property, no opposition between the propertied and the propertyless, but money and property, as well as labor, shall be common to all.

Thus, at their congress in Basle in September 1869, the deputy from Germany, Liebknecht, now a member of the German Reichstag, demanded a social-democratic republic for Germany, subversion drove out of each other with shakes a meeting in which and at the congress in Brussels in September 1868, the deputy Dupont of London, in his concluding speech at the end of the

assembly, spoke thus: "What we want to overthrow is not the tyrant, but tyranny (namely, also the form of government of limited monarchies). We want no more governments; for governments smother us with taxes; we want no more anneas; for armies will want to strangle us; we want no more religion; for religions stifle the mind."

The Congress of the International in Paris in January 1867 also passed the resolution: "All workers who in future join the Association shall swear (by whom?) that they will support all uprisings wherever they break out. Come."

And how this decision became a horrible reality in the spring of 1871 is amply demonstrated by the rapacious, murderous, orphans, and had thus shown a fatherly heart toward them, this vandalistic, brutal and bestial acts of the Paris Commune. And truly, this is only a prelude to what, under appropriate circumstances, their workers toward them, and would have kept even the would break out everywhere in those States if God were to withdraw his hand and let the devil have his way. For with the increasing contempt for the divine word, the apostasy from the Christian faith, and the idolatry of the human spirit and its gifts and powers, which it nevertheless has only from God, a spirit of rebellion and indignation goes forth, especially in the cultural states, and which boast so much of their education in all kinds of science and art, a spirit of rebellion and indignation against God's word and will, only their own profit through them, perhaps even using the true Christians - and that is always only the fewest - have no heart subordinates against their superiors, hand in hand, which sufficiently characterizes the ruling spirit of the times as an anti-divine and anti-christian one. And how this transgression of the true, the Christian religion and morality, the international labor federation also supplies the terrible and threatening proof of this. For

he is not content with all kinds of congresses and resolutions of his deputies, but he sees to it that his poison is distributed as a curative medicine by pamphlets.

Who can help to ward off this evil, which eats away at the brand of the people and, like an infectious plague, spreads more and more and even poisons the country people, mostly the better part of the population, to an increasing degree? Who is capable of successfully resisting in the long run even the outbreaks of this inner corruption, which are likely to increase? . For a more general thorough healing of this terrible damage from within through God's Word is difficult to think of under present circumstances. Who, however, is able to offer any effective resistance, even externally, in the long run? The secular regiment, the state government? Hardly; for, as it is already beyond its sphere and has no obligation to regulate the special contractual relations between employers and workers by special laws, so at the same time it is so strongly influenced by the prevalence of liberalism in public opinion, namely by the undue extension of the rights of individuals in all kinds of words and works, that it scarcely dares to oppose even the grosser outbreaks of this pernicious spirit with a powerful resistance, for which it has a right and a duty. And that is why, for example, it recently happened that even in the capital of the German Empire a mob of these men of employers wanted to come to an amicable agreement with their workers.

From this incident, however, it is at the same time evident that the spread and outbreak of this terrible destruction can hardly be prevented now by the employers themselves, even if they united out of outward prudence to increase the wages and shorten the working hours. In former times, at least in Germany, I think this would have been quite possible if the factory owners and the larger businessmen and employers had had a Christian or at least a bourgeois moral attitude; For if they had voluntarily increased the wages of their workers in the event of a favorable development of their business and greater profit, and had allowed them to enjoy the blessings of God, and at the same time had perhaps provided for old workers who were unable to work, and after their death for their widows and

orphans, and had thus shown a fatherly heart toward them, this would certainly have made no small impression on the attitude of their workers toward them, and would have kept even the unconverted among them at least outwardly within the bounds of the fourth commandment; For there is, after all, in the German mind and custom a certain reverence for their well-meaning bread lords, and a reluctance to rise up violently against them.

Unfortunately, on the average, most German employers, being devoid of Christian and paternal sentiments, have regarded and exploited their workers only as service machines, and have sought only their own profit through them, perhaps even using the true Christians - and that is always only the fewest - have no heart and love for their employers, use their embarrassment by quitting their work (*strike*) in order to obtain higher wages or even join those irreligious and immoral pernicious associations.

join them? This, though condemnable in itself, is God's judgment against the money-grubbing, selfish mammon slaves among the manufacturers and other employers, who suck the labor of their servants only for their own profit and shamefully trample the love of their neighbor under their feet. They already receive on earth what their deeds are worth, and must constantly fear those who, if they had shown themselves fatherly toward them, would also keep themselves childlike and affectionate toward them.

But someone would like to think that the strong military power that exists everywhere in Germany is quite sufficient to repel these and those excesses of the international social-political revolutionaries with due vigor and to make coarser and more general excesses of these men of subversion impossible; in their standing armies, the princes would always have a strong power at their disposal to drive such rebellious fellows into pairs and, by strong forced labor in fortresses, to drive away from them the thrill of raising themselves to the rank of masters. This, of course, would like to happen now and then. But it is doubtful whether in the long run this means would prove successful. For the present soldiers themselves consist to a great extent of the workers in the cities and in the country; and if they are not true Christians and stand in the fear of God, it can hardly be lacking that they are deceived and seduced by the shameful speeches and writings of those servants of Satan and hardly make a reliable weapon against them.

In sum, as the matter stands, it would be difficult for anything else to happen than for the deceptive deception and the efforts of these children of unbelief, which endanger and even destroy church, moral and state life, to be made evident through speech and writing, partly by righteous preachers and partly by other Christian and morally minded people, and at least for the healable to be rescued from this river of destruction.

This terrible spawn and deformity of the prevailing God-denying and anti-Christian spirit of the age, wrought and dominated by the prince of this world, is on the other hand also historical proof of the necessary connection between religion and morality, namely, that when the latter falls, the latter also falls.

a spiritual plague is creeping in the darkness, our conference has considered it a duty of Christian brotherly love to bring what it has learned about it to the general knowledge of our synodal members, so that each of our pastors who is not yet in battle with it may warn this flock at times of this danger and the dear Christians may diligently guard against it.

This dangerous phenomenon is nothing other than a new secret society among country people. Who does not see in this a trick of the devil, an "advance" of the unbelieving spirit of the age, that now also our countrymen, who have hitherto hardly known of such a danger, are to be seduced by this abomination of our time? The name of this society is: "*The Grangers of Hus.*

bandry." The purpose of this is distinctly the improvement of agriculture by the abolition of monopolies on arable land. Now this looks quite innocent; but, in the first place, the alleged purpose is not sought to be attained in the right way, and, in the second place, the one stated is not their only purpose. Their ultimate purpose is evidently a complete upheaval in trade and commerce and the establishment of their control. Incidentally, they themselves confess to having other purposes, e.g. pleasant sociability. Not only men but also women may belong to the society. They call each other brothers and sisters. They hold secret meetings, have secret signs, and are structured in the same way as all other secret societies. They declare that their society has "nothing to do with religion," and that Jews and pagans, as well as Christians, may be admitted, provided they live morally. But that, in spite of this assertion, they form a religious society, is already shown by the fact that, as a society, they do not at all acknowledge, nay, reject, the Christian religion, while yet they pretend to have a God; this is further shown by the circumstance that they demand "morality" and allow it to be regarded as a sufficient religion; This is shown most clearly by the fact that at the beginning and end of their meetings they sing and pray, and also read, and thus practice abominable idolatry, in which no Christian can participate with a good conscience, because a God is worshipped of whom the Bible knows nothing. For the Son is denied. "But he that denieth the Son hath not the Father" (1 John 2:23); he hath therefore an idol, and prayeth to an idol.

Every member who is to be admitted now commits himself to the promotion of all abominations of this society by a solemn vow, in that he must vow, as long as he lives, not to betray anything of the secrets of this covenant.

Strange are the successes that this secret order already has to show. Its connections extend throughout the United States. In the state of Iowa alone, about two or three years after its formation, it is said to number 60,000 members. Regions which only half a year ago knew nothing of this spiritual plague are now almost completely dominated by it. In short, the Order is spreading like an infectious disease. The members are working with great zeal for the expansion of their society, and the poor Christians are only too easily persuaded to join it by sweet speeches, thinking that the cause is something quite innocent. Wherefore, ye brethren in the ministry, who have churches in the country, be on your guard, make your

(Submitted.)

A new secret society.

Whoever, as a Christian enlightened by God's Word, observes the dangerous course of time, the spirit of unbelief manifesting itself everywhere, and the corruption penetrating everywhere, must be heartily alarmed, and cannot help being saddened by the increasing dominance of unbelief, and anxious about the future of the church. This was again vividly felt by the members of our Conference on the occasion of their last meeting in Luzerne, Iowa. One of the most recent dangerous phenomena, the seductive unbelief of our time, was discussed there. Since we thought it probable that many of our dear fellow ministers and believers would feel the same way about this danger as most of the members of our Conference, who did not even have an inkling of its existence, and since the greatest vigilance is required with regard to this phenomenon, in that it is considered to be the most dangerous of all.

Let us stand as one man against this deceit of the devil, undeterred by ecclesiastical considerations, to preserve the honor of our Lord and the salvation of our flocks, let that which will not stand fall. The times are evil, the devil is cunning, his wrath is great; therefore it is necessary to watch, pray, and save what can be saved. - And you, dear Christians in the countryside, are heartily warned and asked not to let yourselves be caught in the nets of these idolatrous secret allies for the sake of apparent earthly advantages.

On behalf of the Iowa Special Conference

C. Seuel.

To the ecclesiastical chronicle.

The situation of religious freedom in Germany can be seen, among other things, from what happened recently to the pastor Diefenbach in Hofheim in Hesse. After the law had been passed that the schools of the Christian congregations should henceforth be state schools, he is said to have declared in a sermon on March 3 of this year: "This law would dechristianize the school; one would no longer tolerate crucifix and prayer in the schools; the teachers would be degraded to mere teaching; Herod had murdered the children bodily, but now they should be murdered spiritually. Accused of this, he was sentenced to one month's imprisonment. W.

[Walther]

Jesuit Order. The German Reichstag has recently enacted the following law: "§ 1. The Order of the Society of Jesus and its related orders or order-like congregations are excluded from the territory of the German Empire. The establishment of branches of the same is forbidden. The branches existing at present are to be dissolved within a period to be determined by the Bundesrat, which, however, may not exceed six months. § Members of the Order of the Society of Jesus, or of orders or congregations similar to it, may be expelled from the territory of the Federation if they are foreigners. § The orders necessary for the execution and securing of the execution of this law shall be issued by the Federal Council." As gratifying as it is that in Germany the equally disgraceful and dangerous Jesuit Order is now at last being seriously dealt with, it is unfortunately to be feared that this Order, expelled almost everywhere in the old world, will now choose our dear North America as its last refuge. W. [Walther]

"Why do we have so few young people in the Church?" Thus asks the "Happy Messenger," the paper of the "United Brethren in Christ," in its number of July 16, and answers, among other things, as follows: "People often wonder about the cause of this deplorable truth, without perhaps ever seriously thinking about what the cause might actually be. It depends much on the parents how their children live at a more advanced age. Some parents are converted, but are never persuaded that it is their duty and obligation to urge their children to conversion and godliness. They ask nothing of it if their children run about the streets on Sunday with bad company and miss church and Sunday school. I have seen parents who, on Sunday, on their way to church, find their children playing ball, but instead of giving them the order



they passed by watching and smiling. Then, in church and at prayer hour, long prayers are often recited about the past, present, and future; one prays for the world that is in trouble, for one's friends and acquaintances, for widows and orphans, and for everything else one can think of, and of course, at the end, one says: "Lord, have mercy on my children! Ah yes, Lord, have mercy on the children who have such parents." - So much for the "Happy Messenger." If he thus complains of "converted" parents, the conversion which they have experienced must be a very astonishing one. Apart from this, however, there is no doubt that the fact that the American sects of America have so few young people among them has its main reason in the Anabaptist spirit which has penetrated into all sects and which inevitably leads to contempt for youth. W. [Walther]

Church News.

Mr. Candidate J. G. Goehringer, of the Concordia Theoretical Seminary at St. Louis, Mo. having received and accepted a regular call from the Lutheran Zion congregation at Mascoutah, St. Clair Co. Ills. the same was ordained and installed in his office on the sixth Sunday after Trinity, in the midst of his congregation, by the undersigned, assisted by the Rev. C. Becker.
May the Lord bless its entrance and exit.

Mrs. Erdmann.

Address: livv. ck. O. OosUrin^sr, LinseoutuU, 8t. (Iluir Oo., Ills.

On Sunday Exaudi, the Rev. F. M. Große, who had hitherto been at Macon City, Mo. was installed by me in Hartem, my former branch, by order of the venerable President Bünker.

May the Lord be with him and his congregation!

G. M. Zucker.

Address: Rev. D. IVI. Orosse, Lox 67, Orctc Dnrk, Ooolc 6c>., Ills.

After Pastor M. Günther had accepted the invitation from the newly founded Lutheran congregation of St. Matthew's in Chicago, JllS., with the consent of his former congregation in Saginaw, Mich., he was inducted into his new office on the third Sunday after Trinity, June 16, by the undersigned, assisted by Pastors Wagner and Körner, under the auspices of the venerable President Bünker.

May the grace and blessing of the Lord be upon the shepherd and the flock!

H. Miracles.

Address: lUev. ^1st (InsntUsr, Xo 307 (Uuvton 8tr., Ills.

The 8th Sunday after Trinity was a day of rejoicing for the Lutheran congregation of Muddv, Esfingham Co, Ill. After this congregation had long been served with often great understatements by Lutheran preachers, among whom were those who called themselves merely Lutheran, God sent to it a young man, Mr. BarthclS, coming from Hermannsburg, who, for three years, taught the children in the school with commendable fidelity, and on Sundays held a reading service and Christian instruction, while the official duties in the congregation were performed from time to time by the neighboring pastors, who belong to the Missouri and Illinois Sevnodes. But as Mr. Barthels now decided to attend the Seminary in St. Louis, in order to prepare himself for the sacred office of preaching, God so directed the congregation, that there arose in them a very strong desire to call a candidate of the Missouri Synod to be their pastor.

This wish was then also satisfied, in that after a previous appointment, the candidate of the sacred preaching office, Mr. Theodor Siek, was ordained by the undersigned, by order of Mr. Praeses Bünker, with the assistance of Mr. Past. Bechtel, was ordained and introduced by the undersigned in the midst of this, now his congregation, on the above-mentioned Sunday.

Shepherd and flock be commended to the great grace of God in Christ Jesus.

G. A. Feustel.

Address: DU. 8icckc,
Dllictstow, Ll'l'in\$Unrn Oo.,
III.

Introduction and consecration of the church.

There are two joyful pieces of news, which the "Lutheran" has to report from the Evangelical Lutheran congregation in Lemont, Ill, my previous branch. On the second Sunday after Trinity, namely, in their midst was ordained Rev. M. Sondhaus, hitherto of Kimmswick, Jeffer-.

so" Co., Missouri, introduced by me on behalf of the Reverend Mr. President on the mission to the Gentiles. He proved on the basis of these words of God I. F. Bnger.

It was regrettable that the consecration of the schoolhouse purchased by pure and unadulterated, can, should and want to do missionary work. (1) We the congregation, which has now been converted into a spacious and quite can do missions because God has abundantly given us the spiritual and attractive church, could not be combined with the inauguration. The physical means to do so. 2) We are to do missionary work a) because it is inauguration therefore took place only fourteen days later, on the fourth commanded to us by God and K) because we are to serve our neighbors - Sunday after Trinity. On this day in particular, festive guests from near and far that is, also the Gentiles - with all the spiritual and physical gifts that we have had flocked here and the dear congregation had made quite an effort to receive from God. 3) We want to do missionary work, because in doing so decorate the interior of the church, which in any case presents a lovely sight, we publicly and outwardly testify to our obedience to God's command and our tastefully with green foliage and flowers. The sermons were preached by the gratitude for the spiritual and physical good we have received from God. After pastor loci and the undersigned.

Lemont is a town of about 4,000 inhabitants, 25 miles from Chicago, the ecclesiastical blessing. All these three lectures were listened to with the beautifully situated on the Chicago, Alton and St. Louis Railroad. The greatest attention by the majority of those present. No misfortune, no undersigned has served the congregation there for just two years, and has disturbance brought any discord to our festive joy, and that the Word of God often expressed the heartfelt wish that they would soon acquire a place of their was not laid to the hearts of the assembled listeners in vain, is proven by the own for their church meetings. But there was always a lack of courage for such collected collection, of which one half is to be used for inner mission, the other an undertaking; indeed, people began to become indifferent, and great for mission to the Gentiles.

indifference even seemed to want to break down more and more against it amounted to O11421 listening to the Word of God. The undersigned was therefore often so From the women's association of the undersigned's parish, after despondent that he entertained the thought of giving up Lemont. But as often All expenses paid, as surplus for refreshments served 2.31 as a fortnight had passed and he visited it again, he felt great joy and, trusting Summa P11652 in the Lord, always began anew. And behold, God awakened the hearts here also and made them willing to sacrifice. The undersigned, therefore, was full I. Lehner. of joy on the two feast days, and, thanking God, could say, "Hitherto .hath God brought us by his great goodness." -

May the Lord continue to help and give wisdom and strength to his servant standing there, as well as an open ear and heart to his dear congregation to hear and accept the Word of God, so that they both, preacher and congregation, may grow in faith and love and many souls may come to eternal peace in this rapidly blossoming city! May God grant it!

Lyonsville, Ill, June 24, 1872, H. W. Querl.

Address: Uav. Al. Lonkaus,

Dsmont, Ooolr Oc>., III.

Notice.

The Zion Lutheran congregation at Lincoln, Benton Co., Missouri, proposes Mr. Georg Schick as a candidate for the rectorate at Fort Wayne.

The Holy Cross Lutheran congregation at Collinsville, Ill, proposes Mr. George Schick as a candidate for the Conrectorate at Fort Wayne.

The time allotted for the nomination of candidates has expired. The votes are to be sent in immediately.

St. Louis, July 16, 1872.

I. Th. Brohm, d. Z. Secretary of the Electoral College.

Conferenz - Ads.

The one-day St. Louis Local conference will gather, Lord willing, on the first Wednesday in August at its usual location.

In the absence of the Secretary

A. Crmer.

Mission Feast.

To the dear readers of the "Lutheran" serve notice that the congregations of Hen-en Pastors F. Stock, E. Bode, I. Bundenthal, and the undersigned, celebrated together a mission feast near New Haven, Allen Co., Ind. on a small Pennsylvania, from the 20th to the 22nd of August. C. Engelder, Secretary.

On the day of the celebration, favoured by the most glorious weather, not only the aforementioned pastors gathered with their dear congregations, but also many dear guests from other neighbouring congregations, especially from the dear sister congregations in Fort Wayne. The two singing choirs, the one from Dr. Sicher's congregation and the one from Concordia College, who honored us with their visit, contributed greatly to the joy of the festivities by the home of Rev. Biltz in Concordia, Lafayette County, Missouri. H. Bartens, alternately singing appropriate pieces before and after each of the presentations mentioned below. When the numerous congregation had taken the seats prepared for them, the undersigned opened the Easter service at to which all Conference members are cordially invited. about 10 o'clock with a prayer; Pastor Bode then took the stage and, based on the usual Sunday gospel, gave a lecture on inner mission, in which he put the sin-seeking love of the Savior in the pursuit of the lost and forlorn to the heart of his listeners in a very comforting way, and then proved that such seeking of the lost and forlorn is also commanded by Christ to his church; what glorious fruits it has already borne, such fruits we ourselves can see enough be held, beloved be it to God, at North Dover, Ohio, on the 6th and 7th of August. striking reasons and examples the objections that might be made against the inner and also against the mission to the Gentiles, and finally he exhorted the listeners that they should do this work of theirs and their Lord's with joy and gladness, with reference to the great joy on the other side of the grave, when by God's grace we have won many, yes, even one soul, through our service for the Saviour, and to the reward of grace, which we also will receive from the Haud-rmsers-JEesus".

After this lecture, a break of about 1 hour was taken, so that, as before the hold its next meeting in Fort Wayne from the morning of August 13 until the spirit, so now also the body could build itself up on the treasures brought along evening of August 15. and gather for new attention and devotion. From 1 o'clock on, Pastor Stock gave a historical lecture on how our ancestors brought the Gospel of Christ to the old Germans from England, especially through Boniface, and what a great change in attitude and change it brought about, admittedly only after much effort and work and many often bloody sacrifices.

In the afternoon, from H3 o'clock, Pastor Bundenthal gave a lecture on the ground of 1 Pet. 4:10. and Ev. Joh. 10:16.

The Concordia - Conference of Ohio and Missouri will meet, God willing, at the residence of the Rev. W. H. Luebker, at Butler, Butler County, Pennsylvania, from the 20th to the 22nd of August. C. Engelder, Secretary.

This year's Wisconsin Pastoral Conference will assemble, beloved it God, in Watertown, September 6-10, Inol. - Let it not be omitted to write to the Dastor looi, Mr. Pastor Strafen, in due time before attending.

A. Rohrlack, Secretary.

The Leavenworth Pastoral Conference will meet, God willing, August 20, at the home of Rev. Biltz in Concordia, Lafayette County, Missouri. H. Bartens, Secretary.

On August 18 we will begin the celebration of our Mission Feast, to which all Conference members are cordially invited.

The New York Districts Conference will, God willing, hold its next session at the residence of Mr. Rev. A. Ebendick, at College Point, Long Island, N. I., August 6th to 9th. C. A. Graves, Secretary.

The next regular convention of the teachers of Cleveland and vicinity will be held, beloved be it to God, at North Dover, Ohio, on the 6th and 7th of August.

F. M. F. Leutner.

The Cleveland Districts Conference will meet, God willing, on the third, fourth and fifth of September, at the home of Mr. President Schwan, in Cleveland, east side.

I. Rupprecht, secretary.

The Preachers and Teachers Conference of the Fbrt Wayner District will hold its next meeting in Fort Wayne from the morning of August 13 until the evening of August 15.

L. Dulitz.

The Grand Rapids Special Conference will assemble, God willing, for its next meetings on August 13 and 14 at the home of the undersigned in Grand Haven, Michigan.

As those who are obliged to come, but are prevented from doing so by valid circumstances, excuse themselves by letter to the conference, so all those who are willing to come will kindly inform the local pastor in advance. F. W. Spindler, Secretary.

The Minnesota Community Pastoral Conference will gather, God willing, August 27-29 in Minneapolis.

The Minnesota Confermz of Pastors from the Missouri Synod is still holding a special session from the 30th of August to the first of September there.

I. Herzer.

The Northern District Conference of the Lutheran Synod of Illinois, et al. St., will assemble, God willing, at the congregation of the Rev. I. T. Bötticher, at Mount Pulaski, Logan County, Ill, on the 18th and 19th of September.

Subject of the discussion: Theses on the doctrine of Holy Communion. Holy Communion.

G. Baumann, Secretary.

The Buffalo Districts Conference will, God willing, hold its meetings this year at the residence of Mr. Pastor Her, at Martinsville, Niagara County, N. I., from the Uth to the 17th of September in the forenoon.-Subjects to be submitted for discussion are theses on predestination, on fire and life insurance, and on the question, "What is moral law? "

The Lockport train, leaving Buffalo at 4 o'clock in the afternoon, will stop at Sawyers Creek, where the brethren intend to dismount.

A. Weisel,

Secretary.

Fifteenth Synodal Report of the General German Lutheran Synod of Missouri, Ohio, & other States, of the Year 1872.

This report has just left the press and is now ready to be sent out. It contains 142 pages. As one of the most important documents for the history of our synod, this report should, where possible, come into the hands of every member of our synodal congregations. In addition to the usual subjects of a synodal report, it contains among other things the following important matters:

1. the negotiations on the question: what task do we have to solve, so that the blessings which God has showered upon us in the last 25 years will not be buried by us, but bequeathed to our descendants? 2) The negotiations concerning our entrance into a larger church body called the Synodical Conference, and in connection therewith concerning our position with the Synods of Minnesota, Ohio and Illinois. (3) The proceedings for the establishment of a Synod of Delegates, whereby henceforth the meeting of our General Synod shall be held only by delegates chosen for that purpose from among the preachers and laity. 4. the proceedings concerning our doctrinal and other institutions, etc. The price of one copy is set at 30 Cts. and the dozen at 3 dollars.

W. [Walther]

The second volume of the Pericopes

has just been published in the second edition. Price per copy \$1.50, postage 20 Cts.

The seventh volume is in print and will also be ready to ship in a few weeks for the above price.

"Flee the lusts of youth."

Sermon on the Anniversary of a Christian Young Men's Association by C. F. W. Walther

has just left the press and is available from our agent Mr. M. C. Barthel for 10 Cts. Recommendation is not needed here.

A. C.

On the widows' and orphans' fund: from Wittwe H. in Bennington \$2.15. from Past. Bundenthal \$3.25. By Past. Lehner \$2.00. By Past. Stock, thank offering from N. N. \$1.50, by same thank offering from N. N. \$1.00.

For the community of Leland: From Mr. SchulteS in Fort Wayne \$2.00. From A. Schwegler in La Porte \$2.00.

For old and sick pastors: from Mrs. Russow in La Porte \$1.00, from A. Schwegler there\$1.00.

For poor seminarians: from the Women's Association in Columbus \$5.05. For C. Gross: from Past. Stock's school children \$11.80, by Past. Stock by H. Hartmann \$10.00, by Mr. Schultes in Fort Wayne \$1.00.

For the orphanage near St. Louis: From Teacher Bollmann's singing society at White Creek \$3.55.

For Chicago church building: Collecte on ScheererS wedding \$13.65.

For the community in Shemakha: From Mr. Schultes in Fort Wayne \$2.00. Fort Wayne, June 30, 1872, C. Grahl, Cassirer.

Report	
Of the Treasurer of the Committee for Inner Mission in the Lutheran St. Paul's Parish at Fort Dodge, Iowa, concerning income and expenditure from 17 October of the previous year to 17 June 1872.	
Intake.	
Collected by Past. Seuels congregation collected on the Mis	
sion Festival	\$ 16.10
On Emil Paschau's child baptism collected	1.05
On Justus Günther's child baptism ges.	4.05
On R. Bratnobers child baptism ges.	3:35
From the synod from the treasury for internal mission	60.00
From Pastor Döscher	9.00
By D. Kornhaaß in Addison, Ill,	1.00
On a Collecte of local parish ges.	9.04
From the Women's and Young Women's Association here	5.00
From Past. Endres' comm. at Boonsboro, Iowa,	8.00
From Past. Schürmann's comm. at Homstead, Iowa,	8.60
From the synod from the treasury for inner mission	150.00
From Joh. Abel 10 cts, from G. Weiß 25 cts, from L. White 50 cts, by P. Breithaupt 50 cts, by H. Deumler 50 cts, by I. Günther 25 cts, by Ch. Müller 25 cts, from Ch. Theis 35 cts, from R. Brat- nober 25 cts, from I. Klein 25 cts, from Wittmeyer 25 Cts, by I. Rademacher 20 Cts, by Ch. Deumler 25 Cts, from I. Seat \$1.00	4.90
Cash on hand from the past	<u>5.20</u>
Summa\$285	29

Issue.	
For Past. Barth's travel expenses\$21 .....	.50
For horses to be shod.....	4.70
Paid for grain	5.05.
For saddlery	31.95
For a saddle '.....	8 .00
To Pastor Mertens for rain clothes, as skirt, trousers and boots-	9.25
To Past. MertenS for reimbursement of his salary 9.75	
To Past. Barth paid	5.00
For two axles to make into a buggy	8.45
To Miethe for Past. Mertens	21.00
For Stamps 0 .....	.60
For hay1 .....	.50
For the purchase of a mission house	150.00
Summa	<u>\$276.75</u>
Remains cash	\$ 8.54

For the Lutheran orphanage near St. Louis...

received products

from Hm. Mencke sweet potato plants, from Mr. Walke in St. Louis 1 bor soap, from Mr. Niere in St. Louis 1 pack brooms, Z bushel dried plums, by Mrs. Ellersieck in New Bremen 1 paquet stuff for Wittwe Julie Otto in New Bremen, from Mrs. Ricke 1 pair of shoes, from Georg Müller in Carondelet 100 pounds meat, from Mr. Delith in St. Louis 1 bor of candy, from Mr. Strecker in St. Louis 1 basket of bread, from Mr. Niebrügge 2 baskets of fresh apples, from Mich. Mertz 1 basket of ditto, from Wittwe Mertz 1 basket of ditto, from Mr. Zocke 1 bush, sour cherries, from Wittwe Mertz 1 peck of plums, from Seb. Luft 1 bush. Apples, 4 bush. Potatoes, from Wittwe Koch 1 Bush. Apples, from Oppermann in the Lutheran parish near Ballwin 1 BaSk. Apples, 1 Bush. Potatoes, 6 dozen eggs and 2 pounds of butter. Also some worn clothes, picture sheets, quill pens, 1 boron pen and feathers from N.N.

Received at Baar since 1 June by Past. Bergen

Hochzeitscollecte at Mr. Holle \$4.30. Bon Hrn. L. Köhler at a debt ditto \$1.00.

From N. N. at the orphanage feast 25 Cts. From Mr. Bennecke in St. Louis ditto \$20.00. From Mrs. Tiemeier \$1.50. From Mrs. Niere in Ballwin 50 Cts. From Mr. Tiemeier in St. Louis \$2.00. From Mr. Georg N. N. in St. Louis \$5.00.

By F. Hau Eisen \$1.50. By Mr. N. N. in St. Louis \$1.00. Other Coll. at the Orphans' Festival \$5.55. By Teacher I. G. Walther 30 Cts. By P. Sandvoß at a wedding \$7.00. By Mrs. Brennecke at Evansville, Ind. \$5.00. By Mrs. Spindler at Evansville, Ind. \$2.00, by her granddaughter on a visit to the orphanage 50 Cts. By Rev. Herrmann from N. N. \$2.00. By Rev. Osterhus from Mrs. Weiss \$2.00. By Rev. Geyer at Carlinville by Mrs. N. \$2.00. By Past. Buszin by P.J. as a thank offering \$5.00. Sincere thanks to the mild givers!

A. Lehmann, orphan father.

With heartfelt thanks to God and the donors, the undersigned hereby certifies that he has received for the brethren in faith who burned to death on April 9, 1872, from the eyrw. committee established in Milwaukee \$6.00 through Mr. Eisfeld, Treasurer of the Northern District. I wish all the givers God's rich blessings.

H. I. Müller, Pastor.

Received at the Middle District Treasurer's Office:

To the building fund: From Past. Dreyer's township at Maple Run \$5.00, whose 2 townships are at Acrident \$7.60, whose township is at Love \$5.25. Of Past. Mertz's comm. at Brownstown \$10.15. Of Past. King's comm. at Cinrinnati \$25.00.

To the synodal treasury: From Past. Knief's congregation in Reu Dettelsau \$21.32. Bon Past. Brackhage's congregation in Bennington \$11.70. From Past. Rupprecht's comm. m North Dover \$12.00. Of Past. Kuechle's comm. in La Porte \$22.27. Of Past. Jox's congreg. in LoganSport \$17.30. Of Rev. Kraft's By Jacobus congregation \$4.44, whose St. John's congregation \$4.02, whose Orphans' congregation \$95 Cts. From Joh. Michaelis in Defiance \$1.34. wedding \$7.00. By Mrs. Brennecke at Evansville, Ind. \$5.00. By Mrs. Spindler From A. Fuchs in Neu Dettelsau \$2.00. From Pastor Lothmann's congregationat Evansville, Ind. \$2.00, by her granddaughter on a visit to the orphanage 50 Cts. By Rev. Herrmann from N. N. \$2.00. By Rev. Osterhus from Mrs. Weiss in Elyria \$14.30, from his congregation in Liverpool \$9.05.

On the emigrant mission in New York: **From** Barbara Schörner in Aurora\$2.00. By Rev. Geyer at Carlinville by Mrs. N. \$2.00. By Past. Buszin by P.J. \$3.00. From S. L. in Neu Dettelsau \$1.00. From A. F. there \$1.00. From H.as a thank offering \$5.00. Sincere thanks to the mild givers!

Schuttes in Fort Wayne \$1.00. From the mission fund of Dr. Sicher's congregation \$11.50. From Fräulein K. in Fort Wayne \$5.00.

On the emigrant mission in Baltimore: from the missionary treasury of Dr. Sihler's parish \$11.50.

For teacher salaries: From Rev. Steinbach's Gem. in Fair- field \$8.69.

For inner mission: From N. N. in Bennington \$1.00. From Mr. Schuttes in Fort Wayne \$1.00. From Mrs. Cranz in La Porte \$1.00, from Mrs. Schuhmacher there \$1.00. Collecte on Bischoff's baptism of children, in Neu Dettelsau \$3.10. Half of the Collecte on the mission feast in New Haven \$58.26.

For the Heathen Mission: one-half of the Collecte at the Mission Feast in New Haven \$58.26.



For poor students received through Pastor Kleist in Washington, Mo., from the Fraucnvereins-Casse there 814.00; through Mr. W. Paar in Cape Girardeau, Mo., from the dasigen Singech" .P5.W (for the Brunn'schn).

For the Lutherans in Armenia received by Rev. H. Kuehn at Minden, Ind. from some members of his congregation and himself 83.50; by Mr. A. Gruhl at Liverpooh Ohio, from Messrs. H. Droge 81.00, F. Haserodt 50 CtS., H. Haserodt 5i> Cts., A. Schneider 10 Cts, and from Frail Schneider 50 Cts, Marie Schneider 25 Cts. and from the consignor 15 Cts.; by Rev. P. Klindworth at Brenham, Teras, from him and his congregation 85.60; by N. N. in D. "asDatck, sacrifice" 82.00; by Rev. W. Zschoche at Paola, Kansas, 8100; by school teacher O. Gotsch at St. Louis 81.00; by Rev. Stephen at Ehester, III, by the Lutheran Sewing Association there 85.00; by Rev. H. Brenner, of his congregation at Lake Creek, Mo. 814.30. C. F. W. Walther.

I hereby certify that from May 1 to the present I have received the following gifts of love: From Pastor Kühn's congregation for the household Pentecostal Collecte 86.17, from himself 82.00. From Past.Zagel's congregation from I. Trier 2 dozen pieces of rye- straw. Ans Dr. Sihler's congregation for poor pupils 1 vest, 1 shirt, 2 pairs of stockings and 815.00 for Heine. From Pastor Sievers' parish from A. Grätz for Rabus 810.00. Through Rev. Eirich collected at W. Meyer's wedding for A. Eirich and Petersen 812.00. From Past. Runkel's congregation in Aurora, Ind. for Käppel 89.00, from the Virgins' Association 85.00. From Pastor Beyer's congregation in Pittsburgh from I. Lipp to Gartensammn 81.50. Bonden: laudable Virgins' Association for Gotth. Müller as travel money 815.50, for A. Theiß 810.00.

Fort Wayne, July 1, 1872. Ch. Hengerer.

For the col- lege students sent by Rev. Brunn received: From Rev. Schlesselmann 810.00; from the Young Men's Association in La Porte (for Kern) 88.00; by Rev. Jä'bker 825.00; by Past. Jor 810.00; by Rev. Steger 85.00 (by Wm. Schuster and himself); by N. N. through Past. Bode 810.00.

For poor pupils from my parish: from Mrs. Homeyer 85.00; D. Droste 82.">0; Mrs. N- N. 81M; Teacher Grimm 85.00. Further, collected in my parish at weddings: from K. B. 82.50; from Küster 84.15; Häsemeyer 88.49; Prange 89.42; Kleemeyer S8.50; Bulmann 86.50; G. Meyer 86.90; Dammeyer 817.27; Kiel 86.20. God's "rich" . Blessings to the givers! W. S. Stu bna tzy.

Fort Wayne, Ind, June 26, 1872.

With the undersigned, in support of the.

sick pastor C. G. T. Krause

further received: From Past. Joh. Horsts Gem. 814.25.. By. Rev. Boeschges Gem. 810.(j), by himself 81.00. By Rev. W. Friedrichs Gem. 810.00. By Rev. HerzerS Gem 85.00. By Rev. Kolbe by Chr. Markwart 85.00. By Rev. F. Wyneken by his Gem. 810.50. by F. Barlach 85.00. by Past. Fischer's parish 82.50, further 86.00. By Past. Sprengler's comm. 88.00. From Past. Radekes Gem. 819.00. From Past" Johls Gem. 815.00. From the proceeds of a. Booklet from Past. Bürger 83.00. The recipient sincerely thanks the dear givers and wishes them God's rich blessing. However, since the dear brother is still seriously ill and there is little hope of recovery - recently scrophulosis and gout have been joined by cramps - the dear congregations are asked to continue to remember him with gifts of love. The Lord Jesus will repay him abundantly, according to his word: "Inasmuch as ye have done it unto these the least of my brethren, ye have done it unto me." Sendings are best done in registered letters under my address.

I'rivcki'ielr, Wneoiiaa, Ourvcr
Eo., ! nn.

For our church building in Leland and for the rebuilding of the church "torn down" by the storm in Goodharbor we have received the following love gifts: From Fr. Daiö 81.00. From Past. Sieving 81.50. By Mr. Eißfeldt 75 CtS. From Mr. Birkner 85.00. From Rev. Wagner in Chicago by F. Z-, H- Z-, F- R. and D. B. 84.50. By Mr. Herrlich in Baltimore from Mr. W. Vogt 82.00. By Past. König 81.25. By Mr. Veith in Detroit 81.00. By Past. Dreyer 85.00. Our heartfelt thanks to the dear donors. God reward their love in time and eternity!

Leland, June 14, 1872. M. Tö'we.

Misprint:

In No. 21 of the "Lutheran" read

On page 158, column 1, line 0, for 'Beyer' - Beza

" 32 ""sacred images"-saints-

Images.

Changed addresses:

Ksv. 1^ D.

428 17tl 8tr Detroit, Niek.

Dev. "I. I. Hotkmaun,

Last 1a>va8, Nieit.

Dau! 111. luei^er,

1225 6ttt 8t. betsv. N L X. ^Vaslni^ton, D. O.

The "Lutheran" is published twice every month for the annual subscription price of one dollar and fifty cents for the out-of-town **subscribers**, who have to pay the same in advance and pay the postage."- In St. Louis each number is sold for ten cents.

Only letters containing information for the journal are to be **sent to the** editorial office, all others, however, which contain business, orders, cancellations, money, etc., are to be **sent to the address i>I. 0**. All other letters containing business, orders, cancellations, money, etc., are to be sent to the address: i>I. 0. Dnrtiel, Corner of 7iNauä.

Streets, 8t, Divnis, London. - In Germany this" sheet can be obtained through **Zustus Naumann's Buchhandlung** in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio, et al. St.



Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Dr.

Volume 28th, St. Louis, Mo. August 15, 1872, No. 22.

(Sent in by Past. Chr. Körner.)

From grace.

That grace is an ancient custom of the children of God, the dear reader may well believe without further proof, for he has probably inherited this custom from his Christian ancestors. But some may not have heard this, and may not have considered that this custom is thousands of years old. One will not be far from the truth if one assumes that table prayer was already customary among the arch-fathers and patriarchs, even if this cannot exactly be proved. The fear of God was greater in former times than in our days.

The first explicit mention of this custom of praying at table is found in 1 Sam. 9:13, where it says: "The people shall not eat until he (Samuel) come, because he blesseth the sacrifice; and afterward they that are bidden shall eat." This is a sacrificial meal, at which, as one would think, prayer might well have been omitted, since a sacrifice had previously been offered to the Lord with many prayers. And yet, the participants do not want to begin this sacrificial meal without first saying a blessing or prayer over it. From this we may conclude that in Samuel's time it was customary to pray at table, as the Lord had previously commanded through Moses: "And when thou hast eaten and art full, that thou praise the Lord thy God/* This commandment was always observed by the children of God in Israel, and therefore we find this custom also in the sacrificial meal of Samuel's time.

This custom of grace is preserved in the following times, and so we find it with Christ and his apostles. When the Savior once wanted to feed those 5000 in the wilderness, he had the people lie down, took the five loaves and two fishes and said grace over them. Luc. 9, 16. likewise, when once those 4000 had listened to him and he wanted to feed them, he took the available seven loaves, gave thanks, broke them and gave them to his disciples, so that they presented them to the people. Marci 8, 6. On both occasions the Lord said grace, certainly not because he had to ask God's blessing for the food, since he himself was omnipotent, but because this was the right thing to do.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. August 1872. No. 22.

was a custom among the people of God, which he would not abolish, but which we are to preserve, and because, as the representative of mankind, he had undertaken the common duty of gifts of God remain without due thanks, whether great, mediocre, or all men.

The apostle Paul also practiced grace. He was on his way to Rome to appear before the emperor to whom he had appealed. The ship on which he was sailing was in great danger. For fourteen days Paul and his companions had not eaten properly. Then Paul admonished his companions to enjoy only food, and set a good example for them, not only in eating, but also in giving thanks to God. We read Acts 27:35: "He took bread, and thanked God before them all, and brake, and began to eat." You see, Paul knew and practiced grace.

This custom was faithfully maintained by the first Christians. Already in Tertullian (died between 220 and 240 A.D.) we find it noted. He writes: "One does not sit down at table until one has prayed," and "Prayer concludes the meal." And Basil (d. 379) writes: "Before the meal one should pray for the glory of God's gifts and presents, both those which He gives and those which He delays for the future; after the meal one should also pray, giving thanks for what has been given, and asking for what has been promised"; and "When you sit down at table, pray, and when you take the bread, give thanks to Him who gave it." In Chrysostom (d. 407) we find the following two table prayers, "Praised be Thou, O God, who hast nourished me from my youth, who givest meat to all flesh. Fill our hearts with joy and gladness, that we all may have sufficiency and be rich in all good works in Christ JEsu our Lord, to whom with Thee and the Holy Spirit be glory, honor, and dominion forever and ever. Amen." So the other prayer is, "Glory to Thee, O LORD; glory to Thee, the Holy One; glory to Thee, the King, for giving us meat to rejoice in. Fill us with the Holy Ghost, that we may be found acceptable in Thy sight, and that, when Thou shalt give to every one after he hath acted, we may not be put to shame."

Also in the time of the Pabstthum' this custom has preserved itself and teachers have encouraged their listeners to it.

Thus Bernard (d. 1153), among others, writes: "Learn to give thanks for individual gifts; consider diligently what is set before you, so that no gifts of God remain without due thanks, whether great, mediocre, or small."

Like many other good things, Luther took this custom of grace from the Roman Church and said that it should remain among those who accepted the pure gospel. To this end he also gave instructions in his small catechism and included several table prayers in it. The greater importance of the Catechism for our German people, the more firmly the custom of grace took root. Even rationalism could not eradicate it. Even in such families this custom is still found in which there is no talk of true Christianity. Does one want to escape the judgment that our people make in a rhyme when they say:

"He who goes uninvited to the table And looks uninvited from the table, He is like the ox and the ass And has no part in the kingdom of heaven"?

This ancient custom of the children of God is now also . a most praiseworthy use. That which God ordains is praiseworthy and glorious Ps. III, 3. Table prayer is also praiseworthy; God has commanded and ordained the same. God has not only said in general that we should pray and give thanks, but he has especially ordered grace. We have already quoted the words of Scripture. For God commands in Deut. 8:10: "When thou hast eaten, and art full, praise the Lord thy God for the good land which he hath given thee. Here the Lord commands praise and thanksgiving, which Israel were to offer when they had eaten, that is, a table prayer. Now does this command concern us also? Without a doubt. Of course, there are many things in the Old Testament that we no longer need to observe, such as circumcision, or abstaining from blood and choking, but this order of grace does not belong to them. But this must not be understood as if the outward form of grace were ordered by God. Whether one says grace sitting or standing, aloud or to oneself, with always the

It is left to our freedom whether we want to offer the same or frequently changing words. But this is what the good Lord demands of all of us, that we should praise Him for His gifts and benefits, a commandment that we will undoubtedly best fulfill if we pray regularly before and after meals.

That we should give thanks to God for food and drink, that the order 5 Most 8, 10.: "When thou hast eaten and art full, that thou mayest praise the Lord thy God" also concerns us, we see from the fact that Paul retained this custom, Acts 27, 35. It is even more important, of course, and more unmistakable, when the Scriptures of the New Testament now hold up to us the very things commanded in the Old Testament. This happens repeatedly. Col. 3:17 says: "Whatsoever ye do, by word, or by work, do it all in the name of JESUS the LORD, giving thanks unto God and the Father by him. We are to do everything in JESU's name, even eating and drinking - and is not a grace at the beginning also the most fitting? For everything we are to give thanks to God through Christ, even for food and drink - how can this be done more beautifully than through a prayer of thanksgiving after the meal? Even clearer than in this passage is the prayer at table in 1 Tim. 4:3-5: "Forbidding to marry, and forbidding to abstain from meat, which God hath created to be taken with thanksgiving, to them that believe, and to them that know the truth. For all the creature of God is good, and nothing reprobate that is received with thanksgiving." These words teach us that God, who created food, wants us to receive it with thanksgiving. Say then, dear reader, whether it be not praiseworthy, if we pray before and after meat, and so immediately do God's will, to receive the meat with thanksgiving? Thus it is further said in 1 Cor. 10:31, "Ye eat therefore, or drink, or whatsoever ye do, do it all to the glory of God." We are to do everything to God's glory, even our eating and drinking. How do we do it? By prayer and thanksgiving. That's why it says in the previous 30th verse: "For if I enjoy with thanksgiving, what shall I be blasphemed above that for which I give thanks?" Finally, Rom. 14:6, "He that eateth eateth to the Lord," i.e., to God's glory. How and why? "For he giveth thanks unto God." It is certain that God demands prayer and thanksgiving for food and drink; the best way to do the Lord's will is to pray regularly at table; this is therefore a praiseworthy custom.

And even if the Lord did not require us to give thanks, it would be a praiseworthy custom to pray at table. In the desert of this life we need food and drink, and if we lacked both, we would faint on the way. Therefore the question arises for everyone: Where do we get bread? Yes, where? We cannot procure it for ourselves. All good things come down from above. It is God who must give rain and sunshine, wind and warmth, and protect and promote the seed. Therefore, because God must do this, we pray in the fourth petition, "Give us this day our daily bread." What then does the good Lord do at every meal? Whether he gives us much or little, whether he sets the table deliciously or simply, he answers our prayer. Should we not give thanks, is not the fulfillment of a request worthy of thanks?

Some, of course, ascribe everything to themselves and think: That I have life comes from the fact that I am diligent in my work and skilled in it. You fool! Who then gives thee work, whence comes diligence and skill? And of what avail are all diligence and skill, and of what avail is all labor, if the

...would not the good Lord make it grow? Praise and thanksgiving for food and drink are praiseworthy. It is an abominable ingratitude if we receive our daily bread without "thanksgiving"; "for we are not worthy of any that we ask" in the fourth petition, "neither do we deserve it," but "out of pure fatherly, divine goodness and mercy, without all our merit and worthiness" God gives us food and drink.

How great is God's love for us sinners! To us, who by nature are his enemies, he gives food and drink daily. He makes grass grow for cattle, and seed for man's use, and brings forth bread out of the ground." Is it too much for him to ask us to be grateful for his benefits? Should we not do so even if he did not expressly require it? Is it not praiseworthy, therefore, that we should thank him for his benefits? But this is done precisely through grace. There we confess that everything is his blessing, his undeserved good deed.

This should already be enough for every Christian to provoke him to table prayer. But there is another point that can serve this purpose. For grace is also a wholesome custom.

Again, "On God's blessing all things depend." Some may think that if they have only food, they are protected from hunger. But without God's blessing food is of no use. God is able to sustain a man without food, for "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." But the good Lord can also cause a man to have a great store of food and yet not be satisfied. This is especially the experience of the drought. When God afflicts a land and a people with dear time, he not only leaves the food lacking, but also withdraws his blessing from the supplies, so that even those who suffer no lack are not quite satisfied. When they have hardly eaten, they are already hungry again. Then the Lord fulfills his threat, Hag. 1:6: "Ye sow much, and bring in little; ye eat, and are not filled; ye drink, and are not made drunk; ye clothe yourselves, and cannot warm yourselves." Without God's blessing even much food is of no use for our nourishment, but under God's blessing even a little can nourish us and a little must go far. Under God's blessing, seven loaves once fed 4,000 men, and 5,000 had enough of five loaves to eat and be satisfied, leaving twelve baskets of crumbs. - Now it is true that God gives food to those who do not ask for it, but should we rely on it? Might not God, in anger at our ingratitude, deprive us of prosperity? And may we expect God's blessing if we do not ask for it?

The prayer at table will seem all the more salutary to us when we consider the dangers that threaten children in particular, but also adults, when they eat and drink. Who thinks of how many dangers we are in? And yet they are easy enough to recognize, if we but think rightly. How easy it is for something harmful and poisonous to be added even in the preparation of food! How often do we buy food that is ready to be eaten but whose ingredients we do not know, and how carelessly and carelessly is it prepared, and how often is it deliberately adulterated? How easily a dish can harm us! How sometimes, when we perceive the impending danger, we would exclaim: "O man!

God's death in the pot!" Who can keep us safe? God alone. Should we not call upon him? The good Lord really does protect us, often without our knowing it, sometimes in such a way that we notice it. A German prince was once served a green vegetable. As he was saying his prayers and was about to eat, a spider fell into the bowl. A dog ate from the vegetable that had been thrown away and was soon dead. Who had saved the prince from poisoning? How sometimes the same danger may threaten us! Should we not then take our food with prayer?

And further, how easy it is to choke and suffocate! How easy it is to swallow a small lump that fatally injures the intestines. How salutary it is to call upon God for his blessing! Let no one think: it is just as well whether one prays at table or not, it tastes no better and no worse. That's what a man once thought, but how did he fare? He choked on a spoonful of soup.

Finally, even though we have food to eat today, we need food every day, which we can only receive from God's gentle hand. If we do not pray, if we do not ask God for food and drink, if we do not give thanks for his blessings, if we show ourselves ungrateful, we offend and anger God. In his anger he could easily withhold his gifts from us.

Now all this should move us to hold fast the old and praiseworthy custom of the children of God. But it is not enough to observe this custom outwardly. How many have instituted grace in their families, but the words are carelessly and thoughtlessly babbled. This is an abomination. Like any other, grace should be said with heartfelt devotion. And further, as every other prayer is to be made in the name of Jesus, in heartfelt faith, so also the grace of the table, otherwise it is not pleasing to God.

May all the children of God also be distinguished from the unbelieving world by the believing grace. May God help us until we eat bread in the kingdom of God and participate in the marriage of the Lamb.

Christian Friedrich Schwartz,

Missionary to the East Indies,

was born on 26 October 1726 in Sonnenburg in the Neumark. Guided by his father and mother, whom he lost at an early age, he led an intimate prayer life in his childhood until he became involved in the reckless life of his comrades at the school in Küstrin. A writing by Aug. H. Francke awakened him from his sleep of sin, and drove him to Halle in 1746. Here he later became a teacher at the Latin school. At that time there lived in Halle the East Indian missionary Benj. Schultze, who was busy printing the Tamulian Bible. His friend Schwach was to take over the correction of the print, and therefore studied the Tamulian language. But when he had spent about a quarter of a year on it, the printing of the Bible was thwarted, and all his efforts seemed to have been in vain. About this time the Copenhagen Missionary College approached Francke for a new missionary for the East Indies, and he suggested Schwach. He did not consult with flesh and blood for long, and, although he was offered a lucrative pastorate, went to Copenhagen with two comrades, had himself ordained here, and sailed to the East Indies.



india. After a six-month journey, he landed and hurried to his field of work in Trankebar. In July 1750 he began his work by studying the Tamul language, customs and character of the people. After four months he preached his first sermon in the Tamul language. In the following year he was put in charge of the Tamul school. He gave preparatory lessons to a group of heathens who had registered for baptism.

Three years later he began his first major missionary journey to Cudalur, and sought wherever he went to win souls for his Lord. He had many saddening experiences, but also many heartwarming ones. In 1760 he went to the island of Ceylon. The evangelical Christians there had invited him. Schwach strengthened those who were scattered here and there, who were without shepherds, through Word and Sacrament, and preached the name of the Lord even among pagans and Muhamedans. He won many hearts, so that his name remained in blessed memory in Ceylon for a long time.

The next year he made a missionary visit to Cudalur and Madras with Missionary Kohlhoff. They used to start their conversations by interpreting spiritually what they saw someone doing. Those whom they met washing, they exhorted to cleanse their hearts from sin by the blood of Jesus. Another time they came to reapers, and showed them that man would reap what he sowed here. They also came near the English camp. While they were lying under a tree in the shade, an English captain came to them and told them of the great successes which the English army was enjoying. The missionaries expressed their wish that the English would use their good fortune to promote the Gospel. But he replied: "That is the least of our purposes. To scrape money together is the purpose why we come to India." A few days later they met a pagan priest at a stall selling food. Weak chastised him for the juggleries with which he deceived the poor people. He replied: it was all for the sake of the belly. "Alas, alas it is so," sighed Weak; "but consider the judgment that shall befall you!" Then he told of JEsu, and that with him one could obtain forgiveness from all sins. - Not a day went by in which he did not sow seeds in the hearts of men. Whether they sprouted or not, he could not see. He sowed in hope, as he was commanded. Trusting in God's hand, he placed the success in his hands.

Some time later, when Schwach had returned to Trankebar, the way to the kingdom of Tanjour was opened to him. Here Christianity had been preached earlier by the highly pardoned native Rajanaiken. In Schwartz's company was missionary Klein. On the way they talked about the kingdom of God according to their habit. Thus they once met an old Brahmin who showed great receptivity. When they gave him a small Christian book, he said with joy: "How many Brahmins have not met you and passed before you without you giving them such an admonition as you have given me! Truly this is God's providence! Even if I should never see you again in my life, I shall never forget you and your word. Especially will I hold the little book in constant esteem, and when I read it, think that God has now appeared to me." In May 1762 he arrived in the town of Tanjour, from where he travelled to Tiruchinapalli a few days later. He did not yet suspect what a blessing the Lord would bestow on this city through him.

would. After he had worked here for some time with visible success, If you accept the New Testament as a divine book, let us go straight to work and see whether the Roman doctrine is founded in God's Word. Cath.: "The New Testament, which you have (Schwartz had chose Schwartz as its director, who was also given to them by the the New Testament in Portuguese in his hand), does nothing to the Copenhagen Mission College. He soon gathered around him a matter; you translate it into some languages in order to seduce the small group of pagans from the city and the surrounding villages. In people." Cath.: "Seduce? No, the purpose is to instruct the people addition to his work among the Hindus, he was also responsible for from the same, and to give them an opportunity to examine for the pastoral care of the English garrison, which had hitherto themselves whether our doctrine is according to the words of Christ remained without spiritual food, and had itself become half pagan and his apostles. Go on, do likewise. Teach the people, and enjoin through intercourse with the heathen. He preached the Word of God them to examine your doctrine according to this word of God; this in the native tongue to the savage warriors. After a short time they would be a blessed work. But then the papal idolatry would fall were so won over to the gospel that they set aside some of their away." Cath. "What do you mean by idolatry? What idolatry do we daily wages and had a beautiful house of prayer built for them for practice? What is idolatry?" Schw.: "Idolatry is when I give the honor the sum they had saved. But Schwartz was not satisfied with this. of the Creator to a creature, e.g., when I love, fear, trust, and worship He writes: "It is difficult to describe the misery of some of the young the creature as I do the Creator." "Cath.: "This is true; but do we do people here. How many of them have been moved to eternity in a this?" "That is what you do with your images and your saints." Cath.: short time! They come to the country to make their fortunes, as they "Do ye not remember the difference that is between xxxxxx say, and usually go to their graves under very miserable (serving, calling) and (worshipping)?" Sr.: "I know well that you make circumstances." About twenty of the younger soldiers bound such a distinction, but I also know that God's Word does not confirm themselves to serve the Lord faithfully. If one lived in a knowing sin, it. *) When you fall down before an image, lamenting to it your he was to be reminded, punished, and, after refusing to mend his distress and desiring help, do you not honor it in an idolatrous way?" ways, expelled from the covenant. In particular Schwartz took care Cath.: "Images are an idea of the person himself; the honor falls not of the sick soldiers in the hospital. There, for example, came a young on the image, but on the person imagined." Schw.: "First, the idea is officer, whom his sins had put to death. The Word of God, which vain enough; but do you not know that God has expressly forbidden: Schwartz held out to him, broke his heart. "He realized what it was Thou shalt not make unto thee any graven image, neither that which to forsake the fountain of salvation, and, to wallow in the sins of the is in heaven above, nor that which is in the earth beneath, nor that flesh." He remained faithful to his God until his death. which is in the water under the earth.' Do not worship them or serve

The Roman Catholic wife of a captain desired instruction from them/ (Ex. 20, 4.5.) God says: you shall not! The priest says: you him in the Gospel, and sent for her Roman priest to attend a shall. Behold, again Pabst is against God!" Cath.: "This conference between them on the faith. commandment was given to the Israelites on Mount Sinai;

The Roman priest first asked where the evangelical religion had consequently. been before Luther. Schwartz replied that the main content of the evangelical doctrine had been known and recognized from the time convicted of the sacred Scriptures, they accuse the Scriptures of not being in of the apostles, even in the most corrupt age; the witnesses of truth proper form, and as if they had no standing, and as if the truth could not be had also fought vigorously against the papal distortions. The history found in them, if they did not know the tradition, because it was not set down of the Mbigenses, Wicklefs, Joh. Hussens, and the Bohemian in writing, but only given orally." Church Father Augustine (f 420) äs unit. sselss: "In what is evidently set brethren proves this. "I deny all that!" cried the Catholic. Schwartz: down in sacred Scripture is found all that pertains to faith and life." "Then let us come closer! Our faith is founded on the Word of God. Church father Basil Caes. (f 379) Caes. 72.: "Compare the sayings and Let us see whether the papal doctrine or the Protestant doctrine is writings of our masters with the teachings of the Bible, and keep only what founded in the Word of God." Cath.: "Whence then have ye the word agrees with sacred Scripture !" Church Father Hilarius (f 369) sp. ää vonst. Inix: "Whoever wishes to arrive of God, and how can ye know that it is the word of God? Have ye at the true faith must seek it only in the sacred Scriptures." not it by tradition? I deny that it is the unmutilated Word of God. What Church Father Jerome (f 420) in Psalm 98th: "Everything we say we must will ye saw to it?" Sister: "That we gladly accept the testimony of prove by sacred Scripture." Church Father Chrysostom (f- 407).ää 2 Thess. 2.r "All that is written in the antiquity, you well know; but that our faith is not chiefly founded on sacred Scriptures is clear and correct; all that is necessary is clearly contained it, you also know. The Word of God has inward signs of its divinity, therein." which I will prove to you, where you are unbelievers. But that we are *The Holy Scriptures use "worship" and "invocation" in the same sense of not very much attached to the Roman Church for the preservation God. As Ex. 34:14. says, "Thou shalt worship no other god!" so Ps. 50:15. says, of the unmutilated Word, at least not alone, is too well known. The "Call upon Me!" Likewise Ps. 145:18. - Church Father Ignatius (f 116) ää Word of God was in many thousands of hands before there was a Dkiliäslpk. says: "You must address your prayers only toJEsu Christum and so-called Roman church. But because the New Testament to the Father JEsu Christi.

Church Father Ambrose (f 397) in inort. Idsoä. "Thee alone, O Lord, shall one call upon and ask of Thee."

Church Father Jerome (f 420) in Lsscl. 14: "If there is confidence in anyone, let us put our trust in God alone. For cursed is he who puts his hope in men, though they be saints and prophets."

Church Father Chrysostom (f- 407) comil. 52. "You do not need intercessors with God. Only be all alone and without a patron, only ask to God yourself, and you will receive your request in full! He is not wont, therefore, to hear when others ask him for us."

*) The Church Father Irenaeus († 202 A.D.) says in his writing against the heretics (IV. 36): No tradition is to be acknowledged as apostolic unless it is founded in, and according to, holy Scripture. Lid. 3, 2. "If the heretics are to be condemned by...

to a people inclined to idolatry." (S.) "Thus are ye, ye have ever been inclined to idolatry; and therefore this very commandment is of great need unto you." *) Cath.: "The pope is the successor of St. Peter." Sr.: "I wish it with all my heart. If you follow St. Peter, let us rejoice with all our hearts. Peter was humble, and desired no worship when he was in the house of Cornelii. Ap. Hist. 10. your new Roman Peter desires to be worshipped. Examine the matter, my dear Father, and follow God and his word!" Schwartz then spoke about the Holy Communion. He showed that the Roman Church did not celebrate Holy Communion according to the institution of the Lord. Cath.: "Is it not written in the Ev. Joh. 6, 51.: the bread which I will give is my flesh, which I will give for the life of the world? Where the body is, there is also blood." S.: "In the Gospel of John, chap. 6, you find not only that of the body, but also of the blood, is given. **But consider the words of the institution of the holy supper, which are clear enough, and likewise the explanation which Paul gives of it in 1 Cor. 11, and how he exhorts the Christians to abhor idolatry from the partaking of the cup. Further, how the Lord Christ expressly says, "Drink ye all of it!" Cath.: "Why did he say this?" Schw.: "For your sakes, because he well foresaw that men would be found who would mutilate his institution." The Roman laughed at this. Finally Schwartz spoke to him seriously. He reported it thus: "I said: My dear Father, examine everything according to God's word! You and I will soon appear before the judgment seat of Christ, where we will have to give an account of our ministry and teaching and of the souls we have neglected. Follow the word of God!" - He went, wishing me to become a saint, and I wished him honesty of heart. The captain's wife was offended in mind, that he rejected our Bible, and yet would not bring his, as I besought him."

(Conclusion follows.)

To the ecclesiastical chronicle.

In Berlin a preacher by the name of Sydow has publicly declared the fundamental articles of our most holy Christian faith to be fables. He was accused of this by his church regiment, which instituted disciplinary proceedings against him. Five other Berlin preachers, named Hoßbach, Lisco, Thomas, Müller, and Richter, not only protested that their colleague should be tried, but also boldly declared that they believed, or rather did not believe, exactly as he did. As we learn from the Leipzig Allgemeine Ev.-Luth. Kirchenzeitung

*The pagans in the East Indies use quite the same reasons for their image service as the Roman Catholics use for theirs. Missionary Mögling from Garog in the East Indies told us on June 26, 1837: "When an enormous fire in Surate in May 1837 also consumed many golden, silver and wooden images, and one was surprised in a Mahratten newspaper in Bombay that the pagans did not care much about the burning of their idols, a Hindu replied: "Everyone knows that there is only One God, the Almighty 2c. and that these images are but the mediators, unessential in themselves, between mankind and Deity. But whether the seeking of such a mediation is not better than the impudence of approaching the Supreme Majesty directly, is a question.

**Joh. 6, 53. If ye shall not eat the flesh of the Son of man, and drink his blood, ye have no life in you. Likewise v. 54. 55. 56.

The believers in Berlin hope that the church government will now see itself compelled to expel such anti-Christian preachers from the state church and thus free it from its worst enemies. Up to now, however, it unfortunately does not look like this will happen. Since the church government itself has cited such spirits, it will hardly be able to banish them again. W. [Walther]

Berlin once again. In one of the busiest parts in the center of this city, the preacher entered the church for the third time on Sunday, June 3, without finding even a single listener. In vain the sexton peered into the open church door - no one came. After a quarter of an hour the preacher (who may have been a rationalist) was seen leaving the church. According to this, it seems that despite the fact that Berlin has so few churches, it still has too many of them. W. [Walther]

What the Antichrist in Rome understands by church power has been revealed by his Jesuit body organ, the Italian "Civiltà cattolica". In its number of May 9 of this year it wrote: "The Catholic Church has the right to inflict the most severe corporal punishments on Christians who act contrary to Catholic laws, namely also schismatics (who make a schism in the Church) and heretics, that is, Greeks and Protestants, because the Church is not only a spiritual but also an earthly kingdom." - From this you can see, my dear "Protestant," what you would have to expect if the Pabstacy came to power again. You must not think that in former times the papacy had, of course, bloodily persecuted the Protestants, but that it was evidently no longer so bad; in our age even Rome has had to adopt principles of toleration. This is by no means the case. Rome is still drunk with the blood of the saints and the blood of the witnesses of Jesus. (Rev. 17:6.) The papists, where they are without power, may be very loving and tolerant, but the old bloodthirsty spirit is still in them. Not long ago we read in the New York Catholic Church newspaper that the holy martyr Huss had done quite right. W. [Walther]

Alsace. The following article in the "Ev.-Luth. Friedensboten aus Elsaß-Lothringen" (Lutheran Messenger of Peace from Alsace-Lorraine) of June 9 shows how sad things are here in the church, but that there are still men in Alsace who do not allow themselves to be made fugitive by the banner of the right confession: "On June 10, the Higher Consistory will convene for a meeting. The agenda has not yet been published. But it is to be expected, according to all the charges of the ruling rationalist sect, which is breaking away from the confession, from the faith of the fathers, from the Son of God, from the Triune God, that those who have the power will try more and more to change the wrong into the right. They have long sought to revise even the organization of the Church and to organize themselves, as they understand it, 'with complete freedom and complete independence. Thus the new papacy of the Protestant Association will be ready. Then, in the spirit of Lisco and Sydow, quite a few will dare to leave freely who are still afraid to do so. Even if the High Consistory has not announced an official prayer for the opening of its meeting this time, and thus real progress has been made, those who are able to pray have all the more reason to present the Church's request to the Lord, so that it may be made true by all enemies of God and His holy cause: 'Resolve

and nothing come of it? Say unto God, How marvellous are thy works! Thine enemies shall fail before thy great power. The rebellious shall not be exalted. Let God arise, that his enemies may be scattered, And let them that hate him flee from him. Drive them out as smoke is driven out, as wax melts from the fire, so the wicked perish before God. (Ps. 66 and 68). And what could or should be decided against the Lord and his cause, what could or should be decided against the right of our Lutheran confessional church, we hereby protest in advance with all determination and encourage all who love the Lord to do the same. We want to keep what we have, don't we? - We want to keep the church of our fathers of glorious memory, which has made Germany's honor and Strasbourg's fame glorious before God and all the world. Yes, we want to keep the flag of our Augustana 'far from human slavery and free from its bonds'. Away, away with the mind of the Greeks, to whom the cross is foolishness! O let us not crawl back, if to the cross JEsus Christ! Stand in JEsu's name, when the serpent's seed opposes faith, And whets the slaughtering sword upon us!"

Association against bad books. In Augsburg, an "Association for Protection and Defense against the De-Christianization of our People" has been formed, which will make it its task to fight the anti-religious and immoral press (especially also the mostly licentious railway cartels), as well as the desecration of Sundays, and will offer a central point for Bavaria. It is sad enough that associations must first be formed among Christians in order to stem the tide of bad books that has now poured over Christendom and continues to do so daily! Oh, if only the Christians here in America would agree to buy and read no more books or newspapers that are contrary to the Christian faith and Christian piety! But alas! just for this warning one finds now almost only deaf ears. The one wants politics, the other education, and the third, who knows what? to draw from these stinking puddles of books and newspapers, and therefore regards the warner as a twisted cross-head. But if one continues as before, even to let the youth read everything that enmity against God and Christ has hatched and brought into print, one will at last see how many who are now in their youth will later still remain with Christianity. W. [Walther]

Clarification. Recently 500 heathen Chinese were accepted as workers in a knife factory in Beaver Falls, near Pittsburg in Pennsylvania, by the owner of this factory for \$20.00 per month, on the condition that the Christian (?) owner also entertains the "Joss" man, that is, the heathen priest! So far, then, has one come in America in the so-called Enlightenment, that a man who wants to be a Christian pays the salary of a heathen priest, so that the latter may provide for his idolatry in this Christian (?) country. The "Messenger" rightly remarks that our lodge priests will find nothing wrong in this, but will praise it highly, since in the lodges it is taught that all men are brothers and that one religion is as good as another.

W. [Walther]

Four chief enemies of Christianity. In the Methodist "Apologist" it says: "In New York I made the discovery that there are four especially hostile



The first is that there were powers who, with an armed hand, confronted true Christianity like a man and did much to de-Christianize the men's world in particular. And what are these powers called? (1) gymnastic societies; (2) free-minded singing societies; (3) marksmen's societies, and (4) secret societies." - Strange, then, that Methodists should recognize the anti-Christianity of these societies, and yet not dare to oppose them in earnest, nay, tolerate members of secret societies even among their preachers! It is, of course, an even greater disgrace that even synods which want to be strictly Lutheran are guilty of this. W. [Walther]

Even many Lutherans consider the public schools to be so excellent, and the education of the American people so great, that they consider it a waste to establish parochial schools at great expense in addition to the public schools. The Reformed "Evangelist" of July 24 shows how miserable the state of school education is in general, in which it bites, among other things, as follows: "Finally, if we consider the results of the American zeal for education and the education of the people, they are indeed not so brilliant that one could be proud of them. According to the Census of 1870, compared with that of 1860, there are nearly 5 million adults in this country who are unable to read and write. These constitute the fourth part of the total adult population of this country, if one estimates it at 20 million. But if we assume that the adults constitute only two-fifths of the total population (40 million), that is, about 16 million, the ignorant would amount to one-third instead of one-fourth of the adult population. Which assumption is the more correct, we leave undecided; but each of them shows very clearly that the State itself does not take good care of the purely secular-spiritual education of the young, and that for this reason alone municipal schools are by no means as superfluous as some imagine. A wide field of useful activity is thus already opened up for them in the large and perceptible gaps left by the indolence of the state; but of what blessing they could become for the spiritual welfare of our people, if they were guided in the spirit of Christ, cannot be calculated at all. This, too, is clear, and we do not think it necessary to furnish proof of it. Let such be established, and the blessing for state and church will not fail to result. Here, too, it is said: "To try is better than to study - if, that is, one tries in God's name."

The Anabaptists, or as they prefer to call themselves, Baptists, complain very much about Germany and Denmark, that they have made poor progress there in the past year. The "Sendbote" reports: "Although some congregations of the Union have enjoyed a special increase through baptism, the work of the Baptists in Germany shows no increase, but a decrease of 25 souls in Denmark. Strange is the news of the Evangelical Chronicle, that the Baptist congregation of Dr. Knapp at Madrid has been blown up by the conversion of four of the most eminent members (among them the pastor himself) to Catholicism.

Odd Fellows. In the "Fröhlicher Botschafter", the journal of the "Vereinigte Brüder in Christo" (United Brethren in Christ), in the issue of August 6, one W. Ahrens writes: "I have been assured from a reliable source that this kind of preacher, who has allowed himself to be accepted into the order of the Odd Fellows, 'participates in the conferences'.

help each other to any places (pastorates) and, on arrival in a new sword parish." But the pope, who wants to lie to the world about place, make the sign, namely the secret sign of the order, on the being Peter's successor (!), threatens, if the state will not let him, as pulpit." These are the preachers who are horrified when a Lutheran the right Antichrist, with "cruel mutilations" and with revolt of the preacher makes the Creuzes sign at the blessing and the like. The "masses. One sees that the Catholics, without considering sign which is to remind us of the Saviour crucified for our sins is an themselves, do everything by which the State is most brilliantly abomination to them, but of the sign by which they make justified in intervening with all seriousness against the Jesuit Order themselves known to their secret "brethren" they are not ashamed. as against one most dangerous to the State.

W.

[Walther]

Jesuitism. Since in the German Empire the Jesuits, who are dangerous to the state, are now beginning to be dealt with somewhat more seriously, all Catholic newspapers are now full of

To the dear readers of The Lutheran.

complaints about the unheard-of persecutions which their holy Since the Lord, the friendly God, has blessed you so richly in religion is suffering in the German Empire; indeed, public meetings spiritual and physical matters, has given you, before many of the people are being held in which the Jesuits are presented as thousands of other Christians of this sectarian land, out of pure the gentlest lambs, against whom only nefarious enemies of religion undeserved grace, his pure word and the beatific doctrine, as well could stand. In such a meeting of Catholics held in Cincinnati on as the proper use of the holy sacraments, and has let you all know August 4, a priest named Leopold made a stirring speech in which, his counsel for our blessedness; He has also, for your good, for the among other things, he pretended to his listeners: 'You ornaments preservation of your body and life, crowned the year again with his in America know only half of what is being planned against our holy goodness and made his footprints drip with fat; in short, he has church by the German government. It is the intention of the same, rained upon you with rivers of love: ...your heart must be filled with to put it succinctly: The Catholic Church is to be suffocated. - What gratitude and love towards him, and you must be impelled to show are the Jesuits, anyway? Quiet, harmless people. (!!) They have him love again. Now look, in what follows he tells you of a service never cared for politics (!) and have never been dangerous to the which, even if you were poor in earthly goods, you could still do for State." (!!!) But this Mr. Leopold knows quite well that the Jesuits him to some extent, however small, and which is very pleasant to had already been expelled earlier as dangerous to the state, not him and will be richly rewarded by him, namely, a service to his only by Protestant, but precisely by Catholic governments; indeed, least, most helpless members, to the poor orphans.

that the Jesuit Order had been abolished by a Pope himself, namely You probably already know that we have an orphanage with a by Clement XIV, in 1773, of necessity for that reason, until another small farm here in the country. As He, the wonderful God, is wont to infallible Pope, namely Pius VII, restored the Order in 1814 under do, He has also begun this work of love in a very small and unsightly changed political circumstances. Just the present conduct of the way through our weak service. First, 40 acres of woodland, about Papists and Jesuits, with the restrictions which the latter at present 14 miles from town, were purchased. The money to pay the experience, clearly shows that one has only too much right in the purchase price of \$4000 had to be borrowed for the most part, but German Empire to proceed against the Jesuits as exceedingly willing hearts were found to lend it to us, of course without taking dangerous to the state. A curious proof of this is, for instance, the interest. Then, with the help of the local congregation, the way in which the Jesuit paper, called the "Geneva congregation of Mr. Pastor A. Lehmann, a piece of the land was Correspondence." which is, as it were, a bodily organ of the Pope cleared and a large log house put on it. The *pastor loci*, together himself, now expresses itself. Among other things it says in the with his restlessly serving wife, found himself willing, in the absence number of June 11: "The Pope, who hoped to bring the of children of his own, to preside over the house at the same time governments to their senses by his clemency, has already made as orphan father, and she as orphan mother. Thus, in God's name, them only too many concessions. Today he sees that the hour of a small group of whole orphans and especially half-orphans was mercy is over, and that sooner or later he must inaugurate a period started. During the few years of the institution's existence, the of complete and inexorable justice. If the States cease to recognize number of children entrusted to us increased rapidly. In the past the Churches, the Church in its turn will be forced to cease year, the old building had to be enlarged considerably, and now that recognizing the States. The world will then witness cruel we already have 50 orphans in our care, all the rooms are so lacerations, and governments would do very wrong if they believed completely occupied that we are not able to take in even one more that the masses would follow them." If one is not willing to them, child, and have found ourselves in the painful necessity of having to one threatens bloody revolution. Christ, when the State condemned turn some away.

him to death through Pilate, nevertheless declared that this power Mindful of the high and holy duty we have towards the children was "given to him from above," and thus recognized the State no entrusted to us by God, not only to bring them up and feed them less. But the pope, as the true Antichrist, declares: "If the state physically, but also to educate them in the best possible way, to ceases to recognize the church, the church, in its turn, will be enrich their minds with useful knowledge, and especially to give compelled no longer to recognize the states." Peter, when he drew them good, thorough religious instruction when they leave the his sword against the tyrannical power of the State, had to hear from institution, it has long been very close to our hearts to establish an Christ: "Put up thy sword into the scabbard, for he that taketh the orphanage school, which is certainly urgently needed, and to sword shall pass through the employ a suitable teacher. At last, through the gracious guidance of our God, we have been able to build a school for orphans.

At the beginning of this year we were able to find a well-suited teacher in the person of Johannes Walther, to rent an old farmhouse for him and a room for the school, and thus to begin the orphanage school in God's name. Visibly, the Lord has also committed himself to this to this day, and this young, hopeful plant is happily thriving and growing. But - in the coming winter it would be impossible for our dear teacher and his family to stay in the old, dilapidated house. Even the rented school building will probably no longer be available. - Just think of the great, urgent need for space. No more room to take in even a single orphan, while some have already had to be turned away and new futile applications can be expected over and over again; no place for our school; no apartment for the teacher! Indeed, the need to construct a new, extensive building for the above-mentioned purposes is so urgent and indispensable that not only the Board of Directors and the Orphanage Society, but also the entire local community immediately became convinced that the construction could not be postponed. But - where do we get the funds for the construction, which is estimated at about H7000, since we still owe, if only a few, at least a few hundred dollars on the land and the existing buildings? Well, we have no other source and know of no other source than the one that has flowed to us again and again without being asked, and that will flow all the more abundantly in response to this urgent plea and request, we mean your love and willingness to sacrifice. So look at it no differently, as in fact and truth it is no different, as if now not we, not the poor orphans who move every heart to pity, but as if in them the Lord Christ, the dear Saviour, himself came to you and knocked on your door for a mild contribution, for help, be it by gift or by money lent without interest. Remember how already in the Old Testament he made the care of orphans a most sacred duty to his people, and how he often repeated and most urgently inculcated it in them, and how he does the same in the New Testament, calling it "a pure and undefiled service of God before God the Father," "to visit the orphans and widows in their affliction," i. e. to help them with counsel and action. He teaches us that on the last day he will testify before God and before all the world, before all the angels and before all the devils: "Truly I say to you: Inasmuch as ye have done it unto one of the least of these my brethren," which are undoubtedly our baptized orphans, "ye have done it unto me." Consider, moreover, that he graciously promises, "Whosoever shall water one of these least of all with a cup of cold water in the name of a disciple," viz. I say to you that he will not go unrewarded," and let this sweet promise provoke you to open your hands with pleasure and, united with the brethren here, to contribute abundantly to this godly purpose. Do not forget, however, that it is said, especially here, that he who gives quickly gives twice. Soon the time favorable for building will be gone and the harsh winter will be at the door. What if he were to leave us in our present state of need because of the lack of means, without which we could not proceed with the work? without room for orphans who are still to be raised,

without a place for our orphan school, without an apartment for our dear orphan teacher, not to mention the asylum here, which we still had to connect with the orphanage out of necessity? - No, no, you will certainly not let that happen, as much as is up to you. Therefore, come to our aid quickly with your gifts or loans, which you will kindly send to our treasurer, Mr. I. M. Estel here. May the Lord bless you spiritually and physically for your sacrificial love; may he promote the work of our hands and may our dear orphanage continue to be a foster mother and faithful educator of many, many orphans for a long time to come. -

With the greeting of brotherly love,
The Board of Directors of the Lutheran Orphanage here... In its name:
J. F. Bünger, President.
I. M. Estel, Cassier.
St. Louis, Mo. in August, 1872.

St. Louis Lutheran High School.

All those who would like to give their sons a further education for their future profession after confirmation and who, for reasons of conscience, cannot entrust them to unbelieving or false-believing teachers, are hereby informed that on September 2 of this year, classes will begin again at the local Lutheran secondary school. Those students who intend to attend are asked to arrive here on time. The subjects taught in the two classes of the aforementioned institution by two specially employed, qualified and capable teachers are: Religion, English Grammar, English Reading and Writing, Arithmetic (English), Geography (English), History of the United States (English), German Grammar, German Reading and Writing (Essays), General World History, Natural History, Fine Writing (German and English), Drawing, Latin, English and German Declamiren. - As can be seen from the above, special attention is paid to English and great care is taken. In order to meet the repeatedly expressed wishes of parents and students, a separate course for learning bookkeeping is to be established from now on.

The secondary school for girls will also be continued in the same way as before, and it is only to be hoped that many parents, to whom God has given the means, will give their daughters the opportunity to receive a more perfect education in this institution.
Tuition is payable quarterly in advance and is \$40.00 in the Citizen School, \$20.00 pr. in the Daughter School. Year. Board and lodging, including laundry, for out-of-town students is available at \$14.00 per month, prepaid.

May God, the Lord, continue to bless this dear institution, which through His gracious help, despite many obstacles, has not only continued to exist up to now, but also, especially in the last time, has produced very pleasing results, and let it blossom more and more to the glory of His name and to the temporal and eternal blessing of many pupils.
St. Louis, August 10, 1872.

G. Schaller.
C. F. W. Walther.



Death notice.

On Sunday, August 11, the Venerable *Pastor Emeritus* E. G. W. Keyl, of Monroe, Michigan, died blessed *in the* Lord whom he had so faithfully served *in* His vineyard for so many years. In one of the next numbers the reader will be informed of some of the life of the Blessed.

Church News.

Due to the departure of Pastor Estel, the Lutheran congregation in Baden, a suburb of St. Louis, had become vacant. They called the now certified candidate of the holy preaching ministry, Mr. Christlich Brandt, to Amsterdam. On the eighth Sunday after Trinity, July 21 of this year, the new pastor was ordained and introduced by the undersigned. Since Pastor Brandt had already preached in Dutch to his fellow countrymen in St. Louis as a student at the Preacher's Seminary, he can now, since he is in the vicinity, well continue this and work to form a Dutch Lutheran congregation. May the Lord make him a blessing among the Germans and the Dutch! I. F. BLnger.

Address: Uev. 6lrri8tU "U Ui-uncit,
Lrräon, 8t. Louis Oo., Mo.

On the 8th Sunday after Trinity, July 21, by order of the Reverend Presidium of our Western District Synod, Mr. P. H. Holt ermann, who was prepared at our practical Seminary in St. Louis for the assumption of the sacred office of preaching, and who, after passing his examination, was "called" by the Lutheran congregation at Sulphur Springs, Jefferson County, Mo. Lutheran congregation at Sulphur Springs, Jefferson County, Mo., in the midst of his congregation, under obligation to all the confessions of our dear "Lutheran" church, was solemnly ordained by the undersigned and inducted into his office.

May the good Arch Shepherd and Bishop of His holy Church, our dear Lord Jesus Christ, grant His Spirit and divine wisdom to this servant of His, that he may take heed to himself and to all the flock, among whom the Holy Spirit has made him Bishop, in right doctrine, faith, and confession, to feed the congregation of God, which He has purchased by His own blood.

New Melle, Mo., July 23, 1872. W. Matuschka.

Address: Ücv. D M. MoUormnnn,
Ximnrsrvictü, Tötlrsron Oo., Mo.

On July 31st, by order of Vice-President Link, Candidate W. Rehwinkel, from the Seminary at St. Louis, was ordained and installed in his office by Pastors Chr. Markworth, F. Leyhe, and Wilh. Hudtloff, with commitment and pledge to our symbols.

God bless him! W. Hudtloff.

Address: Uov. VV. Kelvinüol,
^Vnussu, Maratüon Oo., IV Is.

On the eighth Sunday after Trinity, Mr. Candidate W. Endeward was ordained and installed in office by the undersigned, by order of the honorable Presidency of the Northern District, in the midst of his congregation at Berlin, Green Lake County, Wis.

May the Lord, the Archpastor of His Church, make him, his under-shepherd, a blessing to many, and through him build up Lutheran Zion in this its first field of work!

C. L. Bern er.

Address: I1 "v. ^V. Lnä^vurä,
Lorliii, Orssn Imlcs 6c", 'zVis.

On the 7th Sunday after Trinity, Mr. L. Pfeiffer, a candidate in theology, who had received and accepted a regular profession from the Lutheran congregation at Macon City, Mo. was ordained and inducted by the undersigned, by order of the honorable board of the Western District.

May the Lord make the new shepherd a blessing to the flock!

Bruno Mießler.

Address: Uev. D I'koill'or, Box 310- Mnoon Oit^, Mo.

After years of waiting and well-founded longing, the Immanuel congregation at LoSt Prairie, Perry County, Ills, until then my branch, had the great joy of receiving its own pastor and minister on the first Sunday after Trinity. On that Sunday, Candidate Thomas Schoech was ordained and installed by the undersigned in the midst of this congregation by order of the honorable Presidency of the Western District. For almost ten years I served this far-flung congregation in addition to my two others. How just the urgent



I see this not only from their faithful adherence to the Word and unadulterated confession, from their diligence and willingness to sacrifice, through which, along with God's grace, the Kingdom of God was firmly established here; from their very justified great concern for the instruction of the youth, and from the fact that otherwise the congregation would have had to decline again, because with my two congregations and their demands it was no longer possible for me to provide for them even in the most basic way; but also from the fact that here is an important mission post; for there is otherwise no Lutheran preacher in the entire county. The mission field extends over seventy miles on the east, and on the south all the way down to Cairo. In this region there are already many German settlements, to whom the Word of God has not yet been preached. And more and more Germans have been settling in southern Illinois in recent years. How necessary, therefore, is a faithful worker in the vineyard of the Lord!

May the Lord therefore grant to this His servant not only the right prudence and holy earnestness among this degenerate race, but also strength and endurance, and may He Himself crown His hard work with many blessings! I. H. Dörmann.

Address: Idov. 1. leUosed,
Dinekiis^vills, Oo., III.

In the beautiful valley of the Elkhorn River in northern Nebraska, the fourth pastor has now been installed. The congregation at Staunton, with its branch, had formerly been served by Mr. Rev. A. Frese, and for the past year by the undersigned. But as there is much work for the pastors in Nebraska and they have to break out to the right and to the left, and as the congregation in Staunton was so far strengthened to call a pastor of its own: so it issued a call and also fortunately received the recently examined candidate of the holy preaching office Mr. Julius Georg Bürger as its pastor. On the ninth Sunday after Trinity, July 28th of this year, he was ordained and introduced by Pastor A. Frese under my assistance, by order of the Presidium, to the great joy of his congregation.

I. K. Rupprecht.

Address: 3rd O. Spa Aar,
Ltnunton, Ltnunton 60..

After Pastor B. Heinrich had left the service of the unchurched Prussian State Church for the sake of his conscience and had passed the colloquium concerning his orthodoxy at the theological faculty in St. Louis, he received a call from the Lutheran congregation in Huntington, Ind. He accepted the same and was then introduced into his congregation by the undersigned on the 4th Sunday after Trinity by order of the Vice-President of the Middle District.

May the Lord grant that he may prosper in his planting and watering!
W. Sihler.

Church consecration.

On the 6th Sunday after Trinity, the 7th of July, the 3050 feet large, with a 60 feet high tower adorned St. Paul's Lutheran Church in Luzerne, Iowa, dedicated to the service of the Triune God. On this occasion Pastor Engclbrcht preached on Psalm 87 and Pastor G. Horn on Gen. 28, 17.

May the Lord also in this place keep his Word and Sacrament pure and clean in defiance of all his and our enemies!

Luzerne, Iowa, July 16, 1872.

Ph. Studt, Lutheran pastor.

Mission Festivals.

On the third Sunday after Trinity, the Lutheran Zion congregation in Staunton, Ill., celebrated its mission festival in fellowship with the congregations of Pastors Geyer in Carlinville, Fredcrking in Prairie City, Heinemann in Gehlenbeck; Pastor Eisenbach and his congregation, of the Illinois Synod, were also invited to attend, but only partially complied with the invitation, as they themselves had a guest preacher in their midst on the Sunday in question. In the morning, Pastor Geyer preached on the Sunday Gospel, answering the question posed: "When do we do mission in a godly way?" in a short, concise and truly edifying speech: 1) When we seek nothing else than to win souls for the Savior through the truthful preaching of the Gospel, 2) When we do not forget ourselves, but continually practice repentance and faith. The undersigned then preached on 2 Cor. 6:10, showing the twofold poverty which all Christians must have if they are to carry on missions with earnestness and zeal and make others rich. In the afternoon Pastor Heinemann preached on Matth. 24, 14. and presented to us in a convincing way: the prophecy of the preaching of the Gospel in the whole world, which after its fulfillment no longer yields anything else.

can come. - The collection was \$106.15, of which \$25.00 was for the New York Mission and \$25.00 for the Baltimore Emigrant Mission, the remainder for the Inner Mission.

To the Lord alone be praise and glory for all spiritual and bodily blessings! Amen. I. M. Hahn, Pastor.

On the third Sunday after Trinity, June 16, the Lutheran congregations of the Missouri Synod in Sheboygan County, Wisconsin, celebrated their twelfth community mission feast of this year in the congregation of the undersigned, on a splendid site close to the railroad. After a large crowd had gathered from all sides, even from Milwaukee, Mequon River, Freistadt, Kirchhayn, Graston, Cedarburg, etc., the service began. In the morning Pastor Schumann preached on Matth. 5, 14-16, followed by a mission report by Pastor Stecher. In the meantime it had become noon. In the afternoon Pastor Schilling preached on 1 Cor. 1:4-7. The choirs of Plymouth, Sheboygan Falls and Freistadt spiced up the celebration with suitable sweet songs, while the trombone choir from Sheboygan did a fine job by accompanying the chorales. It was indeed a beautiful feast, for which the kind God also gave us quite splendid weather. The missionary collection amounted to O187.OO7 to be evenly distributed for inner mission, heathen mission, emigrant mission and Past. Brunn's Institute in Strben.

May the Lord grant us many more such beautiful and blessed mission feasts! -I . Cunning.

Church consecration and mission feast.

On the eighth Sunday after Trinity, the Lutheran congregation of St. John's in Blue Earth County, Minn. had the great joy of being able to dedicate their newly built church, a beautiful frame building, to the service of the Triune God. The joy of the congregation was all the greater, and the voice of their thanksgiving rang out all the more joyfully on this day, since their old church building had fallen a prey to the flames on the 9th of April, but the merciful God, had now so soon given them again a much more beautiful and spacious house of worship. After the singing of a few verses of hymn 141, the preacher of the congregation, Mr. Pastor Müller, said the consecration prayer, after which Mr. Rev. Stülpnagel preached the sermon on Psalm 26:6-8. In the afternoon the celebration of the mission festival took place, where the undersigned preached on the basis of Ephes. 2, 11-13 on the mission to the Gentiles, Pastor Kolbe preached on Gal. 6, 9.10 and Pastor Ahner preached on the inner mission according to Luc. 24, 46. 47.

To enhance this double celebration, the singing society of said congregation performed a few appropriate pieces. - The fee collected on this day amounted to K30.00, of which one third was intended for Hermannsburg and two thirds for the traveling preacher in Minnesota.

By order ofH . Sprengeler jun.

Notice.

- The election result is this:
1. the Rev. G. Schaller is unanimously elected professor at St. Louis Theological Seminary,
 2. the Rev. O. Hanser, by majority vote, to be professor and principal at the high school in Fort Wayne,
 3. Mr. Rector G. Schick, by majority vote, to be Rector at Fort Wayne High School,
 4. the Rev. R. A. Bishops, by majority vote, to be conrector at the high school at Fort Wayne; and
 5. Dr. H. Dümpling was unanimously elected professor at the school teachers' seminar in Addison.

According to the Synodal Constitution Cap. V. ö. 8.4, the election is valid if it is confirmed by at least two thirds of the congregations entitled to vote. Each congregation entitled to vote is hereby called upon to send in its vote to the secretary of the electoral college within eight weeks. Those who fail to send in their vote shall, of course, be deemed to have voted in favour.

At the same time, it is hereby announced that... Professor. R. Lange has resigned his position and followed a call to the preaching ministry and that the Fort Wayne Board of Supervisors has accepted his resignation. Accordingly, notice is given by the supervising authority concerned to issue three candidates for the vacant professorship within eight weeks.

St. Louis, August 10, 1872. Th. Brohm, currently secretary of the electoral college.

To the message.

Those who are still in possession of shares of the Synodal Printers are kindly requested to send them in as soon as possible, with their signature on the back, to the undersigned for redemption. H. Kalbfleisch, Treasurer.

Emigrant Commission in Baltimore.

The election of such a committee, committed by Synod to the Baltimore congregations, has taken place, and the following persons have been elected: Pastor C. Frincke, President; Pastor Cl. Stürken, Vicepräses; Pastor H. Hanser, Secretär; Mr. Karl Hellmuth Herrlich, Kassirer; Mr. Wilhelm Schaumlöffel; Mr. Johann G. Frank; Mr. Wilhelm Sallmann, Agent, 33 Unrnpktsaä 8tr., Lnltiruors, Llä.

Conferenz - Ads.

The Cleveland DistrictS Conference will meet, God willing, on the third, fourth and fifth of September at the home of Mr. President Schwan in Cleveland, east side.

I. Rupp right, secretary.

This year's Wisconsin Pastoral Conference will assemble, beloved it God, at Watertown, September 6-10 -You would not want to neglect to write to the pastor looi, Mr. Penalties, in time before attending.

A. Rohrlack, Secretary.

The Minnesota Community Pastoral Conference will gather, God willing, August 27-29 in Minneapolis.

The Minnesota Conference of Pastors from the Missouri Synod is still holding a special session from the 30th of August to the first of September there. I. Heart he.

. The. general- Island - Peoria Conference- will assemble, God willing, September 24-26, at Hampton, Rock Island Co. III.

Those members who cannot come are asked to inform the undersigned. L. Winter, Secretary.

The Buffalo DistrictS Conference will, God willing, hold its meetings this year at the residence of Mr. Pastor Her, at Martinsville, Niagara County, N. I., from the Uth to the 17th of September in the morning. - As objects of discussion, theses on predestination, on fire and life insurance, and on the question, "What is moral law?" are to be presented. "

The Lockport train, leaving Buffalo at 4 o'clock in the afternoon, will stop at Sawyers Creek, where the brethren intend to dismount. A. Weisel, Secretary.

The Effingham Special Conference will meet, God willing, on the 4th and 5th of September at the church of Pastor Wangerin in Bethlehem*.

Collection time on the4th of September: for those coming from the North and South, noon; for those coming from Effingham, 3H in the afternoon. I. Heiniger.

The Southwest Indiana District Conference will meet, dear God, on Thursday, September 5, at the home of Pastor P. A. Weyel in Darmstadt. - After the conclusion of the three-day conference sessions, i.e. on the 15th Sunday after Trinity, September 8, the celebration of our mission festival will take place here in Darmstadt, to which all conference members and their congregations are cordially invited. F. W. Brüggemann, Secretary.

The Northern DistrictS Conference of the Lutheran Synod of Illinois a. St. will meet, God willing, at the congregation of the Rev. I. T. Bötticher, at Mount Pulaski, Logan County, Ill, on the 18th and 19th of September. Subject of the discussion: Theses on the doctrine of Holy Communion. Holy Communion. G. Baumann, Secretary.

The Southern DistrictS Conference of the Lutheran Synod of Illinois a. St. assembles, beloved it God, on 11iynn and- 12t'u- S'Ä'rrlini'Ä ün the' congregation' of the' Rev. F. Wolbrecht at Okawville, Washington Co. III.

The pastors of the honorable synods of Missouri, Ohio, etc., are kindly invited by the conference to take part in the proceedings.

The continuation of the discussion of the theses "on the relationship of divine grace to human freedom" will be the main subject of the negotiations.

Those attending the conference are to travel by St. Louis and Southeastern Rail-Road to Okawville Station, where cars will be ready to pick up the guests the day before the conference. I. C. Noll, Secretary,

Received in the Western District treasury:

To the synodical treasury: from Trinity District, Saint Louis, \$10.45. from Immanuels District, there, \$14.50. from Teacher Gotsch, there, P2.00. Collecte of Rev. Körner's congregation, Chicago, ^45.40. from Rev. Gräbner's congregation in St. Charles, Mo. o20.00. Rev. Wangerin's Gem. in Effingham County, Ill, S22.00. Past. Biedermann's Gem. in Danville, Ill, S20.02. teacher Fischer in Chicago K1.00. of Past. Döderlein's Gem. there K13.00. Past. Nuoffers congreg. in Crete,

III, Oll.65. Past. Flachsbart's branch parish in Scotia, Mo., O6.50. Past. Holls' Gem. in Columbia, Ill, O12.00. of Past. Storms' Gem. in Pleasant Ridge, Ill., O25.00.

-To the college maintenance fund: From Trinity Dlpr. in St. Louis P11.00. From Immanuel Distr. there O11.00. From Past. Fick's congregation in Collinsville, Ill, O12.30. From Past. Riedrl's comm. at Homewood, Ill, O36.36.

To the Synodal - Missionary Fund: from Gottfried Mertz, in St. Louis County, Mo. 50 Cts.

For the inner mission: from Trinity District in St. Louis 30 Cts. From Past. Ficks Gem. in Collinsville, Ill, O7.50. From N. N. by Past. Schmidt in Schaumburg, Ill., Ol.OO. Past. Rauschert's Gem. in Dalton, Ill., O10.00. Rev. Steege's Gem. in Dundee, Ill., O16.00.

On the general building fund: from Past. Wehrs' Gem. in Ruffels Grove, Ill., O4.50.

On the Emigrant - Mission in New York: From Past. Hartmann's congregation near Bremen, Ill., O12.25. Past. Nuoffers Gemeinde bei Crete, Ill., O17.05.

For Past. Brunn's institution: from M. S. in St. Louis O5.00. L. Lütze through Past. Beck in St. Louis 75 Cts.

For the Hermannsburg Mission: From the students of the West District in Addison, Ill, O4.50. From the Zions - Gem. of the Past. Tirnenstein in New Orleans O76.50.

For poor students: Collected at Joh. Hülsemann's infant baptism in St. Louis O2.00. Thank offering from N. N. by Rev. Schlechte in Windsor, Ill, O2.00. From Rev. Biedermann's congregation at Danville, Ill., O10.80.

For the congregation in Leland, Mich.: Collecte of the congregation of the Past. Mennicke in Rock Island, Ill, O6.00. Collecte of the St. Paul congregation of the Rev. Lehmann in St. Louis County, Mo.,O22.00.From Past. Riedel's congreg. inHomewood, Ill.,O16.14.

For the Lutherans in Armenia: From Past. Wehrs' Gem. in Ruffels Grove, Ill., O9.60.

For Missionary Baierlein: From Mr. Werfelmann, Sr. at Homewood, Ill, Ol.OO. E. Roschke, Cassirer.

Received in the eastern district treasury:

To the synodical treasury: From Immanuel's congregation in Baltimore O33.38. Zion's congregation i" Pittsburgh O1064. St. Andrew's congregation in Buffalo O7.75. Trinity congregation there O29.00. Richmond congregation O4.00. ZionS congregation in Boston, Easter Collecte, O28.31. Williamsburg congregation O17.00. By Rev. Fleckenstein O5.00. By Rev. Kanold's congregation O5.00. congregation at Ellicottsville O3.00. congregation at Ashford O1.20. Rev. Lemhuis O2.00. past. Rush funds Ol.OO. Gem. at Washington O25.65. by Past. Linsenmann O8.50. by Rev. Lochner Ol.OO. Rev. Sommer Ol.OO. Past. Michael's congreg. in Eden O10.19, whose branch congregation O6.50, Rev. Michael Ol.OO. Past. H. Hanser Ol.OO. Past. Stürken O2.00. Past. Frincke O2.00. By the same from N. N. Ol.OO. By the Martini congregation in Baltimore O20.81. By Past. Ernst in Canada O2.70. Past. A. Weisel Ol.OO. Congreg. in Wolcottsburg, Easter- Collecte, O4.35. St. PaulS congreg. in Baltimore O35.61. Congreg. in MartinSville, O5.70. Congreg. in Paterson O20.00. Congregation in Roxbury, Mass. collecte on 25th anniversary of Synod, O13.50.' Congreg. in Boston, Mass. desgl, O30.00. teacher A. Mueller in PittSburg Ol.OO. Congreg. in East Boston, Pentecostal Coll. of, O4.15. Past. O. Kolbe Ol.OO. St. Andrew's congreg. in Buffalo O7.Ä). Trinity congreg. there O12.75. congreg. in Bergholz O5.68. congreg. in Eden O14.23.

To the widow's fund: from a wife in'East Boston, thank offering at the baptism of her child, O2.00. From Past. Lemhuis O4.00. Past. Oestermeyer O4.00. N. N. O5.00. teacher W. Falch Ol.00. past. H. Hanser for 1870 to 1872 O12.00. Past. Brandt for 1870 and 1871 O8.00. Past. Lochner O2.00. comm. in Eden O10.00. Rev. Michael O4.00. Rev. Koch for 1872 O4.00. Rev. Stürken O3.00. Rev. Frincke O3.00. Past. Engelder O4.00. Past. Seuel Ol.OO. By Past. Ernst in Canada O7.30. By Past. Sommer Ol.OO. Teacher A. Müller in PittSburg O4.00. Past. O. Kolbe O2.00.

To the college - maintenance,s - fund: From the parish in East Boston O6.18. parish in New York O5.80 and Ol2.87. parish in Ellicottsville O2.50. parish in Ashford O2.00. parish in Cohocton O5.00. G. Schmidt Ol.OO.

On the orphanage near St. Louis: By Past. Hiller- Confirmands O5.50. A. Kld'pfer Ol.OO. By Rev. Michael from N. N. O2.00. By Past. Ernst in Canada O5.20. By Edmund and Theodor Seuel O1.60. G. Schmidt Ol.OO.

For the inner mission: From the congregation in Rich- mond O8.00.

On the proseminar in Steeden: By A. Klopfer Ol.OO.

On the Hermannsburg Mission: By E. Wehrender" O25.00. By the Gem. in New York O5.00.

Concerning church building in Leland, Mich.: From congregation in Menden O8.00. From Rev. Graves O2.00.

To the college household at Fort Wayne: From G. Schmidt Ol.OO. Receipt of the comm. at Wolcottsburg, Christmas Collecte O5.50. Comm. at MartinSville O5.70.

For poor students: By Past. Fleckenstein O5.18. From the Andreas-Gem. in Buffalo O1.10. Gem. at the Ridge O4.72. At Friese's wedding collected O4.00. From the Gem. in Bergholz for Kroning O3.90 and O2.88. Wedding, Collecte at W. Klockr O4.00 for Gramm and Luský. Ges. bet Frau Lange' Begräbniß O2.00, at Frau JabelS Begräbniß 85 Cts. for Läwen.

To the seminar - Household in Addison: from the community in MartinSville O5.70. G. Schmidt Ol.OO.

On the emigrant mission in Baltimore: From the Andreas congregation in Buffalo O6.50. From Stuckert's children 50 cents. From the Zion Society in Boston O5.00.

To the Building Fund in Fort Wayne: Wedding Coll. at W. Heiser O2.45. By Past. Ernst in Canada O12.10.

To the orphanage in Boston: From Stuckert's children O2.00.

ForChicago: From Jakob Schneider O1.50 in silver. *Joh. Lang, G. Klrber each Ol.Ol).

For teachers' salaries: From the"Gemeinde in Bergholz H4.76. Gem. in Johannesburg O8.00.

New York, July 1, 1872.. .. I. Birkner, Treasurer.

Entered for 'the Castle - Garden - Mission:

From I. G. Baker 2 Reichsthaler Prussian. H. Bruer 42 Cts. E. Hanselt 50 Cts. Aug. Kramp Ol.OO. D. Senne Ol.OO. Don den Gebrüder Börst O2.00. W. Falch 50 Cts. P. Rothe Ol.OO. T. Eißfeldt O1.W. C. Hunlich Ol.OO. C. Vogt Ol.OO. By Past. Graves 50 Cts. By the women's club of the congregation of the Past. Buchholz O10.00. P. E. Thiele O2.00. Miecke 75 Cts. W. Grote O2.00. Marie Rove Ol.OO. H. Knorr Ol.OO. I. M. Gender Ol.OO. Jakob Hardje O3.00. Ernst Hardje O3.00. I. C. Hardje O2.00. Alb. Evers O2.00. Past. P. Brandt 50 cents. By Past. Frederking Ol.OO. By Past. P. Beyer Ol.OO. By Bro. Bobsien 60 cts. Joh. Valentin Ol.OO. I. Hallstein O2.35. H. Schöning Ol.OO. Past. F. Storm 50 Cts. By Past. Sievers O8.00. By H. C. Westrumb Ol.OO. From the Gem. at Russelsgrove O11.63. From the Love Fund of the Gem. at Glasgow O5.00. Collected by L. Müller at Senfteleben in the Gem. at Minden O4.55. From Father Niebaum O5.00. More often - Collecte of the Gem. of the Rev. Schlesselmann O6.69. Bon Past. Schliepsieks Gem. O6.69. W. Hülsekötter O10.00. C. A. German50Cts. Teacher Clanen Ol.OO. Past. Biedermann Ol.OO. Christ. Schäfer Ol.OO. I. Thuen O5.00. P. Hiller 25 Cts. Past. C. Huebner O10.00. H. Sindschlag 50 Cts. Franz Sterb 50 Cts. N.N. 25Cts. Karl Wille O1.60. Fr. Leutner 25 Cts. Nik. Oderich O5.00. Past. Großberger Ol.OO. Jul. König O3.00. H. Norden 50 Cts. Karol. Hibinger O2.00. Christ. Frisch 25 Cts. Fritz Benzli O5.00. Past. D. Kothe 25 Cts. Past. Lemke's Gem. O10.00. from Past. Partenfelder, thank offering, O5.00. A. Volk O1.00. A. Thias O10.50. W. Barton Ol.OO. Bartling teacher Ol.OO. Wyandotte congregation O6.10. C. Neidhardt O5.00. By Rev. Kanold of Barde. O2.15. By Past. L. Berner 25 cts. Joh. Sattler O5.00. by Past. A. Ebendick Ol.OO. By Kassirer Grahl O64.40. By Frau Lücken Ol.OO. Karl Schroeder Ol.OO. A. Brackmann 93 Cts. Marie Schott O5.00. Past. E. C. Markworth 40 Cts. By Past. Ruhland of the comm. at Pleasant Ridge O10.00. By Past. A. Kinship. Ol.OO. N. N.25Cts. By Past. Kanold 44 Cts. By Past. W. Denke Ol.OO. H. Fahle Ol.OO. Aug. Meyer Ol.OO. H. Reutter 45 Cts. Past. Fackler O2.00. A. Klöpfer Ol.OO. From an unnamed O35.00. Christiane Dohrmann O2.00. Henriette Dohrmann O2.00. Pentecostal coll. of the congreg. at Dunton, Ill, O12.62. From Zion's congreg. at Boston O5.00.

New York, July 1, 1872. I. Birkner, Cassirer.

For the household of the School Teachers - Seminary at Addison, the following gifts of love have been received since September, 1871, to July, 1872:

From Addison, Ill: From W. Buchholz 1 cartload of hay, 3 sacks of oats, 3 p. of grain, 1 roll of butter, 1 ham. From H. Stünkel 3 p. oats, 3 p. grain, 6 peck beans, 1 roll butter. From F. Treichler, 1 p. potatoes. From W. Leseberg 1 p. wheat, 3 p. oats. From Wittwe Bergmann 1 p. oats, 1 p. grain. From L. Kiene 2 p. oats, 1 p. grain, 6 pieces of meat, 1 piece of bacon, 2 p. potatoes. From H. Backhaus 4 p. oats, 2 p. grain, 1 p. potatoes, 5 pc. Meat, 1 roll of butter. From H. Weber 2 p. oats, 2 p. grain, 2 p. potatoes. From C. Kornstedt, 2 p. grain. Bon L. Heinemann 2 p. oats, 2 p. grain, 1 p. turnips, 4 pecks beans, 11 cabbages. From H. Meyer 1 p. 'grain. Pon H. scharnhorst 1 s. oats. From W. Bunge 1 s. Corn, 1 s. potatoes. Bon W. Siems 1 s. grain, 1 st. bacon. From Bro Stünkel 3 s. oats, 2 rolls of butter. From W. Rabe 1 p. oats, 1p. Grain, 5 pc. Meat. From Bro. Knigge 2 p. oats. From F. Kruse 2 p. oats, 1 p. grain. From D. Kruse 2 p. grain. From B. Wicken 1 p. of oats, 1 p. of grain, 1 hunk of bacon. From I. Schröder 3 p. grain. From H. Fiene Jr. 2 's. Oats, 2 p. grain, Z Bush, dried apples. From F. Reinfeldt 1 p. oats. From H. Rosenwinke. 2 p. oats, 2 p. grain, 1 p. potatoes. Bon C. Schaper 2 p. oats, 1 p. grain. From H. Marquardt Sr. 3 p. grain, 1 p. oats. From L. Kehrbach 1 p. oats, 1 p. grain. From H. Winkelmann 2 p. grain. From W. Dierking 2 p. grain. From C. Piegorsch 1 p. grain. From W. Stünkel 1 p. of oats, 2 p. of grain, 1 p. of flour. Flour. From Ch. Heidemann 1 peck beans, 1 s. Grist, 1 p. potatoes, 1 roll of butter. From F. Leseberg 3 p. oats, 4 p. grain. From L. Thieße 2 p. grain. From W. Neddermeyer 1 p. wheat, 3 p. oats, 1 pc. bacon. From N. N. 2 p. oats. From H. Fiene, Sr. 1 p. wheat, 2 p. oats, 1 p. grain. From W. Thiemann 1 p. wheat, 1 piece bacon, 1 gall. Lard. From Ä. Heinberg 1 p. oats, 1 bag of grain. From F. Stuwe 1 p. grain, 1 piece bacon. From H. Geils 1 p. grain. From H. Negel 1 p. grain, 2 st. meat. From W. Precht 1 p. Wheat, 2 p. oats, 1 p. grain. From I. Brakmann 1 p. oats, 1 p. grain, 1 roll of butter, 1 pc. bacon. From H. Marquardt, Jr. 1 p. oats, 2 p. grain, 1 roll butter. From D. Ziecke 2 rolls of butter. From D. Rosenwinkel 4 p. oats, 3 p. grain. From H. Hachmeister 1 p. wheat, 2 p. oats, 2 p. grain, 1 roll butter. From H. Wichmann 2 p. grain, 1 p. oats, 1 roll butter. From D. Plasse 2 s. Oats. From W. Fiene 1 p. wheat, 2 p. oats, 1 p. grain, 1 pc. bacon. From D. Fiene 1 p. wheat, 2 p. oats, 2 p. grain. From L. Blecke 2 s. Oats, 2 p. Com, 1 p. Potatoes, 1 shoulder, 1 pc. beef. From H. Piehl 9 pieces of meat. From Bro. Meyer 1 sack of wheat, 2 s. com, 2 s. oats. From F. Krage 2 p. wheat, 2 p. potatoes, 4 p. oats, 4 p. grain. From D. Lühr and H. Heidorn 1 p. potatoes, 1 p. oats, 1 p. grain, 1 peck beans. From F. Oehlerking 2s. Grain, 1 p. oats, 1 shoulder. From D. Wöhler 1 p. oats. From F. Liepitz 1 p. oats, 1 peck beans. From Wittwe Frörmmling 2 p. oats, 1 p. grain, 3 rolls of butter, 1 pc. bacon. From Joachim Thiemann 1 p. of oats, 1 sack of grain, 2 st. of meat. From W. Grote 1 p. oats, 1 p. grain. Bon F. Kücker 1 p. grain, l'AS. reuben, 1 p. oats. From H. Kückrr 2 p. grain, 1 pc. bacon. From Ch. Tonne 1 p. oats, 1 p. grain. From F. Fedderke 1 p. grain, 1 p. oats, 1 piece of meat. From Wittwe Preußner 2 rolls of butter, 2 st. meat, 1 s. Grain, 1 p. of turnips. From I. Hagenow 1 p. oats. From F. Lührßen 2 p. oats, 5 pc. Meat, 2 p. grain, j Bush. Turnips. From Ad. Buchholz 2 p. grain. From F. Tonne 1 p. Oats, 2 p. corn. From H. Heuer 2 p. wheat, 2 p. oats, 2 p. grain. From G. Rittmüller 3 p. oats, 3 p. grain, 1 p. flour. From F. Bartling 4 p. grain. From W. Heuer 4 p. oats, 4 p. grain, 3 p. flour, 23 lbs. butter. From H. Oehlerking 2 p. grain,

1 pc. of bacon, 4 rolls of butter, 1 cartload of grain strob, 5 p. of oats. From D. Kornhaas 3 p. oats. From F. Lührs 2 p. oats, 4 p. grain, 2 p. potatoes, 12 peck beans. From H. Heitman" 1 pot of butter, 3 s. Grain, 2 p. Oats. From G. Amling 3 p. wheat, 3 s. Oats, 2 p. potatoes. From H. Neuhaus 3 s. potatoes, 2 s. grain, 2 s. oats. From F. Beier 48 lbs. of ham. From F. Kuhlmann 2 sacks of grain, 1 p. of oats, 1 sack of potatoes, 1 p. of turnips, 1 pc. of bacon, 12 pounds of tallow, and 1 peck of beans. From I. Kuhlmann 2 p. potatoes, 1 p. turnips. From F. Weiß 1 quart beef, 1 peck beans. From F. Gehrke 4 s. Apples, 5 p. grain.

From Rodenberg, Ill: From H. Geistfeld 1 hog, 1 p. wheat, 4 p. oats. From Aug. Meyer 1 quarter beef and 3 hams.

From Schaumburg, Ill: From H. Hohmeyer 1 quart beef, 24 sausages, 2 p. oats, 2 p. grain, 4 rolls butter. From H. Thieß 1 p. flour, 2 hams, 21 lbs. butter, 3 gall. Lard, and 45.00.

From Dunton, Ill: By H. Trunk 1 p. Flour.

From Elk Grove, Ill: Bell Collecte 411.52.

By C. Puscheck in Proviso, Ill, 45.00.

By Kassirer E. Roschke 423.80.

From the congregation of the Rev. Eirich in Minden, Ill, 2 boxes of bacon and ham. H. Gehrke.

For the Lutheran Hospital in St. Louis...

From Theophilus 45.00. Mr. Rev. Kunz' congregation 49.00. From the Women's Association of the Immanuel's District in St. Louis 6 sheets, 20 towels, 3 large shirts, 20 pillow cases, 1 bctt hose. Collected at the wedding of Mr. Gallmeyer in St. Louis 4'1.70. By Prof. Walther from a deaconess 42.00. From Messrs. Heinicke "L Berg crockery to the value of 4'11.25.

Correction. In No. 19 of the "Lutheraner" read instead of "D eputirten der st. Pauls - Gemeinde in Peoria" r Deputirten der Dreieinigkeits-Gemeinde, F. W. Schuricht, Kassirer.

For the Lutheran orphanage near St. Louis

received with heartfelt thanksgiving toward God and the bountiful givers:

From Mrs. Karoline Grebe as a thank-offering at her church-going H5.00.

From Mrs. Marie Hohlt as a thank-offering for recovery from long illness S5.00. From the schoolchildren of Mr. Lehrer Hermann in Secor, Ill, P2.50. Collecte of the congregation of Mr. Pastor Zucker in Proviso, Ill, -4-7.50.

From Mrs. Knöpp by Mr. Pastor Brohm -5'1.00. From Mrs. Wöllner in the Dreieinigk.- Distr. in ist. Louis O6.00. From Mrs. strübing in St. Louis -4'5.00. From Andreas Killing there \$1.00. From the Zion congregation of Mr. Pastor Tirmenstcin in New Orleans -4'60.00. From Wittwe Stockmann by Mr. Pastor Schlechte in Windsor, Ill, -4'1.00. From I. F. by Mr. Pastor Dvderlein in Chicago 4>5.00. From Mr. Pastor Hochstetter in Indianapolis, Ind., 4.5.00.

I. M. Estel, Cassirer.

r-For the Lutherans in Armenia received from B. B. and N. N. 42.00. From Rev. Brackhage in Bennington, Int., and some members of his congregation 49.00. From Mr. H. Schnelle ZnEgypt, Ill, 41.00. From an unnamed person in Detroit 42.00. C. F. W. Walther.

With heartfelt thanks to God and the dear givers, the undersigned certifies, to have received for his small, poor congregation in Lansing the following gifts of love from congregations in the State of Michigan named below:

From Rev. Trautmann's congregation in Adrian P35.71. Rev. Fuerbringer's congregation in Frankenmuth -5'32.50. Rev. Parten- felderS congregation in Bay City -417.00. Past. Mueller's congregation in Amclith - 411.00. Past. Nuff's parish in St. Clair -4-5.85. Past. Hattstadt's parish in Monroe 416.00. of Past. Her's st. Paul's - congregation in Martinsville, N. I., 410.00. pastor Sievers' congregation in Frankenlust -417.00. past. Bernthal's congregation in Nichville O7.60. Rev. Ahner's congregation at Trostville 44.47.

The good Lord repay the kind givers by grace here temporal^nnnd there eternal! H. Ramelow.

With heartfelt thanksgiving to God and the benevolent givers, the German Lutheran congregation at Roctville, Conn. attests the receipt of 79 dollars from Mr. Kassirer Schuricht in St. Louis to cover our church debt. - God bless the mild givers.

In the name and on behalf of the community

Wm. A. Frey, Pastor.

With thanksgiving to God and the benevolent givers, I hereby certify the receipt of 45.00 from Pastor Schlccffclmann's congregation and 4'5.00 from Pastor Schürmann's congregation.

Fort Wayne, Concordia College.

H. Weseloh.

Changed addresses:

Iv6V. O. 111. 6ot86Il, Du Oo., Ill.

Hev. H. I^otliinnnv,

213 Illgk 8tr.

sVkror>, O.

The "Lutheran" is published twice every month for de" annual sut- scriptionsxprice of one dollar and fifty cents for the out-of-town subscribers, who have to pay the same in advance and bear the pvstgeld, - In St. Louis each number is sold for ten cents.

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Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehr

Year 28th, St. Louis, Mo. 1st Sept. 1872, No. 23.

School Sermon,

Delivered July 24, 1872, at St. Stephen's Church, Milwaukee, Wis. before the
general Lutheran Teachers' Conference.

and by resolution of the same committed to print by Friedrich Lochner, pastor
of Trinity Church.

O Lord God, God of our fathers, we beseech Thee that Thou wouldest command the host of Thy Christianity, and in it our high and low schools, in these last perilous and perilous times. Stand with us, that all that both devil and man strive against us may be brought to nought, and be cut asunder according to the counsel of Thy goodness. Let us not be blinded by the looks of the wise and prudent of this world, and of the great multitude that follow them, but help us to look steadfastly on Thy clear and true word, and follow only the voice of Thy Son, our only Shepherd and Bishop, to whom Thou Thyself hast directed us from heaven, saying, "This is my beloved Son, whom ye shall hear." Give us therefore also in this hour knowledge of Thy will. Show us, O Lord, Thy way, that we may walk in Thy truth; keep our hearts in one thing, that we may fear Thy name. Teach us to do according to Thy good pleasure, for Thou art our God and the God of our seed; let Thy good Spirit lead us on the straight path. Amen.

Beloved in the Lord! When our synod was constituted five and twenty years ago, it also made the "provision of Christian schooling for the children of the congregations" one of the conditions of the synodal community. Thus, from the beginning and to this day among us, the school has been in the most intimate connection with the church. God's Word is the chief subject of instruction in our parochial schools, God's Word carries and permeates 'all the other objects of instruction. The establishment and care of schools is, as a rule, not the business of individuals in the congregation, but of the whole congregation; the profession of teachers, therefore, is a profession of the church. As servants of the church they are accordingly also advisory members of the synod, and it is by this synod again that our seminary, this planting school for the exclusive education of teachers in orthodox, Christian parochial schools, is established and maintained.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

How then, beloved brethren, is this intimate union of the school with the Church to continue among us for the future? What a question! And yet we are forced to consider it. We are living in a time in which the slogan both over here and over there is: "Separation of church and school!" And it is precisely in the fatherland that the abolition of the connection of the school with the church, which has existed for so many centuries, is being proceeded with, and this is being praised everywhere as one of the glorious fruits of the recent victories and the present unification of the German tribes. In this country, of course, this separation has long since been accomplished, indeed, since the coming into being of this republic. But for the present it has still another meaning. Here, too, Church and State are separated from the outset, and as, according to the principle of complete freedom of conscience, the State keeps its schools free from the influence of any particular church, so it also guarantees the Church the most unrestricted freedom to establish and promote church schools. But, beloved, the Anabaptist and atheistic spirit, which leavened everything here, and which can only disintegrate and destroy, will, under the pretext of complete freedom, also proceed against the Christian parochial schools in such a way, the longer the more, that it will work toward the compulsory attendance of all children, without exception, at the religionless State schools. *)

And who knows how much approval he will find in his endeavors, even among our people? After all, the gift of pure teaching and knowledge will be recognized less and less, and indifference to God's Word will become more and more palpable and evident among those who have had it for a long time; avarice, however, will be all the more glad to finally be able to get rid of the sacrifices for the establishment and maintenance of Christian parochial schools as a great and unnecessary tax burden. Ah, with the prevalence of the earthly sense even among members of orthodox congregations, many a one already thinks and says: "What are we allowed to do with the costly congregational schools? Let the children be taught religion by the parson on Sunday and in preparation for Confirmation; for all other instruction there is the Public School, and in this, after all, English is the main thing." And even if some have not yet progressed so far with the times in their judgment-one hears it said sometimes more quietly, sometimes louder, that too much religion is practiced in our parochial schools!

We are therefore right to ask about the continuation of the intimate connection between the school and the church that has existed among us for 25 years. If, therefore, in the sermon I have requested, I now seek to encourage you, dear co-workers, preachers and teachers, and you, dear fellow believers, parents and members of the congregation, to hold on to this connection all the more firmly for the future in the face of the present current of the times, then my word will only be a timely one.

Hear then the word of scripture which I have chosen for this purpose:

Joh. 21, 15-17.

And when they had made supper, Jesus saith unto Simon Petro, Simon Joanna, lovest thou me better than these have me? And he saith unto him, Yea, Lord, thou knowest that I love thee. saith he unto him, Feed my lambs. And he saith unto him the second time, Simon Joanna, lovest thou me? And he saith unto him, Yea, Lord, thou knowest that I love thee. saith he unto him, Feed my sheep. saith he to the

*)Of course, nothing new happens under the sun. The notorious Emperor Julian (361-363 A.D.), who prided himself on philosophical tolerance and was shrewd in history and politics, once sought to eradicate Christianity by cunning alone. In the end, he granted toleration to all Christian parties and sects in the hope that they would thus destroy themselves among themselves, but on the other hand, he also forbade Christians to hold schools of literature and to explain the old classics to their youth, so that the youth of the Christians would either sink into ignorance or, what he actually sought and hoped, they would see themselves compelled to attend the pagan schools. Praise God! that he who sits at the right hand of God has promised his church that the gates of hell shall not prevail against it. The modern Julianus Apostate, no matter how wisely he may attempt to begin the eradication of Christianity among the youth, and no matter how favorable the circumstances of the time may be to his endeavors, will nevertheless be disgraced in the face of the small group that confesses of the despised "Galilean" that he is the Son of the living God. D. E.

And said unto him the third time, Simon Johanna, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? and said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

- In green, and according to the contents of this text, be the subject of my testimony
- the intimate connection of the school with the church,**
- whereby I try to show
- I. the biblical reason,
 - II. the historical right and
 - III. the manifest glorious blessing of this union.

I.

The chosen text directs our gaze to the arch-shepherd and bishop of souls. There at the Sea of Galilee he reveals himself again as the risen Lord to some of his disciples. Here he asked for a special conversation with Peter. To him, who had so shamefully denied his Lord three times recently, he asked three times if he really loved him? And when Peter, with growing agitation and bowing of his heart, sincerely affirms this each time, the Lord again commands him to the office of under-shepherd, of which Peter had made himself so unworthy by his thrice denial. "Feed my lambs!" he says after the first question, and after the second and third: Feed my sheep!" Now since this is a commission which in the person of Peter is actually given to all disciples, to all subsequent preachers, to the whole Church, live, beloved, in this coupled utterance of the Lord, first of all, the Scriptural reason for the intimate connection of the school with the Church.

It is evident that in these words the Lord not only commands the ministers of the church to feed the lambs and sheep, that is, the whole flock and congregation of God, but also that he first and foremost binds the pasture of the lambs out of their souls. The lambs, however, are the tender, underage members of the church, that is, the baptized children. The feeding of the lambs is done by the word of God through instruction and admonition, but as the natural life needs daily nourishment from the beginning, so also does the spiritual life. It is not enough, therefore, to give religious instruction to the children at a later age, but it must begin from the moment when the child's awakening mind becomes capable of instruction. It is not enough to lead the baptized children out of the pasture of the divine word now and then, but it must be done every day. And this must be done in a special way, appropriate to the tender lambs, and the house and church, parents and preachers must cooperate in this. But if the time and strength of the shepherd appointed for the whole flock are not sufficient for such special pasturing of Christ's lambs, the church must appoint persons who, of the ex officio, share with the preacher in the pasturing of the lambs - persons who may no more be hirelings than the shepherd of the whole congregation, but whom the love of Christ must impregnate just as much as he.

But this command of Christ, in the feeding of His sheep, to take notice especially of the feeding of His lambs, is again closely connected with that reference to the feeding of His lambs.

God's command, according to which the education of the growing generation among God's people of the Old and New Testaments and until the end of time is to be a religious one. Of Abraham, the father of the faithful, in whose footsteps they are always to follow, God bears this beautiful testimony: "I know that he will command his children, and his household after him, to keep the way of the Lord, and to do that which is right and good; that the Lord may bring upon Abraham that which he hath promised him. (Gen. 18:19.) How much the word of God ought to be practised with the children, not only now and then, but daily and always, the Lord inculcates in his people in these words, "These words, which I command thee this day, thou shalt take to heart, and shalt sharpen them unto thy children, and speak them when thou sittest in thine house, or when thou liest down, or when thou lookest out." (Deut. 6:4, 5.) And that all education at all should be a religious one according to God's will, the Lord testifies by the prophet, when he says of all the members of his people, "Instruct my children, the work of my hands, unto me!" (Isa. 45:11); and especially when he writes through St. Paul, "Train up your children in the discipline and admonition of the Lord" (Eph. 6:4).

The church and its sacred ministry do not have the special task of instructing the underage among Christians in matters that belong only to this temporal life and are subject to reason. This is a task especially given to the fathers and mothers of the household as such. For when the apostle 1 Timoth. 5, 8. writes: "But if any man provide not for his own, especially for his own household, he hath denied the faith, and is worse than a heathen," it follows that parents are especially responsible for the elementary education of their children; For the care of children includes not only providing them with food and clothing, and, if possible, leaving them something of earthly good by honest acquisition, but also this, that the children be given that degree of education by which they are enabled afterwards honestly to support themselves and' to take their place as useful members of human society. This elementary education, however, is absolutely necessary for the children, especially in our time. If, for some reason, parents cannot take charge of this themselves, they must have elementary schools for their children and see to their establishment and care. If they do not do this, if they are indifferent and stupid, they are still worse than the heathen, even if they provide their children with money and goods, for they, like the ancient Greeks and Romans, were concerned with the elementary education of their children.

Although the teaching of elementary education is not the task of the church and its office, it is nevertheless incumbent upon it to supervise that this elementary education is given in a way that does not contradict the words "Feed my lambs" but rather corresponds to them. It is a very widespread ungodly delusion, especially nowadays, that science has nothing to do with faith, and that therefore even the subjects of elementary instruction, which have no direct relation to religion, are somehow subject to the influence

I do not know whether it is a matter of faith or unbelief. No, beloved, it depends, however, whether in the action of earthly things, and thus also in the teaching of the same, one has directed one's attention to eternity or whether one has set one's date only on this world; whether education and teaching are done in the right or in the wrong spirit, with the right means or with the wrong means; whether, as a Christian or as an atheist, one has taken one's standpoint in contemplating the world, its origin, its arrangement, its purpose, its goal, its history, and from this standpoint now also teaches the children, who so guilelessly and willingly surrender themselves to the hand of the teacher, to look at the world; whether, even in elementary instruction, the baptized children are promoted in their Christianity, or are unnoticedly led away from it more and more and finally alienated from the church altogether. If, therefore, the church cannot exercise such supervision over the schools of a country, it has the sacred duty to take the elementary instruction of its underage members into its own hands, in order to be able to direct it in its own sense and spirit; for as surely as the word: "Feed my lambs" enjoins the church to teach God's word to the children, so certainly does this word enjoin her to resist all that is contrary to the word of God and to the education in the Lord, and therefore to withdraw the children from the beginning from the influence of unbelieving or false-believing elementary instruction.

Summa: The school belongs to the church as the daughter to the mother, as the branch to the trunk. God's word and command bind both intimately together. "What God hath joined together, let not man put asunder."

II.

This leads me of itself to a brief reference to the historical right of this intimate connection of the school with the Church.

When one hears today's eulogists of the dissolution of this long-standing connection, it seems as if the church had, in the course of time, usurped the school system and gradually made it subservient to its purposes. And yet the opposite is the case. Historically it is certain that the church founded most of the schools in the first place, and that from the beginning it was the nurturer of art and science, but that it is unbelief which, through lack of vigilance on the part of Christians and with the help of secular power, forced its way into the church's school system in the first place, and now seeks to force it completely out of its schools, and has already forced it out in part, like the inflating hedgehog in the fable, from whose spines the mole increasingly found no more room in his own dwelling, which he had prepared with so much trouble for the winter, but finally had to leave it entirely to the hedgehog, after he had first pityingly given the bad fellow shelter.

How should not the school be the daughter of the church from time immemorial and to this day, since the church has from the beginning been commanded by the Lord: "Feed my lambs"? It is true that the pagans also took care of the education of their children, but this education was more a private matter, and among the richer it was in the hands of their slaves. The Christian Church, on the other hand, is the first great community which, from the beginning and up to the present day, has proved itself to be a faithful and careful nurturer of art and science. And still she brings with the Evan



The gospel has brought civilization and education to even the roughest heathen nations, and wherever it takes root, schools flourish - not, of course, those without religion, but those about which it is written: "Feed my lambs, feed my sheep."

What the Church Reformation, what its chosen instrument, Dr. Luther, accomplished for the school system, especially for the elementary school system, is too well known to need description here. But what were those schools for which Luther spoke, wrote, worked, and to which princes, lords, and wealthy people were sucklings? None other than schools that were most intimately connected with the church. Of others one would know nothing in those days, least of all a Luther. "Above all things," he writes, "in high and low schools the noblest and meanest lesson should be the Holy Scriptures, and to the young boys the Gospel.... Should not every Christian man by his ninth and tenth year know the whole gospel, since his name and life are written in it? Where the holy scripture doth not rule, I counsel no man, indeed, to give up his child. All things must perish which are not driven by the word of God without ceasing."

Let us finally look at the country where everything had to be rebuilt and reshaped - at our America. Here, too, the schools were originally connected with the church, especially among the Lutherans. Even when, before and after the founding of this republic, religious indifferentism created the present state school system, there were still individual states which left the school in its connection with the church, and even decreed that the Bible be read daily by the children, that they receive weekly catechism instruction, and that the teachers close the school daily with prayer. But because the religionless state school system became more and more the dominant system, many communities, especially those of the Germans, were now the more stimulated to found Christian community schools for themselves, for it was the firm conviction of all that the education of the youth was the sacred duty of the church. In Pennsylvania, for example, where many immigrants who had been persecuted for their faith had settled in their old homeland, the block schoolhouse stood next to the church in almost every county, in almost every settlement. Oh, would that the children of the fathers had kept sense! But, praise be to God, the Good Shepherd has again taken pity on his flock here, and made hearts for the word, "Feed my lambs! Feed my sheep!" We now see before our eyes that this land was to become a refuge for our own Evangelical Lutheran Church, on which it has blossomed especially in this second half of our century. But who does not see everywhere at its side the daughter, the school, especially since the preachers of these congregations, remembering the words of our text, held the school themselves everywhere at the beginning, because there was a lack of teachers in the initial states? Who does not know that it is by the Lutheran church that the most important sacrifices have been made for high and low schools, and that the most glorious successes have been achieved, so that it has made not only the false church, but also the unbelieving world, emulate it in this?

By whom, then, beloved, were all the high and low schools in the ancient world, with their splendid buildings and facilities, with their chairs and libraries, with their rich endowments and manifold

by means that are wrinkled? They were founded by the church, theirIn our parochial schools, the lambs of Christ are led daily to the planting schools, their property; only for the connection of churchpasture of the divine Word and pure doctrine through catechism and school founded by the Lord were all these institutions onceinstruction, Lutheranism is, so to speak, implanted in them, so that founded and maintained by pious Christians and pious authorities.even the little ABC student learns to recognize himself as a member And to whom do an immense number of high and low privateof the orthodox church. When one enters our parochial schools, that educational institutions owe their emergence and prosperity in thisword of Luther's, as he wrote to his Elector, involuntarily comes to country as well, indeed to whose daughter was the school originallymind: "The tender youth of boys and girls is now growing up, so well here as well? Again, to the church. trained in catechism and the Scriptures that I am glad in my heart to

If nowadays everywhere in the light heaps people have becomesee how young boys can now learn more, believe more, and speak religionless and hostile to religion, and therefore call for religionlessmore about God and Christ than all the monasteries, convents, and schools, the secular State must of course respond. It is not calledschools have been able to do before and still are able to do. It is true upon to make the people pious, but only to control wickedness; itthat such a young people in Your Electoral Grace's country is a has not as such to preach the Gospel to its members, but only tobeautiful paradise, the like of which is not to be found in the world; ... promote their human education. As citizens, therefore, Christiansand certainly a great part of the kingdom of heaven of Christ is built must seek the best for the city and the country by supporting thein your electoral lands through the salutary word." Again, the school state in the establishment and promotion of non-religious publicfinds only in the church a faithful, sacrificing, persevering mother, and schools, wherever the existing laws and circumstances make suchonly in connection with the church, through the means of the divine necessary. They support the state even in the establishment ofword and by virtue of the divine promise, does it have the right and penal institutions, for the sake of the common good. But if thelasting success of its work.

secular state, for the sake of the circumstances, wants and must But how much could be said of the blessing that has arisen and have schools without religion, if it therefore wants and must, for itscontinues to arise for the other two spheres of life, the State and the part, sever the connection of the school with the church that existsfamily, through the connection of the school with the Church! Has it under it and has been cultivated up to now, then it will leave its handnot been the school through which the church poured its streams of here from the schools that are founded by the church and for it. Heblessing into family and state life in particular? Has not the Church, has no right before God or man to sever this connection. But if hewith its high and low schools, had the most powerful and glorious does, he commits a shameful robbery of the Church, and if he eveninfluence on art and science? Have not the greatest men and real forbids her to provide for the Christian instruction of her children bybenefactors of mankind come from the schools connected with the other means, he is practicing a heaven-scorning tyranny to boot. -church? Have not the greatest men and real benefactors of mankind But, beloved, the world of today, which preaches so loudly thecome out of the schools connected with the church?

recognition and free exercise of so-called human rights, will want to In contrast, look at our country. Where do the sad marital and know less and less about our Christian rights, and so, where thefamily conditions come from? Why the terrible corruption in civil and school is connected with the church, the lament will have to be sung,political life? Certainly in large part from the fact that the growing and is already being sung, in relation to the school as well: generation has lacked a proper religious education. And now the

The treasures of the churches are their poison, generation growing up under such conditions without any religious They are not endowed by them, Nor do they education! Full of timidity and fear of God and man, but full of take the church's goods; See what the wretched wickedness and impudence, it holds out to us the prospect of a avarice does not do. This is a sign before the terrible future. But the more one thinks that Christianity is the last and latter day. greatest obstacle to the welfare of the family and the people, and therefore seeks above all to withdraw the whole school system everywhere from its previous influence, the more one will experience how one thereby completely pulls the solid ground of society from under one's feet, how all other foundations and especially the religionless school, from which one hopes so much, prove to be loose shifting sand, and nothing will put an end to the hurrying destruction but the end of all things.

May we therefore, beloved, recognize with all the more gratitude the grace that, in spite of all these endeavors, we still have a school connected with the church, and may we the more steadfastly hold to

But it is not only the "sorry avarice", but it is nowadays eventhis connection, as much as is dear to us, and carefully cultivate it, more the satanic enmity against Christ, and unfortunately it is theand this not only for the sake of our children and descendants, but Jesuits and other squires of the Pope who give the enemies ofalso for the sake of our missionary vocation. Let us, therefore, spare Christ a welcome occasion and pretext in their agitation for theno sacrifice that is necessary for this. Above all, make use of the separation of the school from the Church. undeserved grace bestowed upon us, that you do not send your

III.

Oh how blinded are so many of our contemporaries that theysending them to the same too late, and by not sending them to the block up one of the still few main sources of blessing by working sosame school too late.

restlessly on the separation of the school from the church. And yet the glorious blessing which the union of the school with the Church has brought to all walks of life is so evident, so undeniable!

How glorious is the blessing that church and school have through their intimate connection with each other. Our Lutheran parochial schools, in particular, are the hope and crown of our Lutheran church, and without them we would just as easily become a sect driven to and fro by the winds of false doctrine. By the fact that in our

not to take them out of it too soon. In this connection, then, dearest parents, let me ask you cordially and urgently not to allow your children to attend Sunday school of any of the local sects under any condition. For one thing, the attendance of these emergency schools by the children of our congregations is quite superfluous, for on weekdays they have their regular Christian instruction, in which they can usually profit more in English than in Sunday school, and on Sunday afternoons they have the public catechism exercise in the church. But these Sunday schools are even more harmful to our children; for not only do all kinds of people handle the children in them who have not prepared themselves at all for the teaching profession, but they are also adherents of false doctrine, who mostly reject or despise infant baptism in particular, and therefore also convert our children as if they were vain, undedicated heathens.

But you, dear and beloved brethren and helpers in the feeding of the lambs, remember your glorious calling. In spite of all the toil and self-denial that is connected with the Christian office of schoolmaster, and in spite of all the disdain and ingratitude that even the teacher of a Christian congregation must experience for his humiliation, purification, and probation, he, as a servant of the church, nevertheless occupies an enviable position in comparison with such teachers who work in schools without religion. Because his office is God's, because he helps to carry out the command of the great Shepherd of the sheep: "Feed my lambs," not only is his office in itself delicious and honorable, but also his work has the certainty of success for time and eternity, for he builds with God's powerful and saving word on the foundation laid in the bath of regeneration.

But let us also guard ourselves in all seriousness against all influence of the spirit of this time, lest through ourselves the connection of the school with the church be unnoticedly loosened and finally severed. Let us therefore see to it that not only in theology, but also in pedagogy, not only in the ministry of preaching, but also in the ministry of education, "no one deprives us of philosophy and loose seduction according to the doctrine of men and the statutes of the world, and not according to Christ," in whom, after all, "all the fullness of the Godhead dwells bodily" and "all the treasures of wisdom and knowledge are hidden. (Col. 2:3, 8.)

However, this will not happen if only every preacher and teacher maintains the right heart connection through faith with the Shepherd and Bishop of souls himself, and does not loosen this connection, but rather seeks to strengthen it through the diligent and right use of his precious Word and Sacrament, and through prayer with the Lord and brotherly contact with like-minded colleagues and godly Christians. O would that, with all our bowing over our weakness and sin, we could always answer the Lord with sincerity to the question, "Do you love me?" "Yes, Lord, you know all things, you know that I love you!" With blessed thanksgiving, and with encouragement to new faithfulness, we shall then hear from him again and again the charge, "Feed my lambs, feed my sheep;" but in his great day he, who has been our shield here, and will be our very great reward there, will call out to us, "Ye godly and faithful servant.

thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord."

May our high and low schools be commended to his faithful shepherd's hands for the future. Pray for teachers and students. Pray especially that God, according to His great mercy in this country, may long preserve undiminished the precious good of freedom of conscience, so that we may, as before, enjoy and cultivate undisturbed the intimate connection of the school with the church for the edification of the church and the good of the country. Let us therefore, with the poet, sigh again and again to the Lord, now and hereafter:

We pray thee, be merciful to us... "For us, the great, with the small, You mean no harm.

Preserve us in the truth, Give us everlasting liberty To praise thy name, Through Jesus Christ, Amen.

A free conference of English and German Lutherans in Missouri.

It will certainly please all who love our American Lutheran Zion to know that in the last few days a free conference of English and German speaking Lutherans was held in Missouri, first for the advancement of the English Lutheran Church in the West. The call for this came from the two English Lutheran pastors Moser and Henkel in Gravelton, Wayne Co., Mo., which call was followed by some members of our Synod, as well as a member of the Norwegian Lutheran Synod.

On August 16 in the morning at 9 o'clock the conference began its meetings in Gravelton and continued them until the evening of August 20. Members of the conference were from the

Tennessee Synod the Revs. Polycarp C. Henkel and Jonathan R. Moser, with the following lay delegates: Laban M. Fox, Samuel Parman, Abel I. F. Moser, Francis E. Whitener, James M. Clubb, and Marcus Young; from the

Holston Synod Rev. Andrew Räder of Webster Co, Mo, with the following lay delegates: James Davis, James R. Hannah and David I. McElwain; from the

Missouri Synod Rev. Ch. S. Kleppisch of Belleville, Ill, and Prof. C. F. W. Walther of St. Louis, Mo.; from the

Norwegian Lutheran Synod Prof. F.A. Schmidt St. Louis, Mo.

In the opening service on the morning of August 16, Prof. Schmidt preached an English sermon on Romans 1:16 before a large and attentive audience, considering the not very large population of the area. In the afternoon of the same day, as well as in the morning and afternoon of the following days, the main subject of the partly public, partly private conference meetings was the discussion of 16 theses presented by Prof. Walther, together with the passages from the symbolic books of the Lutheran Church appended to them. This discussion took place for the purpose of first of all

to determine whether all the members were in truth united in the right faith and whether fraternal and ecclesial cooperation was therefore possible. To everyone's great joy, it turned out more and more convincingly with each passing day that such unity in the right faith really existed, so that all the members of the Conference could finally join hands in brotherly love with the fullest confidence. The way to reach this highly gratifying goal was for each individual member of the Conference, including the lay representatives, to speak in turn, in alternating succession, about each thesis, longer or shorter according to its content, and finally to give his explicit consent to each of them, as well as to the debates that had taken place. It was no less pleasing to note that those who were otherwise present at the public meetings, men, young men, women and virgins (with the exception of the few present from foreign churches, for example), also expressed their heartfelt approval of the negotiations and resolutions of the Conference.

The theses and the passages attached to the same from the Lutheran symbols were as follows:

I.

a. God's written Word is the only rule and guide of faith and life.

"We believe, teach, and confess that the only rule and guide by which all teachings and teachers are to be judged and evaluated is the prophetic and apostolic Scriptures of the Old and New Testaments. (Formula of Concord I, Introduction p. 517.)

b. God's written Word is the only Christian

Principle of cognition.

"God's word shall establish articles of faith, and no other, not even an angel." (Schmalkaldic Articles II, Art. 2. p. 303.)

c. God's Word is always to be taken literally and not to be understood inauthentically without compelling reasons.

"We are therefore bound not to interpret and construe these words of the eternal, true, and almighty Son of God, our Lord, Creator, and Redeemer JEsu Christ, as figurative, foreign speeches, as they seem to our reason, but to accept the words as they are, with simple faith and obedience, but to accept the words as they are, in their proper, clear understanding, with simple faith and dutiful obedience, and not to be turned away from them by any objection or human contradiction, spun out of human reason, however sweet they may seem to reason." (Concordienf. II, art. 7. p. 656.)

d. God's word is of itself, not of the verse.

tradition, or new revelations.

"Now there is none so faithful and certain an interpreter of the words of Jesus Christ, but the very Lord Christ Himself." (Ibid. p. 657.)

II.

Man by nature has no free will in spiritual things and therefore can contribute nothing to his conversion.

"Against these two parts the pure teachers of the Augsburg Confession have taught and argued that man is so corrupted by the fall of our first parents that in divine matters, concerning our conversion and salvation, he is by nature blind when God's Word is preached, not understanding nor being able to understand the same, but deeming it foolishness, not even drawing near to God from himself, but being and remaining an enemy of God, until he be converted, believe, be born again, and be renewed, by the power of the Holy Ghost, through the word preached and heard, out of pure grace, without all his doing." (Ibid. Art 2. p. 588. f.)

"Therefore the vain error and blindness against this article, which the scholastic theologians have taught, namely, ... that man has a free will to do good and to forbear evil, and again to forbear good and to do evil." (Schmalk. Article III, Art. 1. p. 310. f.)



III.

According to his human nature, divine attributes were realistically imparted to Christ through his personal union with the Godhead.

"Therefore we also believe, teach, and confess, that not a pure man suffered for us, died, was buried, went to hell, rose from the dead, ascended to heaven, and is set down in the majesty and almighty power of God; but such a man, whose human nature has such a deep ineffable union and communion with the Son of God, that it is one person with Him. ... Therefore we believe, teach, and confess that the Son of man is "rsulit" at the right hand of the almighty majesty and power of God, that is, exalted in fact and truth according to human nature, because he was taken up into God when he was conceived of the Holy Spirit in the womb, and personally united his human nature to the Son of the Most High. What majesty he had after the personal union, and yet he manifested it in the state of his humiliation, and the cause truly increased in all wisdom and grace with God and men; Wherefore he did not display such majesty at all times, but when it pleased him, until after his resurrection he wholly laid aside the form of a servant, and not of nature, and was placed in the full use, revelation, and manifestation of the divine majesty, and so entered into his glory, that now not only as God, but also as man, he knows all things, is able to do all things, is present to all creatures, and holds under his feet and in his hands all things that are in heaven, on earth, and under the earth." (Concordienf. I, art. 8. p. 546. f.)

IV.

Christ has already reconciled the whole world completely to God.

"That God in his purpose and counsel hath decreed, 1. That the human race should be truly redeemed and reconciled to God through Christ, who by his innocent obedience, suffering, and death, hath merited for us righteousness acceptable in the sight of God, and eternal life.... Therefore, if we would consider our eternal election useful unto salvation, we must hold fast in all our ways, that, as the preaching of repentance, so also the promise of the gospel goeth universally; that is, over all men. Luk 24." (Concordienf. II, art. 11. p. 707. 709.)

V.

a. Christ's merits and benefits are communicated to men through the means of grace, Word and Sacraments, alone and truly.

"That God in his purpose and counsel hath ordained: ... 2. That such merits and benefits of Christ by his Word and Sacrament should be presented, offered, and distributed to us." (Ibid. p. 708.)

"In these matters concerning the oral, outward word, it is to be firmly insisted that God does not give his Spirit or grace to anyone without the preceding outward word.... Therefore we should and must insist that God does not want to deal with us human beings except through his external Word and Sacrament. But everything that is praised by the Spirit without such Word and Sacrament is the devil." (Schmalk. Art. III, art. 8. p. 321. 322.)

b. The gospel is not a mere proclamation, but at the same time an offering and sharing of the grace of Christ.

"Again, the gospel is such a sermon, which sheweth and giveth nothing else, but grace and forgiveness in Christ." (Concordienf. art. 5. p. 635.)

c. Private absolution is the gospel addressed to individuals and the offering and bestowal of forgiveness of sins on the part of God.

"The people are diligently taught how comforting the word of absolution is, how highly and precious absolution is to be esteemed; for it is not the voice or word of the present man, but the word of God, which forgiveth sin. For it is spoken in God's stead, and by God's command. Of this command and power of the keys, how comforting, how necessary it is to the troubled conscience, is taught with great diligence; and how God requires us to believe this absolution, no less than if God's voice should shout from heaven, and cheerfully comfort us with it, and know that by such faith we obtain forgiveness of sins." (Augsburg Confession Art. 25. p. 53. f.)

"It cannot be denied by the adversaries that ours are of the absolution, of the keys, that is, Christian, right, pure ge-

The apostles have preached, written, and taught, so that many afflicted and He is so sure of God's grace that he would die a thousand times over. And challenged consciences receive great comfort from it, after they have been such confidence and knowledge of divine grace makes one cheerful, defiant, clearly instructed in this necessary matter, namely, that it is God's and merry toward God and all creatures, which the Holy Spirit does in faith; commandment, that it is the right custom of the gospel, that we believe in wherefore man without constraint becomes willing and merry to do good to absolution, and that we certainly believe that sins are forgiven us through every man, to serve every man, to suffer all things, to love and praise God, Christ without our merit, that we are also as truly reconciled to God, when we who has shown him such grace; so that it is impossible to separate works from believe the word of absolution, as if we heard a voice from heaven". (Apology, faith, yea, as impossible as 'burning' and shining may be separated from fire." Art. 11. p. 165.)

"The power now of the keys, unto thee preacheth the gospel unto us by absolution. For the word of absolution proclaimeth me peace, and is the gospel itself." (Apol. Art. 12. p. 172.)

d. Absolution requires faith, and faith alone receives what it offers and gives; neither it nor any means of grace works *ex opere operato*.

"That the word of absolution cannot be received but by faith alone, is to be clear words of Thomas. So these services, which are very glittering, have a proved from Paul Rom. 4, where he says that the promise of God no man can great appearance and a great prestige of holiness for the people ... And when apprehend but by faith alone. But absolution is nothing else, but the gospel, a men are thus deceived by such a great and splendid appearance of holiness, divine promise of the graces and mercies of God 2c. Therefore it cannot be then innumerable folly and mischief follow from it, namely, that the knowledge had, nor obtained, but by faith alone. For how can the word of absolution be of Christ and the gospel are forgotten, and that all confidence is placed in such profitable to them that believe it not? But if they do not believe in absolution, works. Moreover, by such hypocritical works the true good works, which God what is it but to make God lie? Because the heart wavereth, and doubteth, requires in ten commandments, are wholly suppressed (which is terrible to and thinketh it not sure, that God hath promised. Therefore it is written in 1 hear). For the works must be called only spiritual, holy, perfect life, and are John 5:10: 'He that believeth not God maketh him a liar, because he believeth then far outweighed by the right, holy, good works, in which every man, not the testimony which God beareth of his Son.'" (Apol. Art. 12. p. 177.)

"Then we must freely condemn the whole multitude of *scholasticorum*, and punish their error, that they teach that those who use the sacraments badly, if they do not set *obicem*, obtain God's grace *ex opere operato*, when already the heart then has no good thought. This, however, is a straight Jewish error.... Therefore we also say that faith belongs to the proper use of the sacraments.... And we speak here of faith, since I myself certainly believe that my sins are forgiven me, not only of *fide generali*, since I believe that there is a God.... St. Augustine says, against the doctrine of the scholastics, that faith in the use of the sacrament, and not the sacrament for God, makes us pious. (Apol. art. 14. p. 204. 205.)

VI.

a. Faith alone makes righteous and blessed, this is the main article of the whole Christian religion.

"In the fourth, fifth, and sixth articles, and afterwards in the twentieth, the adversaries condemn our confession, that we teach that believers obtain forgiveness of sins through Christ, without any merit, by faith alone; and they utterly reject both: First, that we say no to men's sins being forgiven by their merit; and secondly, that we hold, teach, and confess that no man is propitiated unto God, no man obtaineth forgiveness of sins, but by faith alone in Christ. But because such a dispute is over the highest, most noble article of the whole Christian doctrine, so that much depends on this article, which also serves for a clear, correct understanding of the whole holy Scripture, and points the way to the ineffable treasure and the right knowledge of Christ alone, and also opens the door to the whole Bible alone, without which article no poor conscience can have a right, constant, certain consolation or recognize the riches of the graces of Christ: We beg, then, that your Imperial Majesty will hear of this great, brave, highly important matter according to necessity and graciously." (Apol. art. 4. p. 86. f.)

b. If faith is of the right kind, a man becomes a new man in heart, courage, mind, and all powers; he purifies the heart and is active through love and good works.

"As Luther writes in the preface to St. Paul's epistle to the Romans: 'So faith is a divine work in us, which transforms us and makes us new of God, and kills the old Adam, makes us entirely different men, of heart, courage, mind, and all powers, and brings the Holy Spirit with it.' Oh, there is a living, busy, active, mighty thing about faith, that it is impossible that it should not work good without ceasing. Neither asketh he whether good works be done; but before they be asked, he hath done them, and is always doing them. But he that doeth not such works is a faithless man, groping and looking about him for faith and good works, and knowing neither what faith is, nor what good works are; yet he coveteth and pratteth much talk of faith and good works. Faith is a

VII.

Good works are only those commanded by God, if they are done in faith.

"Fasting serves to tame the old Adam, and soon reason falls on it and makes a work of it that reconciles God, as Thomas writes: 'Fasting is a work that lieth... To blot out iniquity against God, and further to prevent it.' These are the according to God's commandment, is obliged to walk in his profession, to rule diligently and faithfully, to keep the fathers of the house, the married people, wife and child, and servants in Christian discipline. Item, as a maid, a servant is obligated to serve his master faithfully. These works are not considered to be divine, but worldly, so that many people have a heavy conscience about them. For it is known that some have left their princely state, and some their married state, and have gone into monasteries to become holy and spiritual." (Apology, art. 15. p. 210.)

VIII.

a. Baptism works regeneration and gives eternal blessedness to those who receive it in faith.

"Then you see how precious and valuable baptism is to be held, because we obtain such unspeakable treasure in it, which also shows that a bad thing cannot be pure water. For pure water could not do this, but the word does, and that (as said above) God's name is in it. But where God's name is, there must also be life and blessedness, so that it is called divine, blessed, fruitful, and gracious water: for by the word it receives power, that it is a bath of regeneration, as St. Paul also calls it in Titus 3. 3 But that our clever ones, the new spirits, say that faith alone makes us blessed, and that works and outward things do nothing for it, we answer that indeed nothing does in us but faith, as we shall hear further on. But the blind leaders will not see this, that faith must have something to believe in, that is, to hold on to, and to stand and stand on. So then faith hangs on the water, believing that baptism is the only blessedness and life, not through water (as has been said enough), but through the word and order of God, and through his name being glued in it. If I now believe such things, what else do I believe, but in God, who hath given and planted his word therein, and hath made for us this outward thing, wherein we may lay hold on such treasure? Now they are so great that they separate faith from the thing to which faith is attached and bound, even though it is external. Yes, it should and must be external, so that it can be grasped and understood with the senses and thereby brought into the heart, just as the whole gospel is an external oral sermon. In sum, what God does and works in us, he wants to work through such an outward order. Now where he speaks, yea, whither and whereby he speaks, let faith look and observe. Now we have here the words: He that believeth and is baptized shall be saved. To what else are they spoken, but to baptism, that is, water taken in the order of God? Therefore it follows that he who rejects baptism rejects God's word, faith, and Christ, who directs us to it and binds us to baptism." (Larger Catechism IV. p. 489. f.)

b. By sinning against the conscience, the Grace of baptism lost.

"But since the baptized have acted contrary to conscience, and have let sin reign in them, and so have grieved and lost the Holy Spirit in themselves, they may not be baptized again, but must be converted again." (Same, Art. 2. p. 605.)

c. Baptism remains firm on God's part even if a person falls, so That we also do not doubt at all that a Christian church lives and is on earth, which is Christ's bride, although the ungodly multitude is more and greater; through repentance he can and should return to it. that also the Lord Christ works daily here on earth in the multitude which is

"St. Jerome wrote: 'Let repentance be the other tablet, that we may swim called the church, forgiving sin, answering prayer daily, refreshing his own out and come over, after the ship is broken, wherein we step and sail over,daily in temptations with rich and strong consolation, and always directing when we come into Christendom/Thereby the custom of baptism is now taken them: so the precious article is set in faith: "I believe in a catholic, common, away, that it can no more profit us.' Therefore it is not rightly spoken, or ever Christian church," so that no one may think that the church, like another rightly understood; for the ship breaketh not, because it is (as I said) God's external policy, is bound to this or that country, kingdom, or estate, as the pope ordinance, and not ours; but this cometh to pass, that we slip and fall out; but of Rome would have it; but that it is certainly true that the multitude and the if any man fall out, let him see that he swim again to it, and hold to it, until he people are the true church, who now and then in the world, from the going out come in again, and walk therein, as he began before." (Larger Catechism, IV. of the sun to the going down, truly believe in Christ, who then have One Gospel, One Christ, One Baptism and Sacrament, are governed by One Holy Spirit, although they have different ceremonies." (Apol. Art. 7. p. 153. f.)

IX.

In the holy supper the true body and blood of Christ is truly sacrament. b. The marks of this church are pure doctrine and unadulterated present, is served among the bread and wine, and is partaken of with church, which is the assembly of all believers, where the gospel is preached purely, and the holy sacraments are administered according to the gospel the mouth by the worthy and the unworthy, by the latter for the (Augsburg Conf. art. 7. p. 40.) forgiveness of sins, by the latter for judgment.

"Even Dr. Luther, who understood the true opinion of the Augsburg Confession for others, and who constantly adhered to and defended it to the end, recently, before his death, in his last confession, reiterated his belief in this article with great zeal in the following words, when he wrote: I reckon them all agree on all articles of faith. In this way the churches will not condemn one another for inequality of ceremonies, since in Christian liberty one has fewer or more of them, if they which the ungodly, or Judas, receives both orally, and St. Peter and all the otherwise agree with one another in doctrine and all the articles thereof, and saints. Peter and all the saints: whoever does not want to believe this (I say), also in the right use of the holy sacraments." (Concordf. II-, Art. 10. p. 703.) let him leave me alone, and hope for no communion with me; nothing else will come of it/ From these explanations, every man of understanding who loves truth and peace, but especially from Dr. Luther's, as the most distinguished teacher of the Augsburg Confession, explanation of what the actual opinion and understanding of the Augsburg Confession has always been in this article, can undoubtedly hear." (Concordf. II., Art. 7. p. 653.)

X.

a. Christian freedom includes freedom from Jewish ceremonial and police law. b. The supper guests must first be interrogated. "Confession is not abandoned by the preachers of this part. For it is our custom not to administer the sacrament to those who have not first been interrogated and absolved." (Augsburg Conf. art. 25. p. 53.) b. Because of his Christian freedom, a believer in the New Testament is no longer bound to a Sabbath day.

"One must keep in Christianity the doctrine of Christian freedom, namely, b. The ignorant are not to be admitted to Holy Communion. that the bondage of the law is not necessary for justification, as St. Paul writes in Galatians 5:1. Therefore stand fast in the liberty which Christ hath set us free, and be not again bound in the bondage of the yoke: for it must ever be kept the chief article of the gospel, that we obtain the grace of God by faith in Christ without our merit, and not by the service of men. What then are we to think (igitur) of Sunday and such other church ordinances and ceremonies. To this ours give this answer, that the bishops and pastors may make order, so that it may be done properly in the church, not so that they may obtain God's grace, nor so that they may do enough for sin, nor so that they may bind their consciences to keep such necessary worship, and consider it sinful for them to break it without offense.... Thus is the ordinance of the Sunday, of the Paschal, but a power of the whole believing church, which has it originally and directly. of the Pentecosts, and of such like solemnities and manner. For those who think that the ordinance of Sunday is established as necessary for the Sabbath are greatly mistaken. For the holy Scriptures have abolished the Sabbath, and teach that all the ceremonies of the old law may be abated after the opening of alone, but are given to the whole church, as this can be adequately proved by the Gospel; and yet, because it was necessary to ordain a certain day, that the clear and certain causes. For as the promise of the gospel belongs certainly people might know when they should come together, the Christian Church has and without means to the whole church, so the keys belong without means to the whole church, since the keys are nothing else than the office by which such promise is communicated to everyone who desires it; as then it is in the work for eyes that the church has power to ordain ministers. And Christ saith in these words: What ye shall bind,' 2c., and signifies to whom he hath given the keys, that is, to the churches: "Where two or three are gathered together in my name," 2c. Item, Christ giveth the highest and last judgment of the churches, saying: 'Sags of the churches.'" (Schmalk. Art. Appendix I. p. 333.) that it might be known that neither the keeping of the Sabbath, nor of any other, day, was necessary." (Augsburg Conf. art. 28. p. 67.)

XI.

a. The church in its proper sense is the invisible unity of all true believers in Christ. b. The preachers do not form a special holy priesthood to the laity. "That we may be sure, not doubting, but firmly and wholly believing, that there is actually a Christian church to the

"Gabriel, among other reasons why the laymen are not given both forms, also puts this one: there must have been a substitute.

XIV.

He says that there must be a difference between priests and laymen. And I think it is the greatest and most noble cause why they hold so firmly to-day, that the priesthood may seem holier than the laity; now this is a man's thought; whereon it goes is to be supposed." (Apol. art. 22. p. 233.)

b. The pastoral office is nothing but a divinely appointed office of service to the church.

"Thus, *liturgia* graphically means an office in which one serves the community; this is well suited to our doctrine, that the priest serves as a common servant to those who want to communicate, and administers the Holy Sacrament." (Apol. Art. 24. p. 267.)

c. The calling of preachers is a right of the congregation they are to serve, ordination only a confirmation of this calling and only an apostolic church foundation.

"You are the royal priesthood" (1 Pet. 2:9). These words actually refer to the true church, which, because it alone has the priesthood, must also have the power to elect and ordain ministers. The common custom of the church bears witness to this. For in former times the people elected parish priests and bishops; for this purpose the bishop sat in the same place or in the vicinity, and confirmed the elected bishop by laying on his hands, and at that time the ordination was nothing else than such confirmation." (Schmalk. Art. 24. p. 267.)

XV.

The doctrine of an expected glorification of the Church in a so-called millennial kingdom is contrary to several articles of the Christian faith and is therefore to be rejected.

"Here are rejected some of the Jewish doctrines, which are also now and then proved, that before the resurrection of the dead, the holy and pious will have a worldly kingdom, and will destroy all the wicked. (Augsburg Conf. art. 17. p. 43.)

"The kingdom shall have no end." (Nicene Symb. p. 30.)

XVI.

The Roman Pontiff is the one prophesied in the Scriptures. Antichrist.

"This piece shows that he (the pope) is the true end-Christ or anti-Christ, who has set himself above and against Christ and exalted himself, because he will not let the Christians be saved without his authority, which is nothing, not ordered or commanded by God. That is, to set himself above God and against God, as St. Paul says, 2 Thess. 2:4." (Schmalk. Art. II. Art. 4. p. 308.)

In addition to these theses, the conference also discussed the following topics: Why is the establishment of parochial schools so necessary, and what steps are to be taken in regard to them? What is to be done to find the many English-speaking Lutherans who have migrated from the East to the West and are scattered here, to provide them with the means of grace, and to gather them into orderly congregations? How are preachers to be procured for these scattered dwellers and for the gathered? Among the results of these negotiations is the fact that two young men immediately declared themselves willing to enter our seminary in St. Louis for the purpose of preparing themselves for the ministry in the English Lutheran Church, and that the present English Lutheran pastors, who had already been promised honorable dismissal by their synods in such a case, decided to meet in a standing "English Lutheran Conference of Missouri" representing their congregations, and for this purpose drafted a constitution for the same, which is now to be submitted to the congregations concerned for confirmation.

Where possible, the English minutes kept by Prof. Schmidt and accepted as correct by all members of the preparatory conference will appear in full in print as soon as possible.

On the 12th Sunday after Trinity, which fell in the days of Conference, preached early in a meeting intended for the few



In the first German service in the area, Prof. Walther preached a sermon in German on Apost. 16, 20-34, Pastor Meppisch in the afternoon in an English service an English sermon on 1 Joh. 1, 7. In the final service on 20 Aug. Pastor Räder preached on Ephes. 2, 19, 20. again in English.

May it please God to continue to bestow His gracious blessing upon this small blessed beginning of united care for the English-speaking children of our Church scattered in the West. May everyone who loves our Zion ask this of the Father of mercies in the name of Jesus. Amen. W. [Walther]

To the ecclesiastical

Papist Politics. In the "Catholic Church Gazette" of August 8, a Catholic recommends Greeley for the presidency, saying, among other things, "Greeley had his daughters educated by the Ladies of the Sacred Heart of Jesus and one of his daughters has become a Catholic ... Greeley is no enemy of Catholics But what is to be expected from Grant, the Catholic-hater, and from his dyed-in-the-wool Methodist half, if he reussirts this time? Nothing other than the Russian rod. We may only soon see an imitation of the Reichsraths-Spectacle and a Bismark fusillade. .. Did Grant also have his children educated in a Catholic institute? He is, on the contrary, the first President who refused to give the prizes at the Jesuit College of Georgetown; whereas this has been done before at every prize-giving since the institution has existed, by former Presidents, as well as by Lincoln, who had his sons educated there." This is Papist politics! W. [Walther]

The Kingdom of Saxony counted at the end of last year 2,484,075 Lutherans, 53,642 Roman, 9347 Reformed, 3358 Jews, 3015 German Catholics, 554 Greek Catholics, 452 Episcopalians, and 1041 adherents of other sects. The number of Wends is 52,097.

Oldenburg. Here one complains very much about the lack of candidates. Where, for example, in 1853, 17 candidates applied for positions, there are now only three. How sad the situation is, especially in the capital, can be seen, among other things, from the fact that in the city of Oldenburg, out of approximately 12,000 parishioners, to whom 202 confirmands belonged, only 1024 communicated last year. The greater the lack of candidates in Germany, the more necessary it is that the congregations in America do not rely on Germany, but do everything they can themselves to train the preachers we need. W.

[Walther]

In Bavaria, rationalistic Protestants are now so active in pouring out their poison of unbelief that the Oberconsistorium felt compelled to send out a pastoral letter to the preachers on July 5, warning them and exhorting them to stand firm on God's Word and the church confession. Certainly an example worthy of imitation. W.

[Walther]

How one is ashamed of the Creuz in Germany and would like to remove it to please the Jews. In the Allgemeine Ev.-Luth. Kirchenzeitung we read the following: In Insterburg, a city of 14,000 inhabitants, the city councillors have passed a most characteristic resolution. In response to a petition signed by only 41 inhabitants, the

two respected Israelites in connection with some agitators, they passed the resolution by 16 votes to 3 (the two Jewish members wisely abstained from the vote) to request the magistrate to have the creed erected on the front seat of the new girls' school removed again as "a symbol not appropriate to today's views"! The government of Gumbinnen, however, in its acknowledged determination as a school supervisory authority, made it the duty of the magistrate to object to the execution of this decision of the town council; for since the erection of the creed gave the institution the stamp of an essentially Christian character, it would have to see in its removal "an unjustified demonstration against the Christian character of the public school in general. - God bless the Christian magistrate for that. Unfortunately, there are even Lutherans here who are ashamed of the Creuz and immediately think that one wants to make them Catholic if one puts a Creuz on the Kirchthum or a Crucifix on the altar.

[Walther]

A miraculous relic. The General Evangelical Lutheran Church Newspaper reports the following: In Mosul or Diarbekir, Mohammed's slipper has recently been found, and is now being transported to Constantinople with great solemnity by order of the Gate, in order to be kept in the treasury with the other relics of the Prophet found there. On his journey, as the "Turquie" reports in its number of May 2 of this year, according to the official gazette of the General Governorate of Trapezunt, many miracles accompanied the holy slipper, all of which are confirmed by eye-witnesses and credible reporters. - What will the Pope say to the fact that the Turk so nastily interferes with his business and makes opposition? For what will the people say? They will say: if the slippers of Mohammed do not prove that Turkishness is of God, neither do the alleged miracles of the papal relics prove that the papacy is of God. W.

[Walther]

Freemasonry. As of July 1, the Masonic Lodge Royal-York in Berlin has decided to admit Jews as Freemasons, whereas up to now they have only been admitted in Hamburg, Leipzig, Frankfurt and a few other places in Germany. The Grand National Lodge, whose protector is the Emperor and whose Master of the Order is the Crown Prince, however, wants to keep the Jews out for the time being.

Preliminary obituary.

On Aug. 25, our dear brother, Rev. A. Wüstemann, died blessedly in the Lord, after a long and severe illness, at Collinsville, Ill - Two days before, Rev. F. W. Eisenbach, of the Venerable Illinois Synod, having just returned home from a funeral, was suddenly and unexpectedly called home.

On the 10th Sunday after Trinity, the 4th of August, the German ""Lutheran congregation of St. John's, in and near New London, Wis., along with a branch in Town Liberty, Outagamie County, which I had helped to serve in the manner of my departed predecessor, the faithful Pastor I. N. Beyer, after many vain efforts to obtain a pastor of my own, had the joy of seeing the candidate Mr. Johann Lauritzen, called from our seminary to be their preacher and pastor, ordained and introduced by me in their midst by order of the venerable Vice-President, Pastor Link. Unfortunately, none of the officemates could assist.

May the merciful God, for the planting and watering of this His servant, also give His rich blessing for the sake of Jesus Christ! I. L. Daib.

Address: Rev. Ruurt^en, Lox 182- Xev Ronäon, 'How.

Mr. H. Bruer, Candidate of Theology, who began his studies in Hermannsburg and completed them in the Concordia Seminary in St. Louis, passed the prescribed examinations and received and accepted a regular profession from the Lutheran congregations in Wallace, Marlborough and Howick, was solemnly ordained by me on the ninth Sunday after Trinity by order of the Reverend Presidium of the Eastern District with the assistance of Pastors Linsenmann and Lohrmann and inducted into his office.

May our faithful Lord and Saviour JESUS Christ grant this dear brother spirit and grace to bring him a rich harvest in his eternal scrubbing! H. Succop.

Address: Rev. Il. Lruer,

Lliple^, Rertll Oc>., Ontario, Oan.

Last year, at the request of the venerable Minnesota Pastoral Conference, the candidate Mr. A. Cämmerer was called to the congregation of Pastor C. Schulze as an assistant preacher, so that he could expound and minister the Word of God to the German Lutherans who had settled in the distant regions of our state and could not be reached by the Lutheran pastors standing here.

Now, however, with the approval of the Pastoral Conference, he has resigned from this sphere of activity. Since, however, the spiritual need of our countrymen here has by no means diminished, but has increased, because the immigration both from Germany and from the old States is very great, and for the most part turns to the more distant regions, which are still sparsely populated, the above-mentioned Pastoral Conference has not dropped its plan, but has sent a request to the congregation of the undersigned in Waconia, Carvcr County, Minn, to appoint an assistant preacher, whose principal duty it would be to seek out and minister to the preacherless towns and families which he could reach, - to which request the said congregation has gladly responded, so that now, by the grace of God, in the person of Mr. Candidate Heinrich Vetter, after he has accepted this appointment, we have a man who we hope will meet all requirements. He was ordained and initiated by me on the Sunday after Trinity, July 28, in the presence of the Reverend Presidium of the Northern District, and on July 30 he already began a missionary journey to the northwest of our state, namely to the counties of Todd, Douglas, Otter Tail and the settlements on the Ned River and upper Minnesota River.

May the Lord God grant him his Holy Spirit, that he may pursue every single family, even every single soul, in order to win them for God and his Word, and that he may overcome all difficulties and adversities of his ministry in humility and patience, so that the glory of our Lord Jesus Christ may be promoted through him! W. Friedrich, Pastor.

Address: Rev. 8th Cousin,

^Vaeonia, Oarver Oo., Llinn.

On the eleventh Sunday after Trinity, by order of the Most Reverend Presidency of the Western District, Candidate Christian Maurer, who was prepared from our practical Seminary in St. Louis to take up the sacred office of preaching, and who, after passing his examination, was "called" by the newly formed Lutheran congregation in Wabash County, Ill.Lutheran congregation in Wabash County, Ill, was solemnly ordained and inducted into his office by the undersigned and the assisting Pastor Mohr, in the midst of the congregation, with a commitment from all the Confessions of our dear Lutheran Church.

A part of this congregation consists of former members of one of our old blessed congregations at Fort Wayne, and they form a mission congregation at this place, which has to solve an issue against the Germans living in the vicinity, who have migrated here from the Lutheran Church.

May the Archpastor of the Church give his underpastor much grace and blessing! F. R. Tramm.

Address: Rev. Oll. Mseurer,

Box 134. Ors^viUe, 'Wllite Oo., Ill.

Church News.

After Mr. Joh. Catenhusen, from the Practical Seminary at St. Louis, had received and accepted a regular profession from St. John's Lutheran Parish at Morrisania, Westchester County, N. I., the same was ordained and installed in his office by the undersigned, assisted by the Rev. S. Keyl, in the midst of his congregation, on the eleventh Sunday after Trinity.

The Lord be with him and his congregation!

. G. C. HollS.

Address: Rev. ck. Oateullugen, Lox 170- Llorrlsunia, V7sstollss1er 60th, X. V.

Church consecration.

(Delayed.)
On Sunday Judica, March 17, 1872, the newly built professorship in Fort Wayne which was vacated by the Främekirche dcr St. Paul Lutheran Gcmeindr 'in Town Berlin, resignation of Prof. Lange...;
Marathon Co, WiS. was dedicated in the name of the Triune God.
The congregation assembled at their former place of meeting, in the schoolhouse, where the undersigned, based on the words of Prcd. 7, 9, spoke a few words of farewell. Afterwards we went to the new church, singing the hymn "Ach bleib mit deiner Gnade". Here Pastor Ch. Markworth preached on Gen. 28, 16.17. It was a day of joy for us, in which 300 to 400 people took part, some of whom had come from great distances. May God always let us enter with joy and leave with peace!

Display and request.

On behalf of the local supervisory authority, the undersigned announces to the dear congregations of our Synod that, after the investigation carried out had shown that, due to the climatic conditions here, there was absolutely no detrimental influence on the health of the students to be feared, the aforementioned authority has started the extension of our college building, which was approved by the venerable Synod, and that it is therefore to be hoped that all work will be completed in the first days of the coming month, so that already with the beginning of the new school year the distribution of the pupils into the new, appropriate rooms can take place.
Therefore, all parents who wish to entrust their sons to our institution should, in view of the above, notify the director of the institution as soon as possible.
At the same time, the dear congregations are asked to show their love by making further contributions to the building fund, since the latter is exhausted due to the many demands made on it, and yet still has to meet necessary demands.
Fort Wayne, August 15, 1872.

Phil. Flirtfchmann.

Proceedings of the First Meeting of the Edaag. Lutheran Synodical Conference of North America at Milwaukee, July 10-16, 1872.

This report has just left the press. It contains on 75 pages the opening sermon and a detailed protocol of the negotiations
1. about our task towards the English population of our country,
2. about the doctrine of justification, 3. about inner mission, etc.
Especially the negotiations about justification (on pages 20-68) should give the report a not insignificant value, since this sweet doctrine of the heart is not treated dryly in a doctrinal-theological way, but in a practical way, so that everyone who desires something for the salvation of his soul will find abundantly what he is looking for. Members of our Synod can obtain the report through our agent M. C. Barthel and his Commission
Cts. a piece.

To the message.

The first edition of the fifteenth Synodal - Report of the All- common German Ev.-Luth. Synod of Missouri, Ohio, and other States is out of print, and a second will be published shortly.
Since many copies have already been supplied by the booksellers within our Synod, and I therefore do not know who has not yet received a report, I would be very grateful if those who have would let me know. - The price is 30 Cts , with postage 35 CtS.

M. C. Barthel.

Notification.

At the request of the Colloquents of the Venerable Synod of Missouri to the Synod of Minnesota, notice is hereby given that the Reports of the Associations of the latter are in print, and may be obtained from the undersigned. The price is 20 cts. each.
St. Paul, Minn. I. H. Sieker.

Two LutherLusts

in life size of Plaster of Paris and finely polished, one for the Concordia Seminary here, the other for the Concordia College in Fort Wayne, Ind., received as a welcome gift from Mr. Bookseller H. Reif in Detroit, Mich. hereby certifies with thanks
F. W. Walther.
For lovers of such ornaments for rooms, schools, and churches it shall be noted here that the piece to \$7.00. can be obtained by the aforementioned.

Notice.

The r". - Lutheran Gemeinde zum heil. Kreuz in St. Louis has nominated the Rev. H. W. Diederich as a candidate for the resignation of Prof. Lange...;
St. Louis, August 28, 1872."
Th. Brohm, currently secretary of the electoral college.

Conferenz - Ads.

The general Rock Island - Peoria Conference will assemble, God willing, at Hampton, Rock Island Co. from the 24th to the 26th of September, Ill.
Those members who cannot come are asked to inform the undersigned.
L. Winter, Secretary.
The Buffalo Districts Conference will, God willing, hold its meetings this year at the residence of Mr. Pastor Her, at Martinsville, Niagara County, N. I., from the Uth to the 17th of September in the morning. - Theses on predestination, on fire and life insurance, and on the question, "What is moral law?" are to be presented as objects of discussion. "
The Lockport train, leaving Buffalo at 4 o'clock in the afternoon, will stop at SawyerS Creek, where the brethren intend to dismount.
A. Weisel, Secretary.
The Michigan Preachers' and Teachers' Conference will meet, God willing, at Saginaw City, Michigan, from the 10th to the Uth of October.
F. Böling, Secretary.

The Northern District Conference of the Lutheran Synod of Illinois, et al. St., will assemble, God willing, at the congregation of the Rev. I. T. Bötticher, at Mount Pulaski, Logan County, Ill, on the 18th and 19th of September.
Subject of the discussion: Theses on the doctrine of Holy Communion. Holy Communion. G. Baumann, Secretary.

The Southern District Conference of the Lutheran Synod of Illinois, &c. St., assembles, beloved it to God, at the congregation of the Rev. F. Wolbrecht, at Okawvillc, Washington Co. Ill, on the Uth and 12th day of September.
The pastors of the honorable synods of Missouri, Ohio, etc., are kindly invited by the conference to take part in the proceedings.
The continuation of the discussion of the theses "on the relationship of divine grace to human freedom" will be the main subject of the negotiations.
ZM' Visitors to the conference are to travel by St. Louis and Southeastern Rail-Road to Okawvillc Station, where cars will be ready to pick up guests the day before the conference. I.
C. Noll, Secretary.

Entered the caste of the Northern District:

To the Synodical Debt Redemption Fund: Jubilee Collecte of the Drcieinigkeits-Gcmeinde in Milwaukee \$32.50. Of the congregation in Kirchbayn \$5.35. Gem. in Cedar Creek \$4.00.
For poor students in Addison: for John Beyer wedding collecte at H. A. W. Barkow \$5.40.
To the Hopital at St. Louis: From the Gem. at Cedarbura \$4.60.
For inner mission: mission hour coll. by Past. Lochner \$31.37. Mission Feast-Coll. in Town Sherman \$47.75. Childbirth-Coll. by C. Höschele in Lake Ridge \$2.00. By Past. Präger by H. Hassel, thanksgiving offering for happy delivery, \$5.00.
On the Hermannsburg Mission: Bonden both Lutheran congregations in Watertown \$4.77.
On the Emigrant - Mission inBaltimore: ByN.N. in Racine \$1.00. Mrs. Wirth there \$1.00. Wilh. Kern in Frankenmuth \$2.00. Past. Müller's parish in Amelith \$2.50.
For poor students in St. Louis: From Mrs. Wirth in Racine \$1.00. N. N. in Grafton \$5.00. Kindtauf-Cvllecte there at N. N. \$1.00.
To the widow's fund: Wedding coll. at C. H. Franz \$5.00. From Mrs. N. N. in Past. Lvbrss Gem. in Milwaukee \$5.00. Wedding Coll. at W. Wilde's in Freistatt \$5.00. Thanksgiving Offering from N. N. in Daüas, Mich. \$2.00. From Past. Mueller's Gem. in Amelith \$6.00.
Regular contributions of Messrs: Hattstädt, Bernthal, Schneider, Horst each \$2.00, Duborg, I. F. Müller each \$4.0!). Teacher S. Riedel \$4.00.
To the orphanage near St. Louis: Collected at the silver wedding of W. Laitsch in Milwaukee \$4.00. By Past. Hattstädt by I. Meyer \$5.00. By the comm. in Cedar- burg \$4.45. Comm. in Grafton \$6.15. By Past. Sievers of Bro. Keith in Frankenlust \$3.00.
On the emigrant - mission in New York: from Past. Aulich's Gcm. at Howards Grvve, Wis. \$8.50. Collected at G. Trenriaae's silver wedding \$5.00. From Past. Strasen's Gem. in Watertown \$28.88. From Past. Wambsganß's upper immanuels - Gcm. \$12.32, whose lower Jmm. - Gem. \$7.63, whose St. Peter's Gem. \$3.25. Of Trinity's Gem. in Sheboygan \$7.50. Mission Festival Collecte in Town Sherman \$47.75. Of Past. Plehn's Congreg. in Lake Ridge \$3.08. From Women's Association in Racine \$5.00. From K. Schroeder \$1.00. N. N. there 50Cts. Pentecost coll. inPast. MüllersGem.,Amelith\$6.00.
For Past. Brunn's Anstalt: From Past. Werfelmann's congregation in Milwaukee \$6.36. Past. Markwvrth's comm. in Wyan-

dotte. Mich. in, H5.25. L. Klemm in'Sagi'naw City \$2.25. From Mission Fest. coll. in Town Sherman H47.75. From Rev. Sussner's congreg. in Nichland Centre, Wis. in, P3.00. Past. Robr-lack'S Gem. in Reedsburgh, WiSc., ^6.00. From Past. Buechele'S Filial in Town XI -L1.75. S. Abraham in Frankentrost P1.0L Past. WainbSganß' Gem. O13.70.

For teaching purposes: From Past. Hattstädt'S Gem. P17.50.

For emeritcte preachers and teachers: By Pastor Hattstädt from Wittwe M. Späth P5.00.

To the synodal treasury: From Past. Schumann's congregation in Freistatt A16.00, its branch O2.50. Past. Friedrich's congregation in Waconia O10.00. Past. LöberS Gem. in Milwaukee, Pentecostal Collecte \$26.50, Jubclfest Coll. 4-28.50. Past. Bcrnthal's Gem. in RichviUe O5.00. Gem. in Frankenmuth, Mich, Pentecostal Collecte, P28.85. Past. G. Markwortb's congregation, .M13. Kirchweihfest-Coll. of the Gem. in Saginaw City \$19.25. Jubclfest-Coll. in Past. Fischer's Gem. in Benton ^19.00. belatedly by Past. LöberS Gem. .P2.00. by Past. Stecher \$1.00. by Past. Sievers Coll. of the Gem. on Sunday Jubilate H9.23, Pentecost Coll. D20.98z House Coll. at Engelhard's baptismal service P2.20, Coll. at B. Stau- dacher's wedding fcicr D13.09, by Bro. Zill O1.00. By Rev. Engelbert's Gem. at Racine P43.79. By Rev. Keller's Gem. collected at its introduction, .P4.50, Pentecost Coll. H5.00. Of Rev. Ottmann's Gem. iu Plumouth ^7.00, in Shebovgan Falls-55.55. Rev. Horst rkl.Oll, whose gem. 6.01. Past. Ahner H5.00, whose comm. in Frankentrost P18.75. St. Petcrs comm. in Dallas, Mich. 55.00. Past. Hörnicke's St. Peter's parish in Wilson, Wis. p5.25, Past. Böling's congreg. 512.00. Ostrr-Coll. of the congreg. in Frankenmuth 522.85. From teacher Riedel there 51.00. Rev. Müller in Amelith 51-50, Oster-Coll. in its parish 55.()0.

For the Heathen Mission: Don N. N. in Racine 50 Cts, Mission Fest Coll. in Town Sherman 547.75.

To the building fund: From Past. Stamm's parish in Kirchhayn 55.05. By Past. Sievers from Bro. Keith, thank offering for happy delivery of his wife, 55.00. From H. Pound in Franken- lust 51.50, P. Pound 51.00, A. Vogel 52.00. From Past. Crull" Congreg. in Grand Napids for construction of college at Fort Wayne 510-00. Congreg. in Frankenmuth 520.00.

For theLutherans inArmenia: Don Past. Büchelk'S Gem. in Grafton 512.00.

For Dr. Dümling's salary: from the comm. in Town Sherman, Mich. at, 56.50. comm. in Waterford, Wis. at, 52.80, Past. Damms Gem. in Dryden, Minn, 57.00.

For Mrs. Pastor Röbbelen: From women from the Getk in Frankenmuth 560.20.

Milwaukee, August 1, 1872. C. Eissfeldt, Cassirer.

For the Lutherans in Armenia, received from Mr. F. Köhn, at Sheboygan, Wis. 5'2.00; from Rev. I. M. Buehler, at San Francisco, Cal. 52.00; by the same from Mr. A. Richter 51-00; from Rev. G. Do'pken, at New Bedford, O., 52.00; by Rev. C. G. Schuricht from his congregation at Vandalia, Ill., 510.00; by Rev. I. F. Mueller at Amelith, Mich. from his congregation, 55.00. C. F. W. Walther.

For the seminary - budget received by Mr. Past. Koren snorwegischj from his congregations 560.00; by Mr. Pastor Matthias Collecte his congregation 56.00; by Hrn. Past. Brandts slkvwcgischf congregation 515.00; by the congregation dc- Mr. Past. Senne 1 barrel of butter and 5'7.00 to defray freight; from Gottfried Merz of Hrn. Past. A. Lehmann's Gem. 6 bush. Peaches.

For poor students: By Hrn. Past. Bergt from his congregation 53.15; from N. N. in Nils, Ill., 5'5.00; by Mr." Rev. Krafft from his St. Johannis congregation 77 Cts. from his mission congregation in Florida 55.85, from his St. Jakobs congregation 5'2.88; from Mr. Teacher Heyder here 52.00; from Mr. Heim. Narr in Hollywood, Minn. for the recovery of his son 51.00; from the Bremen Women's Association 12 bust shirts and 5 pairs of stockings; from the Minerstvwner Singverein 520.00 for the Fort Wayner student Julius Krause; by Prof. Brauer 544.40; from the St. Charles Virgins' Association 2 bust shirts; by Mr. Pastor Clöter at C. Stubenoi's wedding 54.00; to Mr. Past. Rolfs parish from Louis Bauer 51.00. A. Crämer.

Corrections.

In the receipt of Hrn. Past. H. I. Müller ("Lutheran" No. 21) it should read: for my loss by fire on April 9, 1872, instead of "for the" fellow believers burned down on April 9, 1872." Further: 5,600 instead of "56.00."

In our last Synodal Report, page 99 lines 8 and 9 read, "Mr. Director Saxer, who on a former occasion" 2c. Instead it should read: Mr. Rector Schick, who the day before re.

Changed addresses:

Lev. ^V. LeliLvliVlLel, lovQ Alaine, Jermiv L. O., Naratlon Oo., ^VIs"

O. Xlelustender, teacher,

Lox 528. Look l8lan6, III.

Oll. Nulir^volcl, teacher

Lox 1598. Lort Inä.

The "Lutheran" is published twice every month for the annual sut< scriptionprei" of one dollar and fifty cents" for the out-of-town sub, scribes, who are required to pay the same in advance and bear "da" postage. - At St. Louis each number is sold for ten cents".

Only letters containing notices for the paper are to be sent to the Nr- daction, but all others containing "business". Orders, **cancellations**, monies 2c. are to be sent to the address: Li. O. Ijurltr^l, Oorner ol 7b>> "NÜ I.rUÄ)-etttz Strevts, 8t. l'ouis. Lio. to be sent to. - In Germany this" sheet can be obtained through **ZuftuS Raunlanu'S Buchhandlung** in Leipzig and Dresden.



Herausgegeben von der Deutschen Evangel
Zeitweilig redigirt von dem Seh

Volume 28th, St. Louis, Mo. the 15th of September, 1872, No. 24.

Christian Friedrich

(Conclusion.)

The work of the missionary increased from day to day. He raised four national assistants and maintained them from his income. Later he had eight of them. He tirelessly threw the Word of God into the hearts of the Christians, Muhamedans and pagans, preaching and teaching sometimes in English, sometimes in Portuguese, here in Tamul, there in Persian. Though he saw no brilliant successes with his eyes, yet he did not grow weary and dull. He complains, "The Hindus listen for half an hour and more, and afterwards usually say, It is all right; but who can live thus?" He met with people of all classes. Noble and lowly alike he presented the reconciliation in Christ. The second son of Nabob, or prince of Tiruchinapalli, who had the government of the country in his hands, was a zealous follower of Muhamed. It was repugnant to his soul that the gospel was making such great progress in his kingdom, and he sought to put a stop to the same. Schwartz had several conversations with him. Once the prince came to him with a priest and said, "Let this priest also answer a question!" Schwartz began: "The main question is: How shall we get rid of sin, both of punishment and of the dominion of sin?" The priest did not know the Persian language. The Nabob replied, "Hate anger, lust, envy, and forsake them, and ye shall be clean!" "You demand life from the dead, said Schwartz; speak once to a dead man: Walk, and see if he will walk." "What one does not do with intent," replied that one, "will not be imputed to one." With these words he departed, not letting the word of the forgiveness of sins enter his heart. He often showed himself hostile to the missionary. But the latter did not fear him. "For," said he, "God will yet know how to bring forth his holy counsel gloriously, notwithstanding all the hostility of men." Nabob's elder brother showed far more receptivity.

This is how Schwartz worked for his Lord. Although he was very careful during the baptism, he was allowed to



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theoloaischen Seminars in St. Louis.

St. Louis, Mo. the 15th of September, 1872, No. 24.

but add some souls to the congregation. The Evangelical Lutheran Church does not calculate its strength by numbers at all, and neither does Schwach. When he had baptized two hundred and six Gentiles in 1775, he wrote: "With the great number nothing is yet accomplished." After he had waited quietly and devotedly for many a year, he saw lovely fruits come forth from his labor. We will only tell you a few things about this.

For some time he had been conversing with a distinguished Hindu chief, who was the priest of a heathen pagoda, and was held in high esteem by his countrymen. The missionary's words struck his heart from the first; but honour before men restrained him from taking a decided step. "He often made us fear," relates Schwach, "that he would become nothing but a poor sinner stricken in conscience, and persisting in heathenism against his better judgment." But he did not give him up; and behold, the youth became a new man. His relatives poured ridicule on him. His wife, a pagan, separated herself from him. But he endured all things, and remained faithful. Weak baptized him and gave him the name Tairianaden, i.e. the constant one. What his name proclaimed, his life fulfilled. In the midst of his enemies he made a strong confession of Christ, and no one dared to persecute him. His faithfulness was to be rewarded already here. His wife returned to him after a year. For two years she hovered between Christ and her idol, until she finally received holy baptism in faith.

Not far from Tiruchinapalli is Ureiur, where a Hindu lived who had heard of Christ through an indigenous missionary assistant and had been taught to be weak. He instructed him in all that is necessary for salvation. Shortly thereafter he went away for some time to fetch his wife and old mother. The former, however, would not follow him. "But he and his old mother," says Schwach, "prayed very heartily, and we all perceived with pleasure that the Lord was with the youth." He was baptized, and received the name Sattianaden, i.e., possessor of truth. He was employed as a missionary assistant. Hatred and enmity followed on his heels. His bitterest enemy was his brother-in-law. The latter once came

before the mission house, and violently reviled his nephew and all Christians. No one could make him calm down. By the second day, however, he had become far more gentle, and after a few days he was already listening to the stories of JEsu, confessing that he had been in error all his life, and leaving his six-year-old son at the mission school. -

In 1775 Sattianaden visited his relatives. Only one, his uncle's eighteen-year-old son, was willing to accompany him to the mission city. The latter, however, grew rapidly in knowledge and was baptized by Schwach with the name Samuel. When he returned to his home, he had to endure many sufferings. "The heathen," writes Schwach, "especially the head of the village, who is his relative, have shown themselves very unwilling that he has been so bold and become a Christian. Sattianaden and our young Samuel entered their brother-in-law's house, who secretly wishes to be a Christian, but would like to be spared the cross. The catechist has given a good word of exhortation to all who live in the village, and asked them to show all neighborly love to their fine friend 'Samuel. But they soon forbade him not to go to the well by the wide path, but to take a detour if he wanted to fetch water, because he had now become a Pareian. Samuel answered with humble gravity: "Be quiet! I want to take the detour, I don't want to step out of the wide path. Since he now proved himself supple, they were ashamed of themselves, and reminded him not to take the detour any more. From then on Samuel did his work in the field during the day, but in the evening he read the gospel to his brother-in-law, sister and younger brothers, and explained it as much as he could. All the inhabitants of the village, especially the headman, were very angry about this. The unanimous decision was: he must not stay in the village; he will confuse the whole village. Samuel's brother-in-law, sisters and brothers decided to go to Tiruchinapalli. They all arrived here in great rain." In particular, the displeasure of the heathen was vented on Samuel. The catechist asked the pagans why they were so unwilling, since the young man caused them no harm,

but read, pray, and sing in his house? "Well," said the overseer, "that is just the thing that is like a fire to us."

The Lord miraculously revealed his hand to a distinguished school teacher in order to lead him to himself. This man was inspired by the weak and came to Tiruchinapalli to hear more about Christ. His heathen relatives, however, were displeased at this, and commanded him to shun all intercourse with Christians. The schoolteacher feared them more than God. He decided to flee from Tiruchinapalli. On Feb. 14, 1772, he secretly made his escape. He could escape from the missionary, but where would he escape to in the sight of God? God seized him. The fugitive was already close to the gates of the city. He passed the powder magazine of the garrison. Then it suddenly blew up. The fugitive was almost buried alive. He had to lie there under the rubble for two long days and in terrible pain. When the rubble was cleared away, he was found barely breathing. He was taken to the hospital. Here Schwach found him, recognized him, and prayed with him. The stricken man went into himself. He saw his misery as a chastisement from the Lord, and said that this suffering had befallen him because the Lord had seen his unfaithful heart against the Teacher. Recovered in body and soul, the sick man left the hospital after four months. He was baptized and received the name Abiseganaden, i.e. anointed one.

Now another fruit of Schwach's labours in Tiruchinapalli, and then enough! One day an aged Hindu, who was already over a hundred years old, came to him. He had once been rich, but the war had made him a poor man. A converted Hindu had told him many things about Jesus, and since the old man had asked to hear more, he pointed him out to Weak. The old man did not shrink from the long, arduous journey to get the bread of life. He found what he was looking for, believed, and received baptism. He was now to depart from this world; he became ill. When Schwach visited him, he said to him, "Well, priest, I am going to the kingdom of blessedness; and when I get there, do diligently that my wife, who is also about ninety years old, may succeed me." Some time after, he passed away. "He was buried as an old father of a hundred years, and as a child of God in some months, honestly and Christianly." Weak remembered his wish, and took the widow in hand. She soon followed her husband into the kingdom of life. While Schwach had been able to experience all these pleasant events in Tiruchinapalli, he had made several journeys from there to the city and kingdom of Tanjour. The king or Rajah of this country was entirely in the power of his wives and ambitious, selfish Brahmins." The people lay in the bonds of darkness. "In their idol temples," relates Schwach, "the most abominable acts of their idols are shown in pictures and paintings, which fully sinks the poor people into the dung of their lusts." In April, 1769, he visited this country for the first time. He was immediately taken to the palace of the king, who had heard of him. Weak spoke to him of the main doctrines of Christianity. The king listened attentively. When he had departed, he said, "It is my fervent wish that he should dwell here in Tanjour." When the missionary heard this, he soon returned, and again spoke before the ears of the king about Christ and

this kingdom. But as soon as the Brahmins noticed that the king, who was led by them, was leaning towards a foreign religion, they offered up all their power to remove weak's influence. They put difficulties in his way, so that he was not allowed to preach the gospel. Then one day WalaSindei, one of the king's most distinguished generals, sent for the missionary, and after a parley said to him, "Padre, I have known nothing of this doctrine hitherto, or I would often have parleyed with you." But that was as far as it went. Schwartz had often told the king and his officials that they would bring themselves to ruin by their opposition to the word of the Lord. His warning soon proved true. Tanjour was conquered in a war with the English and the Nabob, the Rajah and Wala-Sindei turned in. Schwartz came to the devastated city. In the king's palace he found the Wala-Sindei in a bad prison. The latter embraced him and exclaimed: "Ah, father, see, this is what has happened to us! You have warned us, but -." He spoke no further. Then Schwartz was also called to the captive king. He asked him, "Do you remember what I told you a few months ago?" A former official of the king answered, "We all remember it quite well; you spoke clearly enough. But we were not fortunate enough to follow." "Now what did your idols help you?" asked Schwartz "It is all vain, and nothing with them!" was the reply. In 1776 the Rajah was restored to his kingdom. With his deliverance the memory of the missionary's words ceased. He became a more vexed idolater than before. - After Schwartz had visited Tanjour several more times, he took up his permanent residence there in October, 1778, and fought in the strength of his Lord against the kingdom of evil.

At first, without having any means, he began to build a church. At the beginning of 1780 it was ready, 90 feet long, 50 feet wide. This was soon followed by a second smaller one. The English soon learned of the power he had over the heathen, and used him as a peace broker. Thus they sent him to the mighty and famous conqueror Hyder Ali, the ruler of Mysore, and he showed himself willing to make peace. Schwartz now established Christian schools in Tanjour and several other small towns, which flourished. But soon a storm approached. Hyder Ali, through whose territory English troops had passed, declared this a breach of the peace, and invaded the English possessions. All the seeds were devastated. A great famine also arose in Tanjour. Schwartz says he never saw such misery as then existed. He appeared to the starving like a saving angel. When he returned from Hyder Ali, he had bought a lot of rice at reasonable prices. He now distributed this stock among the poor. Often there were about 800 hungry people at his door, and he fed them all. With the bread of the body he gave them at the same time bread for their souls. And even in the enemy army he was able to work for Christ in the midst of this turmoil. For Hyder Ali had given his soldiers the order: "To let the venerable Padre Schwartz go about everywhere without hindrance, and to show him respect and kindness; for he is a holy man, and does not seek to harm his government.

After the final peace treaty with Hyder's son Tippo Sahib in 1784, the many

disrupted missionary work could be continued sprightly again. Schwach was now almost 60 years old. But he still worked in old strength and freshness. Since 1787 the missionaries Kohlhoff and Jänicke had been helping him. Through him, many daughter churches had grown up around the mother church Tanjour, of which especially the one in Palamcottah gave him great joy. He visited them often, and a Brahmin widow, who received the name Clarinda in her baptism, cared for and strengthened them. She had a house of worship built for the little congregation. Later the catechist Sattianaden, of whom we have told above, became preacher there.

Meanwhile the Rajah of Tanjour, Tolossi Rasa, had given himself up to all the lusts that captured his better knowledge. He once said to Weak: "I believe that the Christian doctrine is ten thousand times better than the worship of images." Nevertheless, he could not tear his heart away from the abomination of paganism. Weak worked upon him beneficently until his death, which was soon to take place. When the king was dying, he hurriedly sent for the poor missionary, presented to him his nine-year-old adopted son, Serfuji, and said: "This is not my son, but yours!" "I pray and beseech," said Schwach, "that he may become a child of God." Tolossi Rasa continued, "The child adopted by me I give to you; you shall be Bormund and keep him; his hand I put into your hand." Weak, to whom all the heathen were put by God, could not assume the guardianship of an heir to the throne. Nor did he possess the civil power to help him to his rights among the various political parties. He could only promise to become a father to his soul. This he kept, as much as lay in him; he had him brought up in the Christian way, and when the regiment was snatched from him by his uncle, the English restored him to the throne at Schwartz's intercession. For this, Serfuji was grateful to his benefactor for the rest of his life.

In 1793 Schwach had to experience the pain of the missionary work being attacked in the English parliament in the East Indies, when Wilberforce had proposed that the East India Company should be obliged to establish free schools and to employ Christian missionaries in the East Indies. But this was only a means in the hand of God to reveal the mission in a fairer light even to civil conditions. He wrote a pamphlet of defense, in which he reported with touching humility the great deeds of God that had been done by him and his brothers in the East Indies. The enemy who had attacked him and the mission, M. Campbell, felt compelled to apologize to the pious man in a letter of his own.

After a thateureicken life, Schwach was approaching retirement. As early as 1782 he wrote to a friend: "My poor hut is beginning to grow old and frail. I often have congestion in my ears, often rashes on my feet. Yet this frailty has not hindered me from doing my ministry, though 'tis often with pain. My time and strength are in God's hands. The Lord makes and will make all things well. If it only goes to heaven, and JEsus remains undivided, then I am content." It really was going to heaven with him. In the last years of his life he turned his care especially to youth and schools. When he had nearly passed the seventieth year of his age, he was still able to write, "Still I can



I can do the usual daily work with young and old without much fatigue. Since the work of teaching the Gentiles and Christians is a real blessing to me, I humbly praise God, who has kept me from sickness and given me strength and courage to proclaim his name, the name of the God who has fulfilled his word and sent us a mighty helper and savior, who has made us wisdom, righteousness, sanctification, and redemption! The poor deluded world may boast what it will, I boast of the Lord, in whom all salvation is to be found." Some years before his death he made his will. He bequeathed all his possessions to the mission which he had served all his life. Individual smaller gifts were to be given to his friends and relatives as tokens of love.

In October 1797 a slight cold threw the aged servant of the Lord on the sick bed. "If it is the will of the Lord," he said, "to take me to sich, let it be done. His name be exalted!" When Serfudji heard of his benefactor's illness, he hastened to his benefactor's bedside. The departing man said to him: "It seems that God wants to take me to himself. I have told you much hitherto, and out of a good heart have given you many a remembrance. I will not now be prolix, but only lay before you four points, which I beg you to obey. When you come to the government, beware of all pomp, expense, and sensual airs, which corrupt the heart! Walk in the humility that is pleasing to God! See to it that justice and righteousness are administered in the land, and that your subjects are happy under your government. . . . You know that I have done much for you hitherto, and that I have received and asked nothing in return. But be mindful of this when you begin your government, and protect the Christians in your country! Help them, protect them against all oppressions! If they lack, punish them, but leave them undisturbed in their faith!" Then raising his eyes to heaven, he continued, "Finally, I heartily wish that the gracious God may have mercy on you, and lead your heart and mind to Christ, that I may one day find you before His throne as a true disciple of JEsu." Serfudji never forgot that hour.

The missionary's illness dragged on into the next year. His friends visited him, and went from his bed with rich consolation. To the missionary Cämmerer he spoke of God's grace which had made him worthy to become a missionary. This, he said, was the most blessed service, to be compared with none in the world. "Of course," he said, "many a cross comes; but, my brethren, this is salutary to us; by it our hearts are more drawn to God, we are preserved in that humility which the wayward and proud heart so soon forgets." In February, things got worse with him. His feet got a rash. The cold burn seemed to be added to it. He suffered with quiet patience and surrender to God's will. In his pain he said, "I guess I will go to the Heavenly Father soon now!" When his friend, Missionary Gericke, asked him if he had any hope that the kingdom of God would be more extended in this country after his death, he replied, "Yes, but it will be through suffering and tribulation!" On Feb. 13, 1798, his death was expected. He awoke once more, and sang with his friends, "Christ, he is my life!" Then he spoke to Gericke: "If it had pleased Christo to preserve me longer, it would have been dear to me. I could then have said another word to the poor and sick. But his will be done! He

accept me only in grace! Into Thy hands I commend my spirit; Thou hast redeemed me, O Lord, Thou faithful God!" The Malabar assistants sang in their language the last verses from the hymn, "O head full of blood and wounds!" The dying man joined in a few more times. Then he passed away. It was on February 13, 1798, and the following day he was laid to rest. Many of those whom he had helped from death to life followed the corpse. One of his servants stood beside Gericke and sighed: "Now our desire is gone!" "This went through my heart," says Gericke; "for this is not the saying of one, but of many, old and young, noble and lowly, near and far, among Christians and heathen."

Serfudschi had a marble monument erected to his benefactor in order in twelve articles" and sought approval of the same. But even the church, and his picture hung under the picture of his ancestors. The missionaries at Trankebar, however, wrote to the directors of the English Missionary Society in London: "The memory of him remains unforgettable with all of us who have been so fortunate to be instructed, edified and guided by his Christian wisdom, his ardent zeal, and above all by his almost unsurpassable example. Hereby he combined talents which are seldom found so united. His talks were so entertaining and engaging that not only Christians were enchanted and edified by them, but also pagans of different ways of thinking admired him. Many were awakened by him, and others at least became convinced of the truth of Christianity, and saw that a true Christian is indeed a most happy man. He was always the same in palaces and huts, among nobles of the highest rank and among the poorest class of people. - He confessed Christ before high and low classes, and never do we know that he went out of a society without having done so and sown a good seed in the hearts of men. He then left it to those who heard him to decide what kind of soil this seed would find in their hearts.

Sleep, Simeon! Go, servant of God, to your Lord's rest!
Thou mayest flee from trouble and distress, And hasten to heaven.
Thy spirit is weary of his pilgrimage; Now is ready sweet peace.
Sleep, Simeon!

Sleep, Simeon. Enough watch here In life's toil and diligence! It is done. The heavens call thee Züm fair victor's prize.
There, where the trees of life stand, * Shall now thy spirit go with joy. Sleep, Simeon!

Sleep, Simeon! You have seen the light of the nations in faith here;
You held him steadily in your face And pressed him to your heart.
He that hath been thy saviour here, Let thy soul recover there also. Sleep, Simeon.

Sleep, Simeon. Your Jesus closes your eyes himself.
What a sweet sound resounds from heaven here: Go in to my rest!
Go forth, O godly servant, from all your afflictions. Enter thou into the joys of thy Lord. Sleep, Simeon!

Sleep, Simeon! Sleep, faithful father, well In your earthly tomb,
Till God's Son, when all shall be awake, Arms you and yours!
He waketh all thy sheep as gently as thyself from a long sleep.
Sleep, Simeon.

A letter from our brother Pastor Ruhland in Saxony.

Reverend Professor!

In the course of the last months little has changed in our situation, taken as a whole. We still do not have state approval. You know that the Royal Ministry of Cultus 2c. refused to confirm the constitutional paragraphs known to you for the "Lutheran Church in Saxony independent of the state". Both congregations then adopted an identical, somewhat expanded "congregational order in twelve articles" and sought approval of the same. But even this has not yet been done without further ado. Although we have been granted the name "Separate Lutheran congregations of unchanged Augsburg Confession", we are not granted the right to hold our own congregational schools. The dissident law permits only our own religious instruction. We have now remonstrated against this again and asked that our religious teachers be granted the concession to found private schools. The Ministerialrath B., with whom I was with our director, the dear Mr. bookseller Naumann, gave us hope for good success of our request. May God guide the hearts and decisions of the authorities for the good of us and our children! Unfortunately, the schools and private institutes of the state church are mostly of such a nature that they are not able to provide any guarantee for the education of children in discipline and admonition to the Lord. The school regulations may well contain many good things in regard to the teaching of catechism and Christian discipline; but since doctrinal discipline is lacking, the law in many cases remains a dead letter, and therefore the door remains open to arbitrary teaching. The personal position of the teacher toward Scripture and symbol is in this respect also decisive for the standpoint and spirit of the whole school or school class. Accordingly, light may rule here and darkness there, Christ here and Belial there. Here in Dresden I have already had the opportunity to gain experience on both sides. The establishment and preservation of our own school, under whatever name, is all the more dear to our hearts as a right and a duty that we cannot and will not allow to be shortened by anyone.

In Planitz near Zwickau we were able to consecrate the small stone St. John's Church with God's help on the second Sunday after Trinity. From Planitz itself and from the neighboring villages, as well as from Dresden, Chemnitz, Werdau, Crimmitschau, Zwickau and other places, so many listeners had gathered that the little church, which casually holds 300 people, was overcrowded and some had to help themselves to doors and windows. In the morning I preached on the gospel of the consecration of the church, in the afternoon on the basis of Ephesians 5:25-27 "about the church of God". The services have been well attended on the whole since that time. The congregation has grown to 50 members (men). Of course, quite a few of the newcomers cause me quite a bit of concern and anxiety. They know very little about what is actually involved in leaving the national church, and the reasons they give for doing so are often the most misguided. I now do my utmost to make the matter clear to such dear Christians and to give them certainty.

I fear, however, that I will succeed only in individual cases. Theand, in order to promote Christian life, does not need to look for apostasy of the national church, which has robbed it of its orthodoxspecial local positions in civil society. A very venerable member of and justified the right of withdrawal, has taken place more covertlythe Synod once very aptly called such separations "plans to salt and not eclatantly enough than that simple Christians, who are notaway Lutheranism. Our profession is certainly a far different one. sufficiently encouraged in their knowledge, would be able to see and Here in Dresden our congregation has grown only a little since prove it so soon. I wish such people would stay away, especially ifmy arrival. Including the new members, there are only 22 members they come from churches whose preachers have a reputation forwith voting rights, with whom I have unfortunately only been able to righteous pastoral and confessional faithfulness. If members whomeet once every 14 days for a public church service. This service, remain unclear and uncertain about their departure come to us, theyhowever, as I have already written to you, is held in a very remote will not be able to withstand later challenges and will run away againlocation, in a house at the end of Königsbrüderstraße (i.e. on the as quickly as they came. There has already been no lack of seriousoutermost border of the new town), which belongs to the "Verein für finger-pointing. In general, it seems to me that the time has not yetinnere Mission, Armen- und Krankenpflege" (Association for Inner come for a large-scale separation from the national church. As farMission, Care of the Poor and the Sick) and serves as a children's as the inner development of the Planitz congregation is concerned, home. These circumstances are admittedly not very favorable for the those scriptural principles have now come to general understandinggrowth of our congregation. We therefore want to take two things and, I hope, to joyful recognition, even if not without a few previousinto consideration: 1) that I am also given the opportunity to hold storms, thank God, by which alone a healthy evangelicalevery week sermons and Sunday examinations, 2) that we find a suitable congregational life can flourish and the evangelical freedom andplace of worship, if possible, in the middle of the old town. As soon independence of the entire congregation, as well as of eachas we have the state permission, we intend to petition the city council individual member, can be preserved. In particular, the principle thatfor the joint use of either the so-called "Orphanage Church" or the neither pastor, nor overseer, nor presider are to act as masters,"Ehrlich Collegiate Church". However, should the Lord allow us to lords, and guardians of the congregation, but are to work assucceed in this, we would still be in the position of having to build servants of it for Jesus' sake; that therefore the congregationour own little church in a not too distant future, since both churches remains the free mistress and judge, i.e., as far as it is are to be demolished. We have already set up a church building congregation and remains in faith with the man, with Christ, and infund. May many a mite flow into it for God's sake and be richly his speech. (Joh. 8.) It would be marvelous if this divine doctrineblessed! Our sermon services have so far been only moderately were to puff and bear its good fruits only for the American churchattended. The most surprising thing, however, is that the members and not also here. As if the true church were ever able toof the above-mentioned association, to which our congregation acknowledge any other authority than the word of God! Andbelonged and still belongs, have not attended our sermons at all, certainly, only where consciences are bound by nothing but thewith one or two exceptions. An increase of the congregation from Word of God, which is familiar to all Christians, can preachers andthis side is also all the less to be expected, as one has recently congregation feel quite at ease and remain at peace on one mind. started to entrust the leadership of the association to a local The school in Planitz is held by the dear teacher Voland. It ispreacher. It is obvious that under such circumstances a peaceful, attended by about 50 children. On Sunday afternoons, Mr. Volandclean separation of my congregation from the association will take and I alternately hold catechism exams. This old good way ofplace and as soon as possible. For some time the interests of both teaching has unfortunately fallen away more and more in thehad been interfering with each other. That we as a congregation regional church congregations. On the other hand, it is consideredcontinue the laudable activities of this, as well as those of the more in keeping with the times to set up Sunday schools a la"Lutheran Association" that has merged into our congregation, e.g. England and America. The Germans have always been strong ininner mission, dissemination of good writings, etc., and that we do aping new foreign fashions, even of very doubtful value. Theso, if God grants grace, in an evangelical manner and within the congregation, by the way, consists of thoroughly impecuniouslimits of divine and also proven ecclesiastical order, is probably self-families. It will therefore take many a heavy sacrifice before theevident. Or should really a Christian congregation of the pure costs of building the church are completely paid for, and good-confession possess less "organ" than an association to work in the hearted Christians would have a new opportunity here to do goodvineyard of God in the above manner? Our position means that here and share. A school local must also be procured by winter. The landin Dresden, too, we are very concerned to teach the pure doctrine of purchased by the community for 12,000 Thaler has of course notthe church, its goods, rights, and duties, and to make ourselves yet been paid for. It is to be divided into smaller building sites andclearly aware that, as for unity, so also for the spreading of these are to be sold again to fellow believers where possible. In mykingdom of God, it is not necessary to have a special system of opinion, however, I would have preferred to see the whole dealassociations, but rather to hold faithfully and unitedly in faith and love abandoned. I cannot be enthusiastic about colonies of this kind, to the word of truth. With heartfelt thanks to God, I can also confess What great things have Stephan, Grabau, Löhe and others whoto you that with this conviction I am not isolated among my dear have striven for such things achieved? It seems to me thatbrothers here, but am in complete harmony with them. At the Lutheranism can confidently stand in the middle of the world without losing ground.

The fruits of your and the Synod's diligent work, as set forth in many excellent writings, are of great benefit to us in the establishment and practical implementation of such important principles, as well as generally in the internal development and further development of our small church system. - That our cause, as it began in great frailty and weakness, continues only in the same weakness, under manifold struggles, impulses, challenges and saddening experiences, that especially the evil enemy of harmony and peace is not miles away from us with his attacks, - that will not surprise you, dear Professor. By the way, I do not count on the wide limits of our local congregation; joining it presupposes no small measure of knowledge, self-denial and love for the confession of the church. Especially here in Dresden, where a number of earnest, pious and so richly gifted preachers are active, who preach repentance and faith, have heart and eye for the harm of Joseph and, as far as it can be possible here, hold faithfully to the confession, the infirmities of the fallen church do not stand out so glaringly in many respects. Whoever, therefore, does not see through the real meaning and implications of the Dresden Synodal decisions of 1871 and keeps them unalterably in mind, whoever does not feel struck by God's command to divorce himself from such a church which negotiates the confession of the truth without any and all consideration, will also not be able to overcome leaving these old-famed congregations and their shepherds and listening to a lowly "Missourian" country preacher in our little hut, to say nothing of other sacrifices. Confessional faithfulness, however, is not a matter of human strength and wisdom, but of God's work, and He can work it today in this, tomorrow in that. From His free grace and mercy we expect all future blessings and prosperity for our little congregation. It is a great comfort to us that you and the dear Synod will always stand faithfully by our side with your intercession.

The few preachers of the country church with whom I had the opportunity to speak are kind, friendly men. One of them visited me, approved of our position and declared that he would take the same step immediately if his protest against the abolition of the old oath of office should remain unconsidered. Also, a Prof. theol. F. W. Bugge from Christiania visited me once, brought me greetings from Dr. Besser from Waldenburg and recommended me to come to a good understanding with my congregations, where possible, with the Prussian separated Lutheran Church (Breslau). - Finally, I must once again praise, with a grateful heart, the great love, always untiring and willing to make sacrifices, with which both congregations take care of me and mine and are generally devoted to our good cause. Praise be to God, our Savior! May his blessing be upon you and the whole dear Synod a hundredfold. May His goodness also be upon us who hope in Him!

With the warmest fraternal greetings also from Planitz and
Dresden, always with faithful love and esteem

Dresden, July 25, 1872

Your

F. C. Th. Ruhland.

Postscript. To all the members of the Venerable St. Louis Pastoral Conference, my warmest greetings.



At the same time as this letter from Pastor Ruhland, a letter was received from a member of his congregation in Dresden, in which the writer first testifies to what a precious gift Pastor Ruhland has become to the two separated congregations in Saxony, but then laments that the congregations, in their poverty, are unfortunately not in a position to completely provide this faithful servant of theirs with the necessary means for his passage through the dear city. He therefore turns to our helping love. Among other things he writes: "Our dear pastor can certainly, through Jesus Christ, 'have both to spare and suffer want' (Phil. 4:11.), but that there can be no question of the former even with the requested handout from you, I would like to testify in view of the price increase of all necessities of life that has generally occurred here, and I can do this all the better, as I have just a family of the same number of members (8) to feed. So then I command this matter to you for your kind approval before the honorable Synod. May the Lord fill you all with the necessary joyfulness, and let what is decided be a gift and present to His glory, a sacrifice pleasing to Him."

Thus, in spite of the great demands that our needs here already make on the love of our Synod members, the undersigned dares to ask them to remember our dear brother Ruhland for the sake of Christ and His kingdom! The time of apostolic poverty has returned, in which once the apostles, where they had brought the abundantly great spiritual gift of the gospel, soon appeared with the request to fill the lack of other earthly poor congregations. But how willing even poor churches were to help still poorer ones, let the godly reader read the eighth and ninth chapters of the second letter to the Corinthians. Now then, brethren, if God has restored to us his gospel in apostolic purity, let us also adorn this gospel with apostolic love. It is not a question of the person of our dear brother Ruhland, but rather of the difficult work which he was willing to do in the love of Christ in the old fatherland. Thus the undersigned calls out to each of his brethren, even on this occasion, with Solomon: "Let thy bread pass over the waters, and thou shalt find it for a long time. Divide out among seven and among eight, for thou knowest not what calamities shall come upon the earth." (Ecclesiastes Solomon. Cap. 11, 1. 2.)

W. [Walther]

Life summary of the former venerable Lutheran pastor Ernst Gerhard Wilhelm Keyl.

The Blessed was born on May 22, 1804, in Leipzig in the Kingdom of Saxony, where his father was Royal Tax Collector. Whether his father had given him a truly Christian upbringing is unknown to the writer of this; he only knows that much, that the father himself was a diligent churchgoer, therefore also encouraged the son to attend church diligently and generally raised him in the then still almost general strict paternal discipline. If the father had forced him to first complete the full course of studies at one of the Leipzig grammar schools, he then also gave his consent to this when he decided to become a priest and therefore to this

for the purpose of moving to the University of Leipzig. It was here Nevertheless, the number of those who devoted themselves with full that he met a believing candidate named Kühn who lived in deep confidence to Keyl's spiritual guidance had increased from year to seclusion and who became the blessed instrument through which year. Even a whole crowd of awakened Leipzig students made our young Keyl also attained a living knowledge of salvation. The pilgrimages to the little village of Muldenthal from time to time in order more zealous a Christian he proved to be, in spite of all the disgrace to see the picture of real Christian pastoral care and a larger and ridicule which, in those days of the full reign of rationalism in community of living faith. Unfortunately, it cannot be denied that from Saxony, afflicted all who professed Christ and His Gospel, the less the time when the blessed Keyl allowed himself to become more and chance he had at that time of ever being called into the service of more dependent on Pastor Stephan in Dresden, Keyl's initially the national church. At that time, however, there lived the excellent evangelical leadership gradually changed into a more legal one and Royal Saxon Secret Cabinet Master Count Detlev von Einsiedel, at that with it the blessing almost came to a standstill. One 'resolute Christian and fearless confessor of his Saviour, who, as consequence of this dependence was that Keyl, together with a large church patron, had the right to call pastors on the estates belonging number of those awakened by him, joined the emigration society led to him. The latter, looking around for candidates of the living faith by Stephan. Arriving in America at the beginning of 1839, he took up and having been made aware of our Keyl, sent him a vocation to his post in Frohna, Perry Co., Mo. in the same year, where a large pastorate of his patronage at the first available opportunity in 1829. part of those who had emigrated with him had settled and formed a This was the pastorate in Niederfrohna near Penig in Saxony, which community. He held this office until 1847, in which year he accepted had become vacant due to the retirement of the previous weak call to the Lutheran congregation at Milwaukee, Wis. where he took pastor, together with the Mittelfrohna branch, which also included up his duties on the 19th Sunday after Trinity. Here, however, he had the small village of Fichtigsthal, a parish with 1340 souls at that time. but a short ministry. Appointed to succeed Rev. Wyneken in No sooner had Keyl taken up his post than the news that an arch-Baltimore, Md. he took up his new office here July 14, 1850. Here he mystic (at that time all believing pastors were called mystics) had now ministered until 1869, in which year, in order to sacrifice to the come to Frohna spread like a fire far and wide through the whole Lord and His Church the last remnant of his energies, which had area. It was said that he made the people crazy. Whoever went to been nearly spent in a ministry of 40 years, he accepted a call to the his church even once was bewitched by him, so that from then on Zion congregation at Willshire, Van Wert Co, Ohio. In order that he he considered even the most innocent pleasures of the world to be might not experience any lack in this small congregation with his sin and began to lead a gloomy life. And indeed, Keyl developed a large family, the congregations in Baltimore, which he had served ministry in preaching and pastoral care as powerful and blessed as until then, but which he had left because he was no longer able to at least Schreiber has hardly observed again. Schreiber still meet their needs, provided him with a very considerable annual remembers vividly that when he, a young student who had recently allowance. (Certainly a bright shining example of a thankful church come to a better understanding, heard Keyl preach and bless the and a deed from which God will surely return a rich physical and confirmands for the first time in 1830, it seemed as if the whole spiritual blessing to the dear Baltimore churches! Matth. 10, 41. crowded church was swimming in tears, and he himself experienced Philipp. 4, 15. 2 Cor. 11, 8. 9.) Our blessed Keyl took up his office at such a deep, powerful impression from the lectures as no sermon Willshire on the 18th Sunday after Trinity. But only for a very short had ever made on him before. Through Keyl's ministry hundred time he was to carry the shepherd's crook here. In the late autumn of soon came to a true life of faith; not only members of his own last year he was forced to lay it down because of the increasing congregation, but also whole crowds of souls, who from nearer and infirmities of old age, which were connected with a constant shaking farther places, where one languished in the drought of rationalism, of his left hand. *) On the advice of friends Keyl chose Monroe in the regularly sought water of life in the Frohna church for their burning state of Michigan as the place where he wanted to spend his last thirst. Poor linen weavers and hosiery weavers, who during the days with his family and await the call of the Lord to return home. week were confined to their work chairs until the sinking night, only From the time of his stay in Monroe, the writer has been informed to eke out a meager living, set out soon after midnight, to receive of the following, among other things. His only outlet during this entire bread of the soul on Sunday morning in Frohna, miles away, and to time was to go to church, where he allowed himself to be led. But he collect it for the coming week, despite all the ridicule and scorn with visited this regularly. Only when he was about to go to church on the which they were showered, partly by their family members, partly by last Friday of Charity and had a serious fall, he did not dare to go other acquaintances, yes, despite costly lawsuits in which they were there for a while. Soon, however, he resumed his arduous walk to involved as separatists. A fire had broken out which the world tried the house of God with his former zeal and found himself there even in vain to extinguish. In vain, the weekly paper of the next town on the last Sunday before his death. On the following Tuesday, published fictitious horror stories of rapturous events that were however, he fell while standing from his chair. supposed to be a consequence of the mystical treatment of the soul; *This was the reason why he could not answer the many comforting letters in vain, Keyl's rationalistic Superintendent S., in 1836, responded to he received in his Creuz from fellow ministers with joyful thanks. the boasts of a man who was bitterly opposed to Christianity.

After he had hit his head hard on a table, he suddenly lost consciousness and a nervous fever set in. In the midst of his fantasies, however, his mind was still occupied with official work, he preached, spoke of the school, baptized, confirmed, and so on. Now and then there were again lucid moments in which he himself said among other things, "Now it ends." In full consciousness he exhorted all his children gathered around him to hold fast to the doctrine, to listen diligently to God's Word and to go to Holy Communion. To his wife he cried out for her comfort, "Commend thy ways unto the Lord, and hope. "2c. "O sweet word that JESus saith when I am afflicted." Upon this he had the 73rd Psalm read to him from v. 13. Shortly before his illness, he had often come to his children in the living room and had asked them to sing him a few songs from our hymnal. Pastor Hattstädt writes: "Everything was done to preserve his precious life; he was carefully cared for and watched over by his wife and children. At night, several of my parishioners kept watch. I also spent three to four hours every day, at his bedside, giving him comfort and consolation and praying with him. If I did not arrive at the appointed hour, he would immediately ask: Where is Pastor Hattstädt today? He was already here yesterday at this time! Have I offended him?' On Wednesday evening, at his request, I gave him Holy Communion. His own speaking consisted almost entirely in affirming what was held out to him. Only once, when I spoke to him of the glory of eternal life, did he say: Except for two, all the Blessed One's children were present. On Saturday he fell into a sleep from which he did not awake. Under the prayers of his eldest son, the emigrant missionary S. Keyl, who had been summoned by a telegraphic despatch to his father's deathbed, and under the tears and sighs of all his own who knelt about his bed, he at last on Sunday morning (Aug. 4), without agony delivered up his spirit into the hands of his father, reconciled by Christ, at the age of 68 years, 2 months, and 13 days. -

The dear marriage cross our Keyl has worn abundantly. Twice he became a widower. In 1836 he married for the first time and that to Jgfr. Amalie Walther (writer of this same sister), which marriage was blessed with four children, of whom however only one son, the above mentioned, is still alive. The second time he married Jgfr. Cath. Popp in 1843, from which marriage two children were born, of whom only one daughter is still living. For the third time he married Jgfr. Sophie Amalie Vogel in 1846, in which marriage God gave him twelve children, two of whom have gone before him into eternity, 3 sons and 7 daughters are still living. One son and two daughters are married, from whose marriages he received 11 grandchildren, of whom, however, 4 are also already in heaven. -

Not to mention other things, the Blessed was distinguished first of all by such untiring zeal in his official works, in preaching, interpreting Scripture, catechizing, etc., that, as far as our experience goes, he was hardly surpassed by anyone in the time of his power. On the other hand, after Stephan's fall, he gave himself up to himself and to the world.

In that time he devoted himself to the study of Luther's writings with a truly iron diligence and tenacity that no one at the present time can equal him in this. His motto from that time on was the saying of the theologian." *) Every moment that he could spare he used to read Luther, and to "register" what he found in his writings on any point of doctrine, administration, history, etc., so that he had gradually written together a whole series of large quarto volumes full of strictly ordered excerpts from Luther's writings, and was always gladly ready to serve anyone who desired it with the treasures he had found. One fruit of his Luther studies was the delicious four-volume work: "Catechism Interpretation Compiled from Dr. Luther's Writings and the Symbolic Books"; further: "Sermon Drafts on the Sunday and Feast Day Gospels from Dr. Luther's Sermons and Interpretations"; finally: "Lutherophilus", a journal published in casual issues in 1854, "for the promotion of a fruitful study of theology". In a review of this journal, which appeared in 1855 in Germany in the "Evang.-Luth. Gemeindeblatt", it says: "In our days, no one has studied Luther's writings more thoroughly and comprehensively than Keyl. We wish the booklet were in the hands of all students of theology, but especially of all Lutheran pastors who still live with Luther and learn from him." However, it cannot be denied that from the time that our blessed Keyl worked alone after Luther, he no longer showed that wonderful gift of awakening the spiritually dead and sleeping as before, but all the more his sermons were now intended to lead those who were already Christians further, to promote them in knowledge and to establish and strengthen them in the faith.

As for the burial of the earthly remains of the dear servant of God, it was most solemn. It took place under extremely numerous participation of the congregation of Hm. Pastor Hattstädt's congregation, preceded by the two parish school teachers with all the school children in pairs on foot, the girls dressed in white and carrying bouquets of flowers, which they finally threw on the coffin when it was lowered into the grave. Pastor Hattstädt preached the funeral sermon in the church on Ps. 37, 5, Pastor Bauer the funeral sermon on Dan. 12, 3. Also present were Pastors Iske and Krebs, the latter a member of the Honorable Ohio Synod. Liebliche under the direction of Herr Lehrer Simon's and the Candidate Hm. Hattstädt's funeral songs, performed by a mixed choir and a male choir, contributed not a little to the elevation of the funeral ceremony.

May then the bones of the weary worker rest in peace until JESus Christ shall also raise them up again and crown his faithful servant in body and soul with the crown of faithfulness. W.

[Walther]

To the ecclesiastical

The "Merry Messenger," the paper of the so-called United Brethren in Christ, in its number of Aug. 13, says of a preacher who has resigned his office on account of sickness, "He is working

*) Quo propior Luthero, eo melior theologus.

now for the Life Insurance Company in Pennsylvania; but I hope he will soon go back to work for the Soul Insurance Company." They must be strange people, we think, to have their souls insured by a preacher who had previously been the henchman of a usurious life insurance company. - Incidentally, in this respect the local sanctimonious sects have sunk so low morally that their preachers are not infrequently themselves engaged in the business of an insurance agent in addition to their preaching business. O shame! W.

[Walther]

In the above number, the "**Happy Messenger**" quotes a passage from Pastor Günther's "Popular Symbolism," where the "Lutheran Church" is called the "only orthodox" one among all. To this that paper makes the remark, "While it is largely known that the Missourian Lutherans claim to be the only right and true Lutherans, it is not generally known that their fanaticism goes so far as to make them claim to be the only saintly church." Although we could call this two lies in one shot, we will only call it two bucks, given the deficiency of the enthusiast's understanding, which the "cheerful" enthusiast shoots here, for, first, Pastor Guenther does not speak of the Missouri Lutherans in the quoted passage, but of the Lutheran Church, and, secondly, he does not call the same the "sole saint-making," but only the "only right-believing" Church. If the "cheerful one" cannot capirize this difference, he is more to be pitied for lack of his powers of mind than to be despised for wickedness. W.

[Walther]

The Pabst's Way to Bliss. At the popular Catholic meeting in Cologne on June 10, a Cologne citizen, among others, spoke and described the reception he had received a few days ago from the Pope. When he brought the St. Peter's penny from Cologne, the Pope said: "This love is the way to eternal blessedness. One can see from this that the present Pope is still selling his heaven just as cheaply as Ehren Tezel, who famously summed up his gospel in the short rhyme: "As soon as the money rings in the box, the soul leaps out of purgatory into heaven .

Prayer League. In a report from this year's National Camp Meeting near Urbana, Ohio, the Christian Ambassador reports that a "Prayer League" has been formed. Whoever registers his name must pray for all who belong to the Prayer League as long as he lives, or until he hears that the purpose of the prayer has been accomplished in one or the other person. Several thousand names have already been entered. One can register the name of any person and then the whole covenant prays for the blessings requested for the registered person. The names submitted are concealed. For our part, we believe that the Church is already the true covenant of prayer, and that the general ecclesiastical prayer of the covenant is the dear, holy Lord's Prayer. At that camp meeting, a preacher by the name of Inskip explained the difference between regeneration and complete sanctification as follows: "Sin does not reign in the one who is born again, and it no longer exists in the one who is completely sanctified. In the former sin is suspended, in the latter it is destroyed. In the one who is born again the old man is bound, in the one who is completely sanctified he is cast out. Rebirth brings redemption from the voluntary



The work of sanctification is both gradual and sudden, the former in its preparatory development and the latter in its consummation. The work of sanctification is both gradual and sudden, the former in its preparatory development, the latter in its consummation." Who can be a Christian without desiring such perfect sanctification? But we can only pity those who think they have already ^achieved the same in this life. They are caught in a dangerous delusion, for God's word says too plainly, "If we say we have no sin, we deceive ourselves, and the truth is not in us." 1 Jn. 1, 8. Only there, when we shall see the Lord face to face, shall 'we be like Him. 1 John 3:2. Wherefore also all true Christians, under the burden of their sinful flesh, long so earnestly for eternal life, and sigh with Paul, "I wretched man, who shall deliver me from the body of this death?" Rom. 7:24. w. [Walther]

Saxony. A people's assembly in Dresden decided on July 20: "That in order to realize the liberal ideas in the social sphere it is necessary to bring about a mass resignation from the church immediately and, if necessary, to join the free-religious congregation, according to personal inclination. The "church" will have heard this decision with joy. Very well does the Church Father Augustine say, "The wicked are so in the body of Christ (i.e., in the Church), as evil moistures. When these are cast out, the body feels relieved. So also the Church, when the wicked depart from her, feels relieved. She says, when the Body gives them up and casts them out, "Those moistures went out from me, but they were not from me. What is this: they were not of me? (1 John 2:19.) They were not cut off from my flesh, but pressed upon my breast while they were yet in me." *) W. [Walther]

Mission among the heathen. The mission inspector Josenhans from Basel recently complained at the mission conference held in Stuttgart in general about the indifference of the Christians in the home country towards the mission. The Basier Missionsanstalt has at present a debt of \$32,510.

A visit to the Mormon city of Salt Lake. Of this a writer in the "Evangelist" reports, among other things, the following: "I learned that the German Mormons held their meeting every Sunday morning in the Courthouse. On the forenoon of the next Sunday I made my way to the Courthouse, where I found a congregation of about 35 listeners, all of whom, I gathered, were Swiss. Two Swiss, who had been appointed a few days before by the head of the Mormons as missionaries to Switzerland, addressed the assembly in very broken German as "Latter-day Saints." The substance of their speeches was, that they had recognized the truth of Mormonism, and were now ready, at the command of their prophet Brigham Young, to convince the heathen of Switzerland of it. A third, who is actually the head of the German Mormons, pressed the seal on the speeches of his predecessors in a spirited speech. He said, among other things, that he had been a schoolteacher in Saxony, and that he and his colleagues had often met there in secret.

*) *Mali sic sunt in corpore Christi, quomodo humores mali. Quando evomuntur, tunc relevatur corpus. Sic et quando mali exeunt, tunc ecclesia relevatur, et dicit, quando cos evomit atque projicit corpus: Ex me exierunt humores isti, sed non erant ex me. Quid est: Non erant ex me? Non de carne mea praecisi sunt, sed pectus mihi premebant, cum inessent." Tract. III. in Ep. St. John.*

mocked at the Christian religion, and never believed what it taught; but now he might well speak freely, because he was out, and still more because he was convinced that all religions were untrue, and that Mormonism alone contained the truth."

Further Unification of the United. The Uniate, that is, those who do not care whether one is Lutheran or Reformed, have hitherto had three Synods in this country: the Synod of the West, the Synod of the North-West, and the Synod of the East, but they were quite independent of each other, had their own institutions, church papers, etc. This has now changed; the three Synods of the Uniate have lately united in Quincy, Illinois, that is, and are entirely united. This has now changed; the three synods of these united recently in Quincy, Illinois, unirt, i.e., united altogether, and now the great united synod, numbering about 300 preachers, divides itself into three principal districts: the Western, the Northwestern, and the Eastern; but the former, the old synod of the West, retains its former three districts. The institutions of this united body will henceforth be jointly supported and operated: the Proseminary at Elmhurst, Ill. and the Theological Seminary at St. Charles, Mo. where it has been for over 20 years. The "Peace Messenger" will be the common organ of the Unirten of America. This union of enemies against a decided confession of the truth is quite fitting and even gratifying for when the enemy concentrates his troops and leads them into the field under one standard, the battle is easier to fight with him than when he loiters guerrilla-like and unfurls stolen ensigns. The United now forming a great Synod in America, are open enemies of the Lutheran Church, and are to be fought as such. (Luth. Kirchenztg.)

After Pastor W. Lothmann had received a call from the Lutheran Zion congregation at Akron, O., and had accepted it with the approval of his previous congregations at Elyria and Liverpool, O., he was inducted into his new office on the 12th Sunday after Trinity, by order of the Reverend President Schwan, by the undersigned, assisted by Pastors P. I. Bühl and J. Horn. Jesus Christ, the arch-shepherd, strengthen, fortify and establish the shepherd and the flock! -F. W. Husmann.
Address: Usv. W. Dotlrmaun, ^,krorr, O.

News from the mission field in Iowa.

1) After the candidate Mr. Gottlieb Haar had received and accepted a call from the congregation in Denison, Crawford County, Iowa, he was solemnly ordained by the undersigned as pastor of the parish of Denison on the 9th Sunday after Trinity, the 28th of July this year, in accordance with the regulations of our official gospel. Since I have been asked by the Reverend Mr. Bünger to add a description of the mission field of Denison to the above announcement in the "Lutheraner", the following serves as news. Some years ago a Lutheran settler from Saint Louis, living near Denison, asked Mr. Bünger if it would not be possible for a Lutheran preacher to come to Denison from time to time. On Mr. Bünger's recommendation, Pastor Döscher, when he was still in Boone, provided Denison with a sermon from time to time and also organized the preaching place there into a small congregation. After he was called away, Denison was cared for for a time by a student who temporarily stayed at Fort Dodge. After that, another request for help came from Denison to Pastor Döscher here in Fort Dodge, just at the time when I had been called to Fort Dodge as a traveling preacher in Iowa the year before and had arrived there. The Lord blessed my frequent going there, and so the mission field of Denison has grown to its present size.

Pastor Haar has taken over 10 preaching places from my extensive mission field, including the congregation of 6 to 9 families in Denison, which together contain 56, respectively 78 families, that is, 56 families had desired my return when the preaching places were founded, so that I was their appointed pastor, but the remaining 22 families are new settlers and accessible to our preaching. Half of these places are ready to be organized into small congregations, and they have been among the most pleasant and hopeful in my entire mission field up to now. God's protection has so prevailed over these places that only one has been temporarily disturbed by the sects. In addition to the 10 churches and preaching points mentioned above, Pastor Haar will have the opportunity to do missionary work in six other places. The entire distance of the work area to be traveled is 200 miles from the Northwestern railroad from east to west and back, but 275 miles with the detours of the railroad, not including the mission field, which is also remote. According to our mutual consultation, Pastor Haar will need three weeks for a round trip through his parish, whereby he will only spend two or three days in the most important places, in order to serve the children with school lessons more than I could. If he can make the round trip 17 times a year according to this scale, the result is a distance of more than 3000 miles. So Pastor Haar is not lacking in rich work. God keep him in his faithfulness and missionary zeal, and make him a blessing to many! Th. MertenS.
Address: Rev. O. Hair, ears of Osspsr Doelrmusllsr, Dsnisort, Orsrvknrä Oo., lorvu.

2) On the first Sunday after Trinity, August 4 of this year, the candidate for the sacred office of preaching, Mr. Albin Krämer, was ordained and introduced by the undersigned before his congregation at Dexter, Dallas County, Iowa, in the presence of Mr. President Bünger, in accordance with the provisions of our Agenda. In addition to Dexter, Pastor Krämer will also serve 8 or 9 preaching stations. May the Lord make him a blessing to many! I. F. Döscher.
Address: Usv. L.. Lrasrrrrsr, Dexter, Dullas 6v., lorva.

Church News.

After Mr. I. Drögemüller, candidate of the holy preaching ministry, had received and accepted a regular profession from the newly founded Lutheran congregation of St. Paul's near Nokomis, Montgomery County, Ill, he was ordained by the undersigned by order of the honorable Presidium of the Western District on the 9th Sunday after Trinity of this year. J. in accordance with the regulations of our ordinance in the midst of his congregation and inducted into his office. GsteS grace and blessing. wnUe-about shepherd nnd flock ! F. A. Reinhardt.
Addresses II ov. 3, VrosZcWnsUsr, Box 320. hokowis, LlontKomsr Oo., IU.

After Pastor H. Rathjen of St. Peter's Lutheran congregation at Town Theresa, Dodge County, Wis., had received a regular appointment and with the approval of his former congregation, he was installed in his new office by the undersigned in the presence of the honorable Presidency of the Northern District on the Sunday after Trinity with the assistance of Pastor Berner. May the Lord bless the work of his servant! Ph. Wambsganß.
Address: Rov. H. Untü)c>n, voäZs 60th, 4Vis.

The Rev. W. Arendt was solemnly inducted into his new field of labor by the undersigned at Richway, Ma- comb County, Michigan, on the 9th Sunday after Trinity, July 28th of this year, at the request of the Reverend Presidency of the Northern District. As the same is very hopeful, may the faithful God grace his servant with a rich measure of his Holy Spirit! F. Böling.
Address: Usv. IV. UietimoQä, Llaeoiut" Oo., IUietü.

Mr. Pastor G. Th. G otsch, dismissed in peace from his former congregation in Akron, O., was inaugurated on the 13th Sunday after Trinitatis 1872 by the undersigned on behalf of the Honorable Presidium of the Western District of the Missouri Synod, as Pastor of the German Lutheran Trinity Congregation at York Centre. - Text of the inauguration sermon: Rom. 10, 13-15. - God bless shepherd and flock! C. A. T. Selle.
Address: Rsv. 8th Tb. (lotsoü, Doradarä, Du DnZs Oo., 111s.

Kirchweih - Display.

Since the great fire of Chicago, our fellow believers have shown us such unprecedented sympathy that we consider it fair to inform them that their support has made it possible for us to rebuild our church. God willing, on the 9th of October, the anniversary of the

of the conflagration. May all our benefactors give thanks with us on this day for the great help God has given us, and pray with us that God will make the new church a true place of blessing for many souls!

On behalf of St. Paul's Lutheran Parish tu Chicago, Ills.rH .
Miracle, Rev.

Mission Feast.

On the 4th of August the congregation of the undersigned held a mission festival here in Springfield, Ill. Already on Saturday a large number of guests from the congregation of Pastor Geyer in Carlinville arrived with the evening train. On the morning of the feast day Ertrazügc from Mount Pulaski and Jacksonville brought in the numerous other guests. Soon the last seats of the church, decorated with oak leaves, were filled, and with the vigorous choral singing, "When theHErr shall buildJung 22.00. Zion," the festive service began. In the morning Pastor 2. Bergen preached on the mission to the Gentiles based on Joh. 11, 28. The afternoon service was held outside. There was a stream of people from all sides, on foot and on packed wagons, so that a locomotive had to be harnessed to the street cars. In delivery of Mrs. L. Busse in Elk Grove, Ill., 25.00. Thank offering of Mrs. Wilhelmine Volte in Port Hudson, Mo., 25.00.

encamped about three o'clock. Here Prof. Brauer preached a sermon on Joh. 14, 23, which was more concerned with the inner mission. In spite of the exertion and the heat, the church was again filled with attentive listeners in the evening for a third service, during which Pastor T. Bötticher gave a lecture on the words: "Come over and help us", Ap. Gesch. 16 It is worth mentioning that the singing choirs present contributed significantly to the edification. The collection amounted to 121 dollars.

It was especially a pleasure to notice the joyful, encouraging mood among the members of the various congregations. If the contact of Christians with one another and the mutual exchange of experiences in sorrow and joy results in an inevitable blessing, this was all the more the case for the members of the congregations here in Central Illinois - here, where the spirit of the lodge system and of after-Lutheranism appears and spreads in such a disguised manner, where every orthodox congregation has had to work its way out individually after a long and painful struggle.

A. H. Burkhardt.

Notice.

According to the decision of the Board of Directors, the next (the 29th) volume of the "Lutheran" will cost the same price as before, but will contain 30 numbers and will expire in December 1873. M. C. B arthel.

Conferenz - Ads.

The St. Louis District Pastoral Conference will, God willing, hold its meetings this year at Carlinville, Ill. from Thursday, October 17, to Tuesday, the 22nd. All who will be present, whether members or guests, are kindly requested not to fail to report in time to the local pastor, Rev. L. Geyer. C. S. Klcppisch.

The one-day St. Louis Local Conference meets the first Wednesday in October. A. Crämer.

The Michigan Preachers' and Teachers' Conference will meet, God willing, at Saginaw City, Michigan, from the IOth to the IOth of October. F. Boelling, Secretary.

The Fall Conference of Teachers of St. Louis and vicinity will, God willing, be held at the Zion District School House in St. Louis on the 12th of October.- For lodging, on arrival, apply to Mr. Teacher H. H. Meier, 1326 North Market Street. H. Erck.

Mission Festival and Conference - Display.

On the 8th of October, God willing, the annual mission festival will be celebrated in the congregation of the undersigned, to which the neighboring congregations and pastors are hereby cordially invited.

On the two following days a special conference will be held there, to which the neighboring pastors and teachers of the Honorable Missouri Synod as well as those of the Honorable Illinois Synod are hereby invited.

Keokuk Iunction, on the 3rd of Sept. 1872. C. Meyer...

For the Wisconsin sophomores.

have been received by the undersigned since taking over the treasury: From the Wisconsin Pastoral Conference 26.50; by Mr. Pastor Lochner from the Young Women's Association in his parish 210.00, from Maid Meier 24.22, from Pastor Georgii 26.25; by Rev. List 213.00. The Collecte of Mr. Pastor Ottmann was immediately given to Mr. Director Lindemann in Addison. Lebanon, Aug. 19, 1872. G. Link.

For our church building inLeland'and Good Harbor I have received the following love gifts r From Pastor Sievers 220.00; from Pastor Trautmann 210.00; from an unknown person from Minden, Ill, 245.00; from Teacher Schmidt 22.00; from Mr. Bredehöft 21.00; by Pastor Vetter 23.00; by Pastor Knief 22.00; from an unknown person 22.00; from G. Körbe! 21.00; .by PastorDetzer 22.00; by Rev. Fleckenstein 26.00. We wish the dear givers God's rich blessings in time and eternity. M. TLw e.

For the Preachers' and Teachers' Widows' and Orphans' Funds (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions

- 1. in contributions: From Messrs. Pastors Bergt, Bock, Brohm son., Francke, H. A. Krafft, Rödcr, G7 Schalter and Wunder 24.00 each, Rauschert 25.00, W. Zschoche 26.00, Endres 28.00. From Messrs. Teachers Bartling, Grothmann and Nagel 24.00 each, Jung 22.00.
- 2. in gifts: From the children of Mr. Judge in Homewood, Ill., 23.00. From an unnamed person in Past. Love's congregation in New Orleans, La., 25.00. Collecte of the congregation of the Rev. Stephen in Ehester, Ill., 210.00. Thank offering for happy delivery of Mrs. L. Busse in Elk Grove, Ill., 25.00. Thank offering of Mrs. Wilhelmine Volte in Port Hudson, Mo., 25.00.

For the Lutheran orphanage near St. Louis...

And I have received the following gifts:

- By Rev. Denke Wedding - Collecte 22.00. By Rev. Herrmann from Johann Bühler in Blairstown, Iowa, 210.00. From Mrs. C. Roth in Cape Girardeau 25.00. Rev. Sandvoß 21.00. By Rev. Kügele Thank-offering from Joh. Riehl for saving his child from great peril of life, in that the same, a girl of seven years, near being run over by a railroad train, escaped with some wounds, 25.00. From the Women's Association of the North Prairie District in St. Charles by Mrs. Smith 24.50. By Rev. A. Lohr Kindtauf-Coll. at Joh. Dres 25.00. By Rev. Sandvoß by Mrs. Schroeder 3 balls of miscellaneous yarn and stuff to make a dress. By Mrs. Rev. Kleist at Washington, Mo. 6 towels. From Mrs. Körner and Mrs. Sara Meyer tn St. Louis 1 piece of stuff to make straw sacks, werth 26.00. From the Lutheran Women's Association in Vincennes 10 boys' shirts, 8 aprons, 2 pairs of pants with waists, 10 pairs of boys' pants. From the Lutheran Women's Association in Vcnedy, Ill, 61 assorted articles of clothing, Through Pastor Denke 1 box of used clothing and bedding. From Val. Weidner 1 Bush. Potatoes, 1 Bush. Apples, 1 shoulder. From Mr. Strecker in St. Louis 2 barrels of bread, 2 barrels of rusks. From Gottfried Mertz 1 two horse load of Peaches, 1 bag of Apples. From Mich. Mertz 4 Bush. Plums, several baskets of Peaches. From Wittwe G. Mertz a little over 2 sacks of apples and some Peaches. From Philipp Rauscher 1 side of bacon, some rothe Ruben. From Collinsvillcr sewing society 8 children's handkerchiefs. From Georg Grcb about 2 bush. Peaches. From Karl Koch 2 Bush. Apples. From Heim. Grcber about 10 Bush. Apples. From Balth. Lochhaas 1 basket of apples. From the Maid's Club at St. Charles, Mo. 6 white doilies, 1 colored do., 6 aprons, handkerchiefs and 2 dresses, 1 pieced quilt. From the Woman's Club in St. Charles, 5 pairs of trousers together with bodices, 5 pairs of underpants. Delivered by Rev. Gräbner (formerly forgotten to "quittire"): 1 box containing 6 aprons, 2 pieces of stuff 'to dresses, 5 flannel petticoats, 2 white petticoats, 5 dresses, 1 jacket.

Many thanks to the dear donors in the name of the orphans! Corrections:

In my last receipt (see No. 21 of the "Lutheran"), instead of "from Mr. Niere 1 pack of brooms" you can read: from Mr. Niese 1 sack of lentils; - instead of "for Wittwe Julie Otto in New Bremen": from etc.; - instead of "Mr. Zocke" r Mr. Jöckel; - instead of "Mr. Benneckc in St. Louis" r Mr. Rennicke in Samt Louis. A. Lehmann.

For poor students received through Rev. C. Seuel from the Communion Collecte at LyonsS and Morrison, Iowa, 24.10, by himself 90 Cts.

For the Lutherans in Armenia by Pastor W. Brackhage by Mr. H. Schmidt 22.00, by Mr. F. Kohlmeier 21.00. C. F. W. Walther.

From the Hm. Teacher F. Bollmann 21.50 for our church building in Huntington, Ind. to have received, testifies gratefully H. Heinrichs, Pastor.

Thankfully the undersigned, through Mr. Rev. Fleckenstein from his church in North-East 26.58 and at the wedding of Mr. Past. Ch. A. Weisel in Buffalo 24.42. St. Louis, Concordia College. I. W. Gram.

For the "Lutheran" have paid:

- The 23rd year: Mr. Pastor G. Harter 25.00. Mr. I. F. Winter 23.00.
- The 24th year: Mr. Pastor H. Horst 25.00. Mr. I. F. Winter 23.00.
- The 25th year: Messrs. Pastors: G. Traub 24.50, Th. Krumsieg 47 Cts, H. Horst 28.50, O. Katthain 213.00. Femcr: Jul. Siegert 215.00, I. F. Winter 29.00.
- The 26th year: Messrs. Pastors: G. Traub 212.00, H. Horst 29.00, O. Katthain 222.00, C. H. Martin 23.00, A. F. Ahner, H. Früchtnicht 26.00, C. F. Keller 24.00, G. Schilling 29.00, F. Schaller 221.50, S. Geelmuyden, I. Herzcr 23.00, O. Katthain 216.00, M. Günther 212.00, I. A. Fritze 221.00.
- Further: F. Neumann, I. F. Winter 29.00, W. Huhn 50 Cts., H. Stange.
- The 27th year: Pastors: G. Th. Gotsch 27.00, F. zur Mühlen, G. Berg, I. L. Hahn 29.00, W. Hattstädt 217.20, H. Horst 50



Cts, F. H. Warnke, M. Meyer 424.00, H. C/Kähler 42.75, E. Olsen, C.H. Martin 43.00, P. Weseloh, A. Lohr 43.00, G. Rei- singer, H. Niemann 413.50, H. Evers 4'25.50, H. Früchtenicht 47'.50, F. Besel, I. C. Backhaus 414.50, F. I. Th. Jungck, C. F. Keller 44.50, A. Rohrlack 4'6.00, G. Schilling 46.00, H. Bauer 43.00, F. Wesemann, G. C. Holls 43.00, S. Keyl, F. Schaller 48.50, W. Sandvoß 4'3.00, A. Mennicke 4-12.00, Th. Mießlet 43.1>0, S. Gcelmuyden, F. W. Wier, W. Schmogrow, I. Noll. I. Herzer 47.50, F. Keller 42.00, M. Guinther 4-70.50, A. D. Stecher 4'9.00, I. Herzer 43.00, F. Schulze 419.50, O. A. Sauer, L. Halboth 410.00, C. Eilgelder 49.00, F. Schaller

Also: F. Wichmann, O. Davison 45.00, I. G. Polster, F. Reese 4102.00, C. Lüker 430.00, C. Wiebusch, A. Damköhl" 49.00, M. Meibohm 417.50, P. Nickel 43.00, I. F. Koch 425.W A. Vogel 410.00, H. Falk 410.50, F. Leyhe, H. Schmidt 413.W I. G. Böhm 418.00, G. Bernhardt 410.00, A. O. Gertenb?ch 49.00, I. F. Winter 421.00, A. Einwächter 4'23.30, W. Huhn, H. Vornholt.

The 28th year:

Pastors: F. Erdmann 46.00, P. Köhler, I. L. Hirschmann, A. Lehmann 421.00, P. H. Dicke 49.00, M. Merk 415.00, W. Holls 412.00, P. G. Berg, I. Köhler, G. Th. Gotsch 413.50, P. E. Smith, D. M. Ficken, I. L. Hahn 4-7.50, A. C. Kuß, F. H. Warnke, G. Döhler 75 Cts, C. Reichenbecher 75 Cts., W. Behrendt, A. Henkel 415.00, H. Pröhl 43.75, R. Köhler 46.00, C. Mees 457.50, H. Wunder 433.25, E. Olsen, A. Wag- ner 4129.00, A. D. -Stecher 418."X), I. Trautmann 478.00, H. Gümmer 415.00, H. Mack 421.00, C. H. Martin 410.50, Th. Pifsel 436.00, G.H.Hörnicks 44.50, I. Bill) 432.00, L. A. Detzer 412.00, I. G. Schäfer 43.00, W. Schlechte 425. "X), A. W. Frese 413.50, I. Frese 4'21.00, P. Weseloh 415.00, E. Georgii 415.0V, A. Lohr 493X1, I. Rupprecht 427.00, I. G. Sauer 466.00, W. Husmann 428.00, L. Geyer 420.50, G. Reisinger 4'21. "X>, A. Brömer 46.00, F. M. W. Arendt 43.00, A. Brömer, H. Harme- ning 410.50, G. Hild 413.50, G. Bernthal 413.50, M. W. Sommer 4'10.00, I. Nachtigall 44.50, C. Stärker 43.1P, I. F. Niethammer 421.75, F.W.Richmann 410.50, I. L. Hahn 47.50, L. Lochner 422.00, E. Köder 4'12.00, H. Niemann 46.50, W. Lange, I. Bading, H. Früchtenicht 4'7.50, N. Flachsbart 47.50, R. Köhler, C. F. Keller 43.50, A. Rohrlack 44.50, I. L. Dait 410.50, G. Schilling 44.50, M. Stephan 410.50, H. Bau" 416.50, G. Barth 44.50, I. Oetjen 44.50, F. König 420.00, H. Sagehorn, G. Streckfuß 412.00, E. Aulich 4'24.00, Pennrkamh 40.20, F. Hachenberger 47.50, C. I. Weisel 425.50, H. Rame- low, H. Kämmerer 47.50, F. Döderlein 4'46.15, F. W. Pohl- mannn, G. Landgraf 4'2.30, M. Mertz 46.00, A. Krafft 416.50, H. Wunderlich, G. Thiele 75 Cts, G. C. Holls 43.00, S. Keyll I. Matthias 43.00. N. Schlesselmann, N. Meyer, W. Sandvoß 412.0'", I. v. Brandt 43.50, Th. Mattfeld, Th. Mießler 4'6.00, H. Quer! 43.00, W. A. Frey '43.75, O. Neß, H. C. Senne 43.00, C. Schmidt 49.75, G. Hiller 42.00, H. Hunziker, I. Noll, G. A. Sußner 46.00, H. G. Holm, V. Koch, M. Arn, H. Heia" richs 75 Cts., H. I. Müller 46.00, E. A. Winter 4'3.00, H. Nie- mann 47.00, K. L. Moll 46.50, L. Scherven, E. Hieher, E. Christensen 50 Cts., O. Solseth 75 Cts., I. Schulenburg, I. Her- zer 42.00, W. F. Deiß 75 Cts., L. Wuggazer, F. zur Mühlen, I. Büchsenstein, G. A. Lunde 75 cts., W. F. Seeger 75 cts., M. Meyer 412.00, C. Bock, C. F. Herrmann, H. Rathjen 46.00, I. Nachtigall 415.00, S. Kleppisch 412.00, F. Jske 410.00, I. Seidel 421.00, I. A. Hügli 432.00, G. Th. Gotsch 46.00, H. Reich- mann 46.00, H. Wunder 425.00, C. Engelder 436.00, F. Schaller 413.50, H. F. Grupe 415.00, H. Partenfelder 419.50.

Also: W. H. Bewie 430.00, H. Pfingsten, A. Wehrmann, A. Rnsch, H. Hartmann 430.00, P. Th. Bürger 420.00, C. H. Walther 413.50, N. Tbalburg 75 Cts, H. Bartling 49.20, O" Bullingcr 425.00, I. G. Polster, I. M. Hubinger 420.00, P. Bürger 4'7.00, A. F. Hoppe, F. Reese 479.50, A. Paar 412.VV, W. Linse, E. Kundinger, H. Bartling 412.80, H. D. Koth" 418.00, Prof. L. Larsen, C. Kühl, F. W. Wilde 416.50, W. Mulzer 44.50, I. F. Linhardt 46.00, M. Pfänder 43.00, W. Senske, A. Nöder 43.00, B. Hellenberg, A. Damköhler 415.5V, C. Kiekhöfer, C. Eißfeldt 4104.30, H. Pritzlaff 421.00, S. Gar- bisch 420.00, L. S. Deffner 43.00, A. Brauer 430.00, B. Pau- lus, C. Becher, N. Fehrle, I. L. Backhaus 4'11.00, C. Lehenbauer 415.00, H. Heitmann, H. Brockmann, G. Garbisch 43.00, P. Nickel 46.00, C. Herpolsheimer, F. Graue, I. T. Neigenfinb 410.50, H. KorS 45.00, F. Eißfeldt, W. Dornfeld 419.50, D. Hoffmeister, W. Jeremias, W. Dameron, A. -sudheimer, A. Scheel 451.00, I. Fischer 75 Cts., C. A. Frentzel 419.50, W. A. Frey 75 Cts., H. Falk 410.50, F. Leyhe, F. Polinski, G. Kuß- mann, L. Jung 420.00, I. Hofsmann 480.00, A. Brauer 420.00, I. Kornarens 75 Cts., F. Hallenbcrger, C. Schäfer 41.25, H. Bartling 4'9.00, Peter Groll, H. Bartling 43.00, A. Kregel, H. Tiarks 75 Cts., C. Pohlmann 4'13.50, Fr. Scheumann, A. Klöne 75 Cts., S. Reppert, J.G.Böhm 418.00, C. Wetzel, W. Schnei- der 450.00, I. C. Kröger 40 Cts., Fr. Bolz, E. H. Bollmann, I. F. Winter 413.50, A.'Einwächter 45.00, W. Huhn, H. Bartling 44.50, G. Dobler, D. Dreher, H. Stump, I. Utermöhlen, Th. Hoppe 46.00, L. Bonto, H. Vornholt, I. H. Folkers 430.00, G. Schimpf W2.50, A. Loge 416.50.

The 29th year:

The pastors: G. F. H. Meiser, W. F. Deiß 75 Cts, H. Rägener, L. Mohrmann, I. Möller, I. Catenhusen.

Further: A. Klöhne 75 Cts, W. Huhn, I. Kühl, C. Harsch. M. C. Barthel.

Changed addresses:

Rev. Martin Ousutlisr, 430

OluvtoQ 8tr. Olliæ^o, 111.

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